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with that word, but when we are told that those who seek shall not even find, though they run to and fro, our sympathy turns to fear, and our energy should be doubly renewed.

Now the word of God may be found in every family in our land. Ministers are proclaiming it Sabbath after Sabbath, and yet, O, how little is it regarded by the great mass of the people. How many dusty Bibles can we find in our families, which are not so much as honored with a careful preservation from soiling. And yet we are told that there shall be a famine of this word. O, let us be wise. Like Joseph of old, let us lay up in store, during the years of plenty, lest when the famine come we should perish.

Let us lay hold of our Bibles as of the richest treasure, for in them we think we have eternal life. Yes, eternal life. What if our daily bread should be taken from us, though we should ask God for it and receive it with thanksgiving, would be the comparison to the loss of our spiritual food! By the former we would lose but a few years of this life, which at the best are but a burden, while by the latter we would lose an eternity of happiness. "As the soul is more precious than the body, as eternity is of more consequence than time, how should we dread this spiritual famine."

Young men and virgins of America, take warning! Though now you may despise the word of the Lord, you may see the time when you must wander "from the north even to the east," in search of it; but God grant that you may never see the day when it shall not be found.

For the Christian Family Companion.

The Kingdom of Heaven.—What is it?

Under the above heading I propose (God willing) to write a series of short essays for the "Family Companion."

In the outset I would say, in my opinion, there is not, in the whole catalogue of words an other combination of the same number of letters, that is more comprehensive in itself; or a more interesting theme for investigation than the above words. In the first place the phrase or sentence seems to divide itself into two general

heads, or parts, viz: a proposition, and a query: and by the query, the proposition is plainly asserted, or set forth; namely that there is a "*Kingdom of heaven*." And this fact is not denied by any who profess the Christian, name. However as I wish to base my remarks on the best of foundations: that, "Of the Apostles and Prophets," where, "Jesus Christ is the thief corner stone," I still deem it necessary to produce some testimony in support of the proposition, in order to dispel all doubts from the minds, and that we may be the better prepared to investigate the second head of the subject. We find that the prophet Daniel, when interpreting king Nebuchadnezzar's first dream and describing the rise and fall, of the different kingdoms, or monarchies that would succeed his, makes mention, or predicts that: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." See Dan. 2:44. That the above has a direct allusion to the kingdom under consideration, is evident from the following facts, 1st. Because the God of heaven was to set up the kingdom, 2nd Because it should never be destroyed; and 3rd Because all other kingdoms have been, or will be destroyed, or as the same prophecy reads: "It shall break in pieces and consume all these kingdoms, and it shall stand forever." The above prophecy is so conclusive that it seems useless to add another testimony, in support of the existence of a kingdom of heaven. Here I would remark that I understand the terms kingdom of heaven, and kingdom of God, as synonymous, and shall use them accordingly in my essays. Now as the prophetic writings of the old testament are more or less shrouded in mystery, and as the prophet has not given us any date when that kingdom shall be set up, the question may arise in the minds of some; whether indeed it has been set up, or whether it is yet in the future; and will only be established when Christ shall reign as universal king. A few quotations, of the many testimonies, that might be added from the Savior's own words will be sufficient to prove this point.

"The Law and the prophets were until John, and from that time the kingdom of

heaven is preached by the Gospel." "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." From the above passage some might conclude that it existed, or had been set up before the gospel dispensation took place, because the Savior says, that it shall be taken from you as though they had it in full possession, but which they only had in part; and which is self evident from the following passage, "And say unto them, the kingdom of God is come nigh unto you." The inference is, that the scribes and pharisees as the natural descendants of God's chosen people; and having, according to the Savior's own words "The keys of the kingdom of heaven, but entered not in," to them in the first place was the gospel of the kingdom offered; but as Paul says; "Seeing ye refuse and count yourselves unworthy of eternal life, we turn to the gentiles." Thus the privilege of entering, or the kingdom, was taken from them. I conclude the above confirms the proposition, that the kingdom has been set up; and that it dates with the *Gospel dispensation*.

To be continued.

Much Wisdom in Little.

Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks ill of you, let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live, misfortune excepted, within your income. When you retire to bed think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency with tranquility of mind. Never play at any kind of game at chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it.

Let us all Help One Another.

Let us all help one another
And a heart of kindness show,
As down time's flowing river
In the boat of life we row:
For rough may be the weather,
And the sky be overcast,
If we only pull together
We can brave the storm at last.

Let us all help one another
In misfortune's wintry day,
And be kinder still, as ever
Earth's best gifts are snatched away,
When bright fortune gilds the morrow
Hollow hearts will fawn and cling,
But when comes the night of sorrow,
Only true hearts comfort bring.

Let us help one another,
And do good where'er we can—
Who withholds the hand of kindness
Scarce deserves the name of man,
For the one great law of nature,
Which was meant mankind to bless,
Bids us help a fellow creature
When we find him in distress.

None Stand Alone.

It is in the providence of God that none stand alone; we touch each other; man acts on man; heart on heart; we are bound up with each other; hand is joined in hand; wheel sets wheel in motion; we are spiritually linked together, arm within arm; we cannot live alone, nor die alone; we cannot say, I will only run risks with my own soul; I am prepared to disobey the Lord for such a pleasure or such a gain, but I do not want to implicate others; I only want to be answerable for myself. This cannot be. Each living soul has its influence on others in some way and to some extent, consciously or unconsciously; each has some or less, direct or indirect; one mind colors another; a child acts on children; servants on their fellow-servants; masters on those they employ; parents on their children; friends on friends. Even when we do not design to influence others, when we are not thinking, in the least degree, of the effect of what we do, when we are unconscious that we have any influence at all, when we do not wish our conduct or way of life to affect any but ourselves, our manner of life, our conversation, our deeds, are all the while having weight somewhere or somehow; our feet leave their impression, though we may not look behind us to see the mark.

“Let your moderation be known unto all men. The Lord is at hand.”

Beautiful Extract.

Go out beneath the arched heavens in night's profound gloom, and say, if you can ‘There is no God!’ Pronounce that dread blasphemy, and each star above will reprove you for unbroken darkness of intellect—every voice that floats upon the night wind will be wail your utter hopelessness and despair. Is there no God?—Who, then, unrolled that blue scroll, and threw upon its frontispiece the legible gleanings of immortality.—Who fashioned this green earth—with its perpetual rolling and its expanse of Islands and main? Who settled the foundation of the mountains?—Who paved the heavens with clouds and attuned amid banners of storms the voice of thunder and unchained the lightning that linger, & lurk, and flash in their gloom? Who gave the eagle a safe eyrie, when the tempest dwelt and beat the strongest, and to the dove a tranquil abode in the forests that ever echo to the minstrel of her moan? Who made thee oh man, with thy perfect elegance of intellect and form? Who made light pleasant to thee and darkness a covering and a herald to the first flashes of morning? Who gave thee that matchless symmetry of sinews and limbs?

The regular flowing of blood? The irrepressible and daring passion of ambition and love? Are yet the thunders of the earth chained? Are there no floods that man is not swept under a deluge? They remain, but the bow of reconciliation hangs out above and beneath them. And it were better that the limitless waters and the strong mountains were convulsed and commingled together—it were better that the very stars were conflagrated by fire, or shrouded in eternal gloom than one soul should be lost, while Mercy kneels and pleads for it beneath the altar of Intercession.

Gratitude.

THERE is not a more pleasing exercise of the mind, than gratitude. It is accompanied with so great inward satisfaction, that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleas-

ure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it, for the natural gratification which it affords.

If gratitude is due from man to man, how much more from man to his Maker. The Supremo Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of Him who is the great Author of good, and the Father of mercies.

If gratitude, when exerted toward one another, naturally produces a very pleasing sensation in the mind of a grateful man, it exalts the soul into rapture, when it is employed on this great object of gratitude; on this beneficent Being, who has given us every thing we yet hope for.
—ADDISON.

True Religion.

Unless I make religion my great and engrossing concern, I shall be a stranger to all solid peace and satisfying enjoyment. I have at times caught a glimpse of the comfort it yields to the spirit—when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel quite assured that this entire renunciation of self, and entire devotion to God's service, would give a simplicity and a grandeur to my existence—would throw an unclouded sunshine over all my ways—would raise me above the cares and provocations of life—would enhance even my sensible gratifications and superadd those qualifications of a higher order which constitute the main and essential blessedness of heaven. O my God, may it be thus with me. Call me out of nature's darkness into thine own marvelous light—give me to aspire after the graces, and hold forth to my acquaintances and above all to my children, the example of all righteousness. Conform me to thy gospel economy under which I sit—that as Christ died for sin, I may die to it—that as he rose again, I may rise to newness of life, and feel it my meat and drink to do thy will.—Dr. Chalmers.

Our Annual Meeting.

I consider it absolutely necessary to the welfare and prosperity of the church, that some improvements be made to our annual meetings, not only in the manner of doing business, but also in fixing the authority of the meeting. From the way the business has been conducted of late years, I can see no occasion whatever for the brethren to come together from far and near, when the business of the meeting is to be acted upon by a committee of seven or eight members; or when brought before the open council, as it is called, to be passed by the Moderator, Clerk, or even the Standing Committee. I do not wish to be understood as designing to censure any one of these officials, although I have heard it done by brethren who perhaps had not the moral courage to comply with the commandment found in Matthew 18. 15. I believe the fault lies in the lack of a proper system of transacting the business. For instance; when the Clerk has read a query and the Sub Committee's answer to it, the Moderator asks what is to be done with it? Some one says pass it; perhaps two or three more say pass it;—and the Moderator says: "Passed!"

Now I would propose, after the Moderator has asked "what is to be done with it," that some one move that it be passed, amended, or rejected, after which the Moderator can give the liberty of discussion, and when it is closed, let him put the question, and require *every delegate to vote*, either yea or nay. He can then announce the result, for which no one will reflect upon him. In order that this may be the more readily done a place should be reserved for the delegates, and they should all be together, which would afford them an opportunity to consult each other, and in case of a division they could be the more easily counted.

The Clerk.—The objections which I have heard against the Clerks, could also be avoided by having a system. It has frequently been said that the minutes when printed did not word with those, which were agreed to at the meeting, and in some instances it has been asserted that they implied a different answer entirely. In one instance this was my impression

also. Now to avoid this I would propose that, before the meeting closes, the Clerk be required to read aloud and plainly the minutes of the meeting as he has recorded them, after which, if necessary, they may be amended, and finally adopted—*all the delegates voting on the subject.* This could not fail of giving satisfaction.

These are all the propositions I have to make in regard to the manner of holding our meetings, and I hope they will be adopted. The practice of dividing the queries among sub committees I believe is a good one, but I regard their answer as only a proposition, and their duties as only auxiliaries to the clerks, in bringing the business before the meeting in a proper shape. I cannot close on this part of the subject without expressing my regret at the apparent hurry in which the business is put through, and especially subjects of grave importance. The delegates should remember (and no others should be allowed to press the business, or dictate the time of closing) that they have been sent to labor for the glory of God, and the good of souls, and therefore are not at liberty to consult their own inclinations or personal interests. Let the business be properly attended to before the meeting adjourns and if it takes two weeks. No matter how insignificant a query may appear, give all the satisfaction possible, as the querist must either be in ignorance, or else he is an idle questioner; if the former, give him light; if the latter, exhort him to repentance.

The Authority of the Council.—Many of the decisions of our yearly meetings are so little regarded, and so indefinitely given that it is hardly worth the while of enacting anything further until it be decided how far the authority of that body is to be respected. I regard the decisions of our An. Meeting, as being about the same as the commands and directions of the father of a family. The father should be very careful that he orders nothing—or prohibits nothing as the case may be—which he does not believe to be for the good of his family, and in accordance with the will of God; and in which he does not expect implicit obedience from those to

whom the command is given. Let the commands of a parent be once disregarded and his authority will soon cease, and his orders will be looked upon as only so many propositions, to be accepted or rejected by his family. The fallacy of attempting to govern a family in this way must be apparent to all.

It is equally vain for a parent to attempt to enforce arbitrary or ungenerous commands or restrictions. His true motive will be discovered, and he will be looked upon more as a despot than as a father. Hence the necessity of weighing well every injunction before obedience is demanded. "Provoke not your children to wrath."

I do not know that all these things could be applied to our yearly meeting, but many of them can be. All the queries should be well considered before a positive decision is given, and when once given should be strictly adhered to unless it be repealed by the same authority. There should if possible be a full representation of the church, which would enable the council to give more general satisfaction, and silence all excuses for not observing its injunctions. A man will always more readily comply with a decision which he has helped to make, or to which he has assented, than to one which is forced upon him. Due regard should be given to the opinions and weakness of all the members. "To whom much is given much will be required."

Our Annual Council is our superior council, therefore, no question upon which the Church can decide, can be of too great import, or of too mysterious a character, to be acted upon by that body; and inasmuch as all difficulties, circumstances or questions, are first to be considered by the district where they originate, I can not see that it has a right to return the query to such branch of the church or that the council can avoid giving a direct answer to all questions submitted for its decision. Questions to which it would not be prudent to give a definite answer might be continued but not referred, as that is our highest judicatory.

I have now given my opinion on the subject, plainly and in full. If I am right I believe it will be accepted; and if I am wrong, I expect to be corrected.

Minutes.

Of the Middle Pennsylvania District meeting, held in the Spring Run meeting-house, Lewistown Congregation, Mifflin Co., on Monday and Tuesday, March 28th and 29th, 1864.

After Singing Prayer and admonition, the meeting at once proceeded to business. Isaac Myers was elected Foreman, and Daniel M. Holsinger retained as Secretary. The following is a list of the churches represented and the names of their delegates.

Perry,	{ Peter Long, William Pannbaker.
Ridge,	{ Wendel Fogelsonger. John Fogelsonger.
Upper Cumb'd	{ Daniel Keller.
Lost Creek,	{ David Meyers. Solomon Seeber.
Buffalo Valley	{ Chas Boyer. John L. Beaver.
Lewistown	{ Joseph R. Hanawalt. William Howe.
Warriors Mark	{ Grabill Meyers.
Doneansville	{ Wm. B. Sell.
Clover Creek	{ D. M. Holsinger. J. W. Brumbaugh.
James Creek	{ Geo. Brumbaugh. Henry Brumbaugh.

Query 1.—How does this council understand that portion of scripture which relates to the subject of avoidance, as practiced by some of our churches: see 1st Cor. 5: 9—13.

Ans.—Considered best to leave the query over till next District meeting; and in the intervening time the elders of the different churches should try to get the feelings of the members of their respective districts, on the subject.

Query 2.—How is it considered for brethren to contribute money for raising "local bounty" to procure volunteers in order to avoid the draft?

Ans.—Considered that under existing circumstances we are willing to bear with one another; but that no brother shall take an active part in raising such bounties.

Query 3.—Will this meeting approve of the proposition of brother H. R. Holsinger to publish a Religious Paper?

Ans.—Considered that he may go on at his own discretion.

Query 4.—Would this meeting approve of a brother to sit in the capacity of In-

spector, Judge, or Clerk, at the worldly elections?

Ans.—It does not approve of it.

Query 5.—Does this meeting approve of brethren taking any part whatever in worldly elections?

Ans.—Considered, unanimously agreed we do not approve of it. *

Query 6.—There is in some churches of our Brotherhood a custom practiced of setting members back, as they term it, that is, they exclude them from the communion table, and that for years; but otherwise hold them as members. Can such a custom be sustained by the Gospel?

Considered, it cannot be sustained thereby.

Query 7.—Will we have the minutes of our District meeting published in the Gospel Visitor.

Ans.—Considered we will, and also in the paper bro. H. R. Holsinger proposes to publish.

Query 8.—Is it expedient to change the time of holding our District Meetings inasmuch as the weather invariably is, as now, very unpleasant about Easter, and thereby many are deprived from attending.

Two propositions were then offered and their advantages discussed. The first proposed three weeks before Whitsuntide, and the second the third Sunday in October. A vote being taken the second proposition carried; consequently the time is now fixed to meet hereafter on the third Sabbath in October.

9.—A vote was taken for delegates to represent the District at next Annual Meeting, and bros. J. R. Hanawalt of the Lewistown, and John Spanogle, of the Aughwick churches, were duly chosen.

D. M. HOLSINGER,
Clerk.

[*—If the whole Church were as unanimous on this question as the delegates and members who attended this meeting, we would have nothing to fear from politics.—Ed.]

Wealth, Honor and Pleasure are no sign of God's special love. The sun of prosperity shines upon the brawbles of the wilderness, as well as upon the flowers of the garden; and the snow of affliction falls upon the garden as well as upon the wilderness.

Stanzas.

Joy of my soul I thy smile hath cheered
Its darkest hour of grief and care,
And when naught else to life endeared,
Won back my spirit from despair.
And now this heart, which like a lute
Unstrung, in silence long hath lain,
Awaked by thee, no longer mute,
Responds to rapture's note again.

Fanned by thy love, the dying flame
On Hope's cold shrine, once more doth glow
Brightly as when from heaven it came,
To gild the clouds of earth-born woe,
Oh! how I bless thee for the love
That cherished its expiring ray,
And winged my soul to soar above
The ills that gathered round my way.

A Word to the Sorrowful.

"They that sow in tears shall reap in joy"—not they that simply sow tears.
"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing"—not he that only weeps.

Let us remember this, lest we be asked, "Where are your sheaves?" Why are they not the richer for this dew of heaven, for this "rain upon the mown grass?" How many are there who "wrap the mantle of their grief about them," and idly sigh their life away; making, moreover, a virtue of their cloak, even a robe of righteousness, which shall, they think, admit them into heaven!

Let us rather feel our responsibility to be the greater for all grief. After all this process of cultivation—this gift of God for the end of our perfection—shall we not indeed be barren trees, unprofitable servants, if we have no harvest to bring in, no jeweled crowns to lay down at Jesus' feet—at the feet of this Captain of our salvation, who was made perfect through suffering; of him who, "though he were a Son, yet learned he obedience by things which he suffered?"

"If I believe in the name of Jesus Christ, I must acknowledge his precepts as my rule of life. I must be poor in spirit; I must be pure in heart; I must be meek and forgiving; I must be temperate and self denying. A different society must be lived in; new habits formed; old habits abandoned.—There is one proof that must be evident in every man who has a Christian hope in him, viz: that the flesh is subdued to the spirit. It is a sure mark of a Christian, that he "walk not after the flesh but after the spirit."

"How far is it to Heaven?"

"This day thou shalt be in Paradise," said the dying Savior on his cross. It is not far to heaven; it is not a day's journey. The angel messenger came all the way from heaven, and touched Daniel about the time of the evening sacrifice. The Savior ascended to heaven from Olivet and was soon out of sight. The dying saint closes his eyes in death—sleeps in Jesus—and opens them in heaven. Sometimes the departing Christian hears the songs and music of heaven strike upon his ear, even before his immortal spirit stretches its wings for final flight. "How far is it to heaven?"

Reader, in all your inquiries in this anxious, inquiring world, have you made this one an inquiry of the heart and of the head? We often hear the weary traveler inquiring how far it is to the place of rest. We hear the lost wanderer inquire how far it is to his home. You profess, gentle reader, to desire an eternal home in heaven. Why not, then, utter the anxious inquiry; "How far it is to heaven?" It may be but a little distance from some of the readers of this paper. You may be already within the sound of happy voices, and but for the "vail of humanity" they would even now fall upon your ear. But you shall soon hear them. Only a little, little further on, and heaven shall be attained.

"How far is it to heaven?" How few make the inquiry! How few desire to know; and could you be assured that one hour more would end the journey, how startled, and even how afraid you would be to know that heaven was so near. "How far is it to heaven?" You have not often made the inquiry. You are not ready to make it. You have a thousand plans to fulfil—a thousand adventures to make—a thousand hopes to realize before you are ready for heaven.

"How far is it to heaven?" Perhaps some reader does not wish it near. Heaven may be far from you, and may never be nearer than at this moment. Like the comet that is wandering from the sun, the great centre of attraction, and shoots off in interminable space, so you may be wandering from heaven, and destined always to wander.

How many of our readers are earnestly seeking to make heaven the end of their journey! How many feel that they are travelers along the narrow way that leads to heaven? We earnestly exhort you to take this matter home, and make it a subject of earnest inquiry. One great object of all our labor is to bring you on your way. The great and paramount desire of our hearts is, that you and we may meet in heaven.

—The happiness of our lives depends much on the active performance of the duties of our station; nor have we any right to infer that if they are not properly discharged, they would be better if we moved in a more exalted sphere. Usefulness is confined to no station, and it is astonishing how much good may be done and what may be affected by limited means, united with benevolence of heart and activity of mind.

—JUSTICE.—We ought always to deal justly; not only to those who are just to us but likewise with those who endeavor to injure us, and this too, for fear, lest by rendering them evil, we should fall into the same vice. So we ought likewise to have friendship, that is to say, humanity and good will, for all who are of the same nature with us.

Gold and silver are metals quite too heavy for us to carry to heaven; but, in good hands, they can be made to pave the way to it.

Error is more the result of wrong principles of education than of inherent and incurable depravity. No infant comes into the world with a naturally malicious disposition.

He has imbibed a great error who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred, it creates more wants than it supplies.

Blood, says the pride of life, is more honourable than money. Indigent nobility looks down upon untitled opulence. This sentiment, pushed a little farther, leads, to the point I am pursuing. Mind is the noblest part of the man; and of mind, virtue is the noblest distinction.

LOCAL MATTERS.

Not having any communication with the churches, I am of course unable to give any news or reports from them. I can, therefore do no more than to state what I intend to publish under this heading. Those who will contribute to this department are informed that I do not intend to publish their articles *verbatim*, but will give the substance or information they contain in my own language. This will be done in order to save the room which would necessarily be occupied by addresses, introductions, conclusions and signatures. For instance a brother might send an item which I could give in four lines, while his letter, if published in full, would occupy four times that space. If it is thought necessary the name of the informant will be given.

I submit the following list of subjects appropriate to this department, and information of this kind will be thankfully received:

Appointments and reports of District Meetings, and also of our Annual Meetings.

Appointments of Lovefeasts.

Elections of Ministers and Deacons, and ordinations of Elders and Bishops.

Appointments of public meetings, when a series are to be held by traveling brethren.

Prosperity of the churches.

Afflictions of the churches, by disease or otherwise.

Misfortunes of individual members.

Removals of Bishops and Ministers.

Remarkable circumstances.

Obituaries.

The Plan.

The plan which I have adopted for obtaining a circulation for my paper is as follows:

In order to secure myself against too much loss in case I should fail to get a list sufficiently large to go on with the enterprise, I have issued this as a specimen number, for which I will receive five cents.

No 1 will be issued as soon as the list of subscribers will justify it, after which it will be regularly published every Tuesday.

Immediately upon the receipt of the first number, one dollar and fifty cents will be expected, as the postage must then be paid in advance, hands employed, and a stock of paper and new material purchased.

Those who may receive this No, by mail, and do not wish to subscribe, will please return it or remit five cents.

It is hoped that the explanations which are given to each department will enable every member to fully understand the character of the paper.

The sooner the subscriptions are sent in the sooner will I be able to determine whether the work is to go on. Agents and subscribers will send the names and addresses only. No money will be received (except for this number) until it is known that I shall be successful. I have not the means of making the attempt without good prospects.

THE MINUTES.—The minutes of the forth coming Annual Meeting will be published in the Companion, if the meeting will allow it, as I hope it will.

Our Funeral Ceremonies.

Although the Brethren are not regarded by the popular churches, as being intelligent, it is remarkable that their funeral ceremonies savor the least of superstition or idolatry. No prayers are offered, read, over the lifeless corpse, or benedictions pronounced to the departed spirits.

Solemnly and quietly clay is returned to clay, while the audience, as it were to soothe the wounded hearts of "those who weep," joins in a song of thanksgiving. Nothing but the duty which man owes to man, and respect to the bereaved friends is there to be seen. Instead of repeating a few unmeaning ceremonies and then leaving the burial to be performed by a hired sexton, our dead are buried by voluntary hands, while the audience witnesses the solemn work.

Died,

At Clover Creek, Blair County, Pa., April 25, Hannah, infant daughter of bro. Christian and sister Magdalena Brumbaugh; aged 2 years and 8 months. Funeral text, Rom. 8: 18.

WORLDLY MATTERS.

Under this heading I intend to give the news of the day in a condensed manner. In giving the war news, it is not my intention to give the details of any battles, but only their results. I consider the reading of all the particulars of a bloody battle as injurious to the mind and morals as the reading of novels or love stories. I hope, however, that before many numbers of the *Companion* will be issued there will be no occasion for such reading in our own country.

Other reading, which relates to things that must pass away, and yet require the attention of the Christian, will also be inserted. Although our bodies are worldly, yet it is our duty to labor for their sustenance, and provide for their comfort, and I am not certain that we are not accountable for all neglect or injury that we willfully allow them to suffer.

The Christian must also be industrious and intelligent, and labor for the cultivation of the mind as well as the soil, hence a suggestion on Education, Agriculture, or the useful Arts, would not be inappropriate.

KISHACOQUILLAS SEMINARY.—This school possesses all the advantages of healthfulness of climate, removal from vice, and beauty of scenery. It is based on a firm foundation, and has secured, the entire confidence of its patrons. Its number of students has been steadily increasing each session, and it now numbers one-third more than during last session with a still continued increase.

Students are not only taught thoroughly the various sciences, mathematics and languages, but the New Testament is used as a text-book, to give proper instruction in Religion. For further information see advertisement on eighth page.

THE CROPS.—From what I have seen and heard a reasonable crop of full grain may be expected in Pennsylvania, although the late spring will cause a late harvest, which will endanger it to rust and other diseases.

Wheat is selling for \$1.60, @ \$2 at Phila., Rye \$1.55; Corn 1.37; Oats 80 @ 90 cents,

The following tradition concerning the vine, is to the point: When Adam planted the vine, and left it, Satan approached it and said "Lovely plant I will cherish thee;" and thereupon, taking three animals, a lamb, a lion and a hog, he slayed them at the root of the tree and their blood has been imbibed by the tree to this day. Thus if you take one goblet of wine, you are cheered by its influence, yet are mild and docile as the lamb, if you take two goblets, you become furious, and roar and bellow like a lion, and if you drink of the third goblet your reason sinks, and like the hog you wallow in the mire.

OUR COUNTRY.—Great excitement prevails throughout the Northern states, in anticipation of victories by the Union armies. A great battle has already been fought by the Army of the Potomac. A few extracts from the daily papers are given below.

WASHINGTON, May, 8—2 P.M.

The Government is in receipt of an official dispatch, which left the Army of the Potomac at 11 o'clock, to the effect that General Grant hurled his entire army against the rebel.

General Butler is reported to be within six miles of Richmond.

Lee was driven back 3 miles, leaving 3,000 killed and about 10,000 wounded upon the field.

Official dispatches received at the war Department announce the advance of Gen. Butler with his command and the successful landing at City Point, Virginia, which is 16 miles below Richmond by the River.

We have lost from 6,000 to 8,000 in killed and wounded. They are on their way to Washington,

Up to the time of going to press, Tuesday evening, still later dispatches confirm the above, and add that Grant is "on to Richmond. He is said to be at Spottsylvania. Butler is advancing on Petersburg, and the city has been fired and abandoned.

At latest dates Gen. Banks was at Alexandria, with no intimation that he intended to leave that place.

A great female riot occurred at Savannah, on the 17th ult. The women collected in a body with arms and marched through the street in procession, demanding bread or blood and seizing food wherever it could be found.

The Pennsylvania Legislature adjourned on Thursday last.

A Terrible railroad accident happened to the train conveying the 10th Indiana Cavalry to Nashville, near Gallatin, Tennessee. Four persons were killed, and eighty-one, of different companies, wounded.

Gold is quoted at 169 to 172, and declining.

Advertisements.

It is my design to devote this page of the paper to useful advertisements, if I can get such as will pay, and are not objectionable in their nature. No article will be noticed editorially unless I shall have had an opportunity to test or examine it, and no advertisement will be inserted until I shall have some assurance that the advertisers will fulfill the propositions of their advertisement. If I should meet with sufficient encouragement to support the paper without any advertisements, I will exclude them entirely or publish them on a supplement. Those I do accept will be published at the following

Rates of Advertising:

First insertion 10 cents a line.
Four successive insertions 5 cents a line each.
Three months, 3 cents a line each insertion.
Twelve months 2 cents a " " " unless otherwise agreed upon.

An Item for the Home Circle.

The following sensible article on domestic philosophy we find in one of our exchanges:

"If the ultimate consequences of one's acts are to be laid to his charge the man who invented rocking cradles for children rests under a fearful load of responsibility. The downright murder of tens of thousands of infants, and the weakened brains of hundreds of adults, are undoubted results of his invention. To rock a child in a cradle, or to swing him in a crib, amounts to just this: the rapid motion disturbs the natural flow of blood and produces stupor or drowsiness. Can anybody suppose for a moment that such an operation is a healthful one? Every one knows the dizzy and often sickening effect of moving rapidly in a swing; yet where-in does this differ from the motion a child receives when rocked in a cradle? It is equivalent to lying in a ship berth during a violent storm, and that sickens nine people out of ten. A very gentle, slow motion may sometimes be soothing, though always of doubtful expediency, but to move a cradle as the swing of a pendulum three feet long, that is once in a second, is positive cruelty. We always feel like grasping and staying the arm of the mother or nurse who to secure quietude, swings the cradle or crib with a rapidity equal to that of a pendulum a foot long. If any mother is disposed to laugh at our suggestions or consider them whimsical, we beg of her to get her bed hung on cords, then lie down in it herself, and then swing it with

the same rapidity that she allows the cradle to be rocked. What she will experience in both head and stomach is just what the infant experiences. We insist that this rocking of children is a useless habit. If not accustomed to rocking, they will go to sleep quite as well when lying quietly, as when shaken in a cradle. If they do not, there is trouble from sickness or hunger, or more likely from an overloaded stomach; and though the rocking may produce a temporary stupor, the trouble is made worse thereafter by the unnatural means taken to produce quiet for the time being."

TRUTH IS POWER.—Some men say that wealth is power,—and some that 'knowledge is power,' but there is an apothegm that I would place on high above them all, when I would assert that truth is power. Wealth cannot purchase, talent cannot refute—knowledge cannot overreach, authority cannot silence her; they all, like Felix, tremble at her presence; cast her in a seven fold heated furnace or the tyrant's wrath—fling her into the most tremendous billows of popular commotion, she mounts aloft as upon the summit of the deluge. She is the ministering spirit who sends on man that bright and industrial principle of life which is given by its mighty author, to illuminate and to inspire the mortal soul—and which, like himself, is the same yesterday, to day and forever. When the mound has long been heaped on all the pride of wealth and talent, knowledge and authority—When earth and heaven itself shall have passed away, truth shall arise, like the angel on Manoah's sacrifice upon the flames on nature's funeral pyre, and ascend to her source, her heaven and her home—the bosom of the holy and eternal God!

A Father's Lesson.

"Papa," said one of Mr. B's children as they surrounded their good father one evening "how can the soul live after we die and are buried under the ground. Teacher was talking about it to day but I could not understand him."

The father took his watch out of his pocket and asked what it was.

'A watch papa, they all replied.

'Very well. Do you hear it tick? Listen for a moment.'

The children listened and heard the ticking of the watch.

Then Mr. B took off the case, and held the watch in one and the case in the other hand. 'Now, children, you see there are two things that look like watches; which is the watch?

'The one in your right hand that ticks.

Very well. Put the case in the other room; now you see the watch still ticks and keeps time, though its case is put away; so it is with us my children. Our bodies are only the case in which our souls are kept and when each body is taken away and buried in the ground, the soul still lives just as the watch, you perceive, still goes, even when the case is put out of sight.'

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THE

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Will be published every Tuesday (God willing) at \$1.50 a year, postage prepaid, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," and vulgarly and maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as He has revealed it through His son Jesus Christ.

So much of the affairs of this world as will be thought necessary for the proper observance of the signs of the times, or such as may tend to the moral, mental, and physical benefit of the Christian, will be published, thus removing all necessity for coming into contact with the so called literary or political journals.

For further particulars send for Specimen Number.

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BY H. R. HOLSINGER

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VOLUME I.

TYRONE CITY, PA., TUESDAY, JAN. 10, 1865.

Number 2.

Minutes.

We are but minutes—little things ;
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes—each one bears
Its little burden of joys and cares ;
Patiently take the minutes of pain,
The worst of minutes cannot remain.

We are but minutes ; when we bring
Few of the drops from pleasure's spring,
Taste their sweetness while we stay,
It takes but a minute to fly away.

We are but minutes, use us well,
For how we are used you must one day tell
Who uses minutes has hours to use ;
Who loses minutes has years to lose.

What Shall I Do to be Saved ?

Let the Scriptures answer.

The first statement we have of the plain statement of the appointed means by which salvation is attained, is in the 2nd chapter of Acts, 38th verse. Christ died for our sins. He rose from the dead, and ascended upon high. He sent forth the Holy Spirit in fulfillment of his promise. The Apostles were inspired and began to speak as the Spirit gave them utterance. The people assembled ; they heard the truth concerning Christ. Peter, first of all, in his address, explaining of the outpouring of the Holy Spirit. He proved the divinity and resurrection of Christ ; showed that Jesus of Nazareth, whom they had crucified, had been exalted and glorified. They heard the truth ; they saw their guilt ; they "were pricked in their heart" & said, "What shall we do?" This question was now asked for the first time. A specific and inspired answer is given. What is it? Peter had the key ; he had authority to speak. What answer did he give to this important question? "Peter said to them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins and you shall receive the gift of the Holy Ghost. Here is the direct question and the specific answer given in the words of the Holy Spirit.

They already believed, and they were told to repent and be baptized for the remission of sins, i. e., for salvation, and the promise was that they should receive the Holy Spirit. A more direct question could not have been asked—a more specific answer could not have been given.—If, therefore, a man convicted of sin comes trembling and asks "What must I do to be saved?" why not give the answer given by Peter? It is specific, it is inspired. And they who do what Peter here commands, relying upon the atoning sacrifice of Christ, have the promise of salvation.

The second instance in which the conditions of salvation are plainly expressed, is in the 3rd chapter of Acts, 19th verse.

Peter, in the name of Christ, had performed the astonishing miracle of healing a man who had been lame from his birth. The people of Jerusalem saw him walking leaping and praising God. They were filled with wonder and assembled together. Peter preached, and in his sermon said to the Jews, "Repent and be converted that your sins may be blotted out, when times of refreshing shall come from the presence of the Lord."

The third case we notice is that of Saul of Tarsus of whose conversion we have a record in the 9th chapter of Acts. Saul was the avowed enemy of Christ. He was on his way to Damascus, and at midday, "suddenly there shined round about him a light from heaven." Saul fell to the earth. The Lord appeared to him in all His glory. Saul trembling and astonished said, "Lord what wilt thou have me to do?" The answer was "arise and go into the city, and there it shall be told thee of all things which are appointed for thee to do." Saul was now a believing penitent man. His unbelief had fled, and he was willing to do whatever he was commanded. He was led into the city. Ananias came to him, laid his hands upon him, and said to him,—Acts 22 : 16—

"And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Saul both believed and was penitent, and when commanded to be baptized, he instantly obeyed.

The next instance is that of Cornelius recorded in the 10th chapter of Acts. Cornelius was a Captain in the Roman army, a centurion ; "He was a devout man and one that feared God with all his house, and gave much alms to the people." And yet though his character was thus excellent, he was not saved, evangelically. Acts 11 : 14. He saw a vision ; an angel of God came to him saying, "Cornelius, thy prayer is heard, and thine alms are come up for a memorial before God. and now send men to Joppa and call for Peter who shall tell thee words whereby thou and all thy house shall be saved."

Peter came—he preached—he unfolded the plan of salvation ; and, in the last verse of the 10th chapter of Acts, it is said "He commanded them to be baptized in the name of the Lord."

But, perhaps, some one says, "Why don't you give the answer Paul and Silas gave to the Phillippian jailer when he asked "What must I do to be saved?"—I come now to that answer. It is "Believe in the Lord Jesus Christ and thou shalt be saved and thy house."

Let us examine this answer. It is appropriate ; it is just such as common sense would dictate to be given under the circumstances. The Phillippian jailer was an unbeliever, and been all his life. He was suddenly awakened, aroused by the astonishing phenomena that he witnessed and the truth with great vividness, flashed upon his mind. He had not faith ; and when he asked, "What must I do to be saved?" the answer was suited to his condition : "Believe in the Lord Jesus Christ." But it does not follow from that answer that faith was all that was necessary to save him from his sins. In-

deed, the context proves the contrary; for it is said in the next verse, "And they spoke the word of the Lord to him, and to all that were in his house." After they told him to believe, they proceeded to unfold the whole plan of salvation; to make known all the requirements of the gospel, and when told it was a command of God that he should be baptised, he immediately obeyed. "He took them, the same hour of the night, and washed their stripes, and was baptized, he and all his straightway." He believed and was baptised, and so was saved in harmony with the words of Jesus: "He that believeth and is baptised shall be saved."

I am now done with these illustrative examples of conversion. They are recorded to show us "the way of salvation"—what we must do to be saved. The matter stands thus. Christ is to be preached; his gospel is to be proclaimed: you are to hear, believe—believe with all your heart, repent of your sins, and be baptised in obedience to the command of Jesus, be baptised in the name of Jesus Christ. You are then justified, forgiven, saved, adopted into the family of God, and receive the Holy Spirit.

Having become a Christian, there are twenty-one letters in the New Testament, specific object of each, and all which, is to teach you how to live the Christian life—the character you must form, and the life you must live that you may be saved in heaven. The conditions of future and eternal salvation are also stated by the Apostle Peter, 2 Pet. 1: 5–11.

The salvation offered to man in the gospel includes our entire nature, our whole being. Christ died for the redemption of the whole man—the body as well as the soul. The body is to be sanctified, raised from the dead and glorified in heaven. Faith and repentance constitute a mental conversion. But baptism is an ordinance in which the whole person, the body, is yielded up to the service of God, and becomes the temple of the Holy Spirit.

There is no virtue in water; there is no merit in oceans of water: the merit is all in the blood of Christ. His blood cleanses from sin. Baptism, however, is an

ordinance of Divine appointment. It is an institution of God's own ordaining, and is not to be set aside or lightly spoken of. It is a positive institution, a test of man's loyalty and a proof of his faith.

In conclusion, I have now given to you as I honestly believe what the word of God teaches. But the instruction I have given you will do you no good unless you obey. God requires obedience. He demands submission to his will. "Behold to obey is better than sacrifice." "If you know these things, happy are you if you do them." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The Book of Job.

The Book of Job is generally regarded as the most perfect specimen of the poetry of the Hebrews. It is alike picturesque in all the delineation of individual phenomena, artistically skillful in the didactic arrangement of the whole work.—In all the modern languages into which the Book of Job has been translated, its images, drawn from the natural scenery of the East, leave a deep impression upon the mind. "The Lord walketh on the heights of the waters, on the ridges of the waves towering high beneath the force of the wind." "The morning red has colored the margins of the earth, and variously formed the covering of the clouds, as the hand of man holds the yielding clay." The habits of animals are described, as for instance, those of the wild ass, the horse, the buffalo, the rhinoceros, and the crocodile, the eagle and the ostrich.—We see "the pure ether spread, during the scorching heat of the South wind, as a melted mirror over the parched desert."

The poetic literature of the Hebrews is not deficient in variety of form; for while the whole Hebrew poetry breathes a tone of warlike enthusiasm from Joshua to Samuel, the little book of the gleaner, Ruth presents us with a charming and exquisite picture of nature. Goethe, at the period of his enthusiasm for the East, spoke it, "as the loveliest specimen of epic and idyl poetry which we possess.—*Humboldt's Cosmos*."

Reflections on Death.

What a moment that must be, when the last flutter expires on our lips! What a change! Tell me, ye who are the best read in nature and in God, to what new worlds we are borne. Whither has that spark unseen, that uncomprehended intelligence fled? Look upon the cold, livid corpse that lies before you! That was but a shell, a grass and earthly covering, which held for a while the immortal essence that it has now left to range, perhaps through illimitable space; to receive new capacities of delight—new power of perception—new glories of beauty! Ten thousand fancies rush upon the mind as it contemplates the awful moment big with imaginations greatest hopes and fears; it is the consummation that clears up all mystery, resolves all doubts—which removes all contradictions and destroys error.

What a flood of rapture may at once burst on the departed soul. The unclouded brightness of the celestial regions—the pure ethereal beings—the solemn secret of nature may then be divulged; the immediate unity of the past, the present and the future—strains of imaginable harmony, forms of imperishable beauty may then disclose themselves, bursting on the delighted senses, and bathing them in measureless bliss! The mind is lost in this excess of wondrous light, and dares not turn from the heavenly vision to one so gloomy, so tremendous, as the departure of the wicked! Human fancy shrinks back appalled, while hope and charity whisper to the bleeding heart that there, where all mercy is, there too will be forgiveness.

He that waits to do a great deal of good at once will never do anything. Life is made up of little things. It is very rarely that an occasion is offered for doing a great deal of good at once. True greatness consists in being great in little things. Drops make the ocean, and the greatest works are done by littles. If we would do much good in the world, we must be willing to do good in little things.

—Time has made life too long for our hopes, but too brief for our deeds.

Advent Hymn.

(TO THE TUNE OF LENOX.)

BY J. A. SEISS.

See Titus 2 : 13 ;—Phil. 3 : 20, 21 ;—Rom. 8 : 19—23 ;—2 Tim. 3 : 1—5 ;—Luke 21 : 28.

Eternal Father, hear !
Haste to fulfill Thy word !
Let Israel's Hope appear !
Reveal to earth her Lord !
We wait for Jesus from the skies ;—
When shall His glories greet our eyes ?

How long shall Death yet reign,
And Hell our race oppress ?
When shall earth bloom again
In Eden's blessedness ?
We wait for Jesus from the skies ;—
When shall His glories greet our eyes ?

The waves of ill are high ;
The world with trouble reels ;
All lands and creatures cry ;—
Speed Judgment's chariot-wheels !
We wait for Jesus from the skies ;—
When shall His glories greet our eyes ?

The times are prophets now ;
They preach impending doom ;
Let each, repentant, bow,
And saints prepare for home.
We wait for Jesus from the skies ;—
Soon shall His glories greet our eyes.

Hail to the dawning day,
By holy seers foretold !—
Hail to Messiah's sway,
And coming Age of Gold !
We wait for Jesus from the skies ;—
Soon shall His glories greet our eyes.

The Burial of Joseph.

Through what a land of poetry and peril was the dead body of Joseph brought out of Egypt ! What painter is there bold enough to grapple with such a subject ? Amid all the plagues of Egypt, there stood the coffin ready to be borne away ; in the deep darkness which overshadowed the land it was not forgotten ; the pillar of fire flashed upon it by night, and by day it moved slowly behind the pillar of cloud ; through the Red Sea was it carried, between that high and terrible wall of water, which when it had passed, rolled back, and became the grave of the haughty Egyptians, 'Through storm and battle, and the perils of the wilderness, and the thunder which shook Mount Sinai was the body of that dead man borne.—When Moses held up his weary arm and conquered Amalek, it was still there.—On the waves of war it was washed to the Promised Land. It followed the ark of God when Jordan was divided, and was at last buried in the field of Shechem, in

the ground which Jacob had long before purchased of the sons of Mamre. In the whole annals of time there is no funeral procession on record that comes near in sublimity and grandeur to his who, when young, was sold as a slave to the Egyptians.

Baptizing in the Jordan.

The following is an extract from an article, under the above heading, in "God-ey's Lady's Book," of December, 1862.—It is from the description of a ceremony of bathing or baptizing of the pilgrim in the River Jordan, by Frederika Bremer, in her "Travels in the Holy Land."

Beneath a shady tree, upon some elevated ground, near the bank of the river, men and women removed their outer attire, and then went down in merely linen garments to the water's edge, where, beside an old dry tree-trunk which leaned over the water, stood an athletic figure, with a black, shaggy head, and a chest covered with hair—more like a Hercules than a John the Baptist—naked to the waist, and standing to his middle in the water. This man received in his sinewy arms the pilgrims as they stepped down to the river, into which, by the help of an assistant, he gave them a hasty plunge, at the same time, as it seemed to me, a little violently, he pressed down with his hand their heads under the water. This was repeated three times to each person. But the broad shouldered, black haired Hereulean Baptist had such a good tempered, jovial expression that we could see very plainly that he was accustomed to the business, and that they who came to him had nothing to fear. The baptized then mounted up the hill again, and resumed their garments in the shade of the large tree ; women helping one another in so doing, and the men performing the same good office for men.

It is better to throw a guard about the baby's cradle, than to sing a psalm at a bad man's death-bed ; better to have a care while the bud is bursting to the sun than when the heat has scorched the heart of the unguarded bosom.

We promise according to our hopes, we perform according to our fears.

On Gratitude.

There is not a more pleasing exercise of the mind than gratitude. It is accompanied with so great inward satisfaction, that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it, for the natural gratification which it affords.

If gratitude is due from man to man, how much more from man to his Maker. The Supreme Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of Him who is the great Author of good, and the Father of mercies.

If gratitude when exerted toward one another, naturally produces a very pleasing sensation in the mind of a grateful man, it exalts the soul into rapture, when it is employed on this great object of gratitude ; on this beneficent Being, who has given us every thing we already possess, and from whom we expect every thing we yet hope for.—*Addison.*

GOD'S PRUNING.—Our Lord bloweth the bloom off our foolish hopes in this life, and lopeth the branches off our worldly joys well nigh the root, on purpose they should not thrive.—*Rutherford.*

GREAT care should be taken that the press should be improved to no purpose contrary to the interests of religion. We read that when God fought against Siserea for the deliverance of his oppressed church *they that handle the pen of the writer came to the help of the Lord in that affair.*—*Edwards.*

They are not reformers who simply abhor evil. Such men become in the end abhorrent themselves.

Carry holy principles with you into the world, and the world will become allowed by their presence.—*Caird.*

German Baptists in Pennsylvania.

"It is well known that there are scattered through our country bodies of Christians, mostly of German birth or descent, who practice immersion, and are reputed to be substantially evangelical in their faith. Nowhere, perhaps, are they more numerous than in Pennsylvania. Here we meet with the Tunkers, German Sabatarians, the church of God, commonly called Winebrennarians, and churches of native, and regular German Baptists, to say nothing of other sects, who agree with us more or less nearly in the essentials of ecclesiastical polity. Why should there not be a more intimate acquaintance between us and them? We have long been persuaded that there would be many advantages from such better mutual understanding.

Nor do we suppose that the benefit would all accrue to the other party. We should hope that they might be greatly helped by sympathy and participation with us, by gradual identification, even, so far as truth and science would allow, but on our own part also good might be expected. Who can doubt that we can learn something from the simple scripturalness of the churches, which bear Oeneken's spirit to their adopted land.—And we might discover that there is really more of essential Baptist principle throughout the State, even close around us, than the statistics of our own organizations show. Let this be sought out, conciliated, enlightened, if need be, drawn into practical correspondence and co-operation with us, and in districts, not a few, where our influence is now beggarly, we shall not only find open fields of Christian labor but make a respectable exhibition of strength. The full gospel would, to a much wider extent, have free course, and the true unity of the body of Christ, in its anti-papal aspect, would more gloriously appear."

The above is a paragraph from an editorial in the *National Baptist*, a new paper published in Philadelphia. The writer asks the question, "Why should there not be a more intimate acquaintance between us and them?" We would ask rather, why should there be any *us* and *them*? If there is no material difference between the doctrine taught and practiced by the American Baptists and that of our Brethren, then we would urge a speedy "identification". But if there is no other affinity between *them* and *us* than that which exists in the prac-

tice of immersion, we are unable to see that any benefit would accrue to us from a more intimate acquaintance, as we are already fully established on that subject. We desire however, to have a thorough acquaintance with our Baptist friends, and if our cotemporary of the *National Baptist* will tell us, in plainer words, what we are to understand by the "essentials of ecclesiastical polity", it might answer as an introduction. Perhaps it would require less labor to give a synopsis of the *non-essentials*. At all events, let us have an introduction.

Habits.

Habit is the effect of custom; the power of doing anything acquired by the frequent repetition of the same action. Habits are generally formed in childhood and youth, and may be either *good* or *bad*.

When I see children unmannerly and rude, I am quite sure that they will lack manners when they become older. Their bad habits will not leave them when they become men and women. "O the dreadful power of habit!" exclaimed a professing Christian, bursting into tears and confessing his sins. In an unguarded moment he had uttered an oath. "I began to swear when a child," he continued "and I kept on swearing until the grace of God arrested me; and now, even now, this wicked habit steals upon me when I am not thinking." Swearers in childhood and youth—and I am sorry to say there are many—make the violent swearers in manhood.

Some very small boys begin to make a whiff at the pipe, or a chew of tobacco, just because they see their father smoke or chew. They soon form a habit, and by and by they become inveterate tobacco users.

Others, when quite young, are treated to a sip of liquor by their parents or friends. Soon they get a relish for strong drink, which lays the foundation of a habit to become confirmed drunkards, and finally they fill a drunkard's grave.

Some children relate an anecdote or a story that they have heard with a *little* variation; they stretch the truth a little; until after a while they cannot tell truth from falsehood, and more often utter the latter than the former.

Some commence the habit of stealing by taking little things from their parents or playmates, and they go on step by step, taking still greater things, until at last they end their days in prison!

Those who commence in early life to spend the precious Sabbath in idleness or play, instead of going to the house of God are generally vicious and unhappy, and good people shun them.

Before commencing any practice or habit, however trifling it may appear, consider carefully what it may lead to; for important consequences flow from trifling beginnings.

Strive to form *good habits*, to store your mind with useful knowledge; to be honest, industrious, temperate, truthful, studious and persevering. Pray for the direction and assistance of your heavenly Father, that you may be enabled to shun all bad habits in early life, for that is the *only true way* to escape them when you become old.

Only a Handful.

To some preachers it is a sore trial to be called upon to address a very small congregation. The fact that there is "only a handful" present, is made an excuse for all the defects of a poor sermon listlessly delivered. To such we commend the following incident in the life of Mr. Lassenius, of Copenhagen:

"A stranger who for a long time had had a desire to hear Mr. Lassenius, and to become acquainted with him, was, while on a journey, staying a couple of days in Copenhagen, and noticed in a newspaper that Mr. Lassenius was to preach next day—a weekday. The traveler entered the church with high expectation. To his surprise, he found it almost empty. Only a few old people were sitting here and there. Thinking that something had occurred to prevent Mr. Lassenius himself from preaching, the traveler felt disposed to go away; but just at that very moment the preacher entered the pulpit. The stranger remained, and heard a powerful sermon, full of spirit and life. He inquired of an old woman, who was sitting near him, what was the preacher's name, and was informed that it was "Lassenius." At the conclusion of the sermon he went

into the sacristy and introduced himself to the clergyman. In the course of conversation, he asked how it was possible to preach so animated and carefully prepared a sermon in an almost empty church.—Mr. Lassenius gave no reply; but as they were walking out together to the country, he conducted his companion to a spring of water. ‘Let us drink of this spring,’ said Mr. Lassenius; ‘the water is very fine.’ They drank, and the stranger praised the water. ‘What think you,’ said Mr. Lassenius, ‘is the chief excellence of this spring?’ ‘Of course,’ replied the other, ‘that it gives so good water.’ ‘No,’ said Mr. Lassenius, ‘but this, that it always gives so good water, whether many or few come to drink of it. This,’ added he, ‘is my answer to your question in the vestry.’ Mr. Lassenius was accustomed to preach as in the presence of the Lord, and took the same pains for one soul as for ten thousand. This must be a great art, learned of Him who went after the lone sheep in the wilderness.”

Why am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me?

“Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed.”

2. Is it because of the inconsistencies of professing Christians?

“Every man shall give an account of himself to God.”

3. Is it because I am not willing to give up all to Christ?

“What shall it profit a man, if he gain the whole world, and lose his own soul.”

4. Is it because I am afraid that I shall not be accepted?

“Him that cometh to me I will in no wise cast out.”

5. Is it because I fear I am too great a sinner?

“The blood of Christ cleanseth from all sin.”

6. Is it because I am afraid that I shall not “held out?”

“He that hath begun a good work in you, he will perform it in you until the day of Jesus Christ.”

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

“Whosoever shall keep the whole law, and yet offend in one point, *he is guilty of all.*”

8. Is it because I am postponing the matter without any definite reason?

“Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”

9. Is it because I am trying to save myself by morality, or in any other way of my own?

“There is none other name under heaven, given among men, whereby we must be saved.”

10. Is it because I do not clearly see the way to be saved?

“Repent and be baptized every one of you.”

“God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life.”—John 3: 16.

Christians at Home.

The remark of an eminent divine, when asked as to the character of some one, “I never lived with him,” was but another form of expressing the trite but true observation, that we are *really* what we are *relatively*. Much stress is laid in the Bible on the domestic duties. To what people are within the quiet precincts of home much value may be attached, as an index to their general character. It was the quaint remark of a celebrated preacher, when speaking of the practical fruits of holiness as an index to true faith in Jesus, that he would like to go down into the kitchens of his flock, and see the daily conduct of mistresses in their intercourse with their servants, as well as that of servants in their discharge of appointed duty.

What is this World?

A dream within a dream—as we grow older each step has an inward awakening. The youth awakes, and he thinks from childhood—the full grown man despises the pursuits of youth as visionary; the old man looks on manhood as a feverish dream. Is death the last sleep? No—it is the last final awakening.—*Sir Walter Scott*

The Bible.

“Tell me where the Bible is, and where it is not,” observes an American clergyman who had returned from a tour on the continent, “and I will write a moral geography of the world. I will show in all particulars, the physical condition of the people. One glance of the eye will inform you where it is not. Go to Italy; decay, degradation and suffering, meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power the people dare not speak aloud; they walk slowly; the armed police takes from the stranger his Bible; in the book stores it is not there or in a form so expensive as to be beyond the reach of the common people. Enter the Vatican and enquire for a Bible, and you will be pointed to some case, where it reposes among the prohibited works of Diderot, Rousseau and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, over the channel into England and Scotland, and what an amazing contrast meets the eye! Men look with an air of Independence, there are industry, neatness, instruction for children. Why is this difference? There is no brighter sky—there are no fairer scenes of nature—But they have the Bible, and happy are the people who are in such a case, for it is righteousness that exalteth a nation.

Trouble and Peace.

“In the world ye shall have tribulation, but in me peace.”—John 16: 33.

The window in the ark, was a sky-light the door was in the side—the Lord shut that.

Noah was to have no intercourse with the raging billows, but only with the God who ruled and governed them. Let the believer learn an infinitely valuable lesson. It is his province, his wisdom, and his privilege, to converse with God in the midst of every storm, of every tempest, and to leave the billows to Him who rules them.—*Guide to Holiness.*

SOMETIMES society gets tired of a man and hangs him. Sometimes a man gets tired of society and hangs himself.

LOCAL MATTERS.**Correspondence.**

A brother from Adams County, Pa., thinks that it would be better not to give the names of our correspondents or at least to withhold those who would request it. He gives for his reason that it will have a tendency to discourage those who have not the ability to clothe their ideas in perfect language, from giving their opinions at all, while those who are better educated, may receive applause for their contributions. There is no doubt some reason for this brother's apprehensions; yet I think there is a remedy. Those who will write simply for the name, will soon run out, as there is evidently but a shallow surface. Those brethren who have good ideas, but have not the command of good language, and I know there are many such, should remember that I claim the privilege of erasing, interlining, transposing, sifting, or if need be, altogether remodeling their articles, preserving only the ideas, for which the author should have credit. Because a brother can not preach as well as another is no reason that he should not preach at all.—It is the same in writing.

The *Companion* is not designed to rank among the scientific journals. Its editor pretends nothing more than common sense. He hopes to be able to say what he means.

By giving the names it is hoped that writers will be induced to avoid altogether, every species of sarcasm or misrepresentation, as they will feel the more responsibility resting upon themselves.

Brother Abram H. Cassel, of Harleysville, Montgomery Co., Pa., says:

"You suggested to publish occasional items on Agriculture, Horticulture, &c., which is not approved by any whom I have spoken to, nor by myself. There are many excellent periodicals on those subjects, accessible to all who care about them. But a religious newspaper *we do want*; one devoted to the peculiar sentiments of the Brethren, and to the prophetic aspect of the times, with only so much of the affairs of this world as is necessary to the proper observance of its signs."

I am right glad to observe the candor and open-hearted spirit in which my brethren are addressing me from all quarters. By thus mutually interchanging our sentiments, and not being too strong for our own opinions, we may finally come upon some plan that will suit all. The present size and form of the *Companion*, is not adapted to a great variety of subjects, and it is hoped that a sufficient amount of religious matter can be obtained to fill its columns. I desire, however, to impress my patrons with this idea, that any subject upon which the consistent Christian has the right to engage in public conversation, will not be out of place in the *Companion*. He is not to be regarded as a Sabbath-day teacher, but an every-day companion.

Brother Cassel is right in saying that there are many excellent periodicals on the subject of Agriculture, and I contend that every farmer who loves his profession and desires to advance in its science, will secure one or more of them, as he could not expect to keep pace with its advancement by the few ideas that could be admitted into our columns. However if I should have an item of information I would desire to have the liberty of imparting it.

Send on your opinions, patrons, but do not expect your editor to endorse them all.

Do you want it?—As stated last week, this No. only will be sent to who are not actual subscribers. It would no doubt be to my advantage to send the paper on to all those whose addresses I have, but as we are not to "seek only that which is our own but also that which is another's," I have concluded to adopt this plan. I hope all will see the justice and propriety of this course. To give notice to those who are not considered actual subscribers, having only sent for a specimen number, and to others to whom it was sent for examination and to solicit their patronage and influence, a letter A will be stamped on the top of the first page. They can then immediately send their names and receive the next number. I am very anxious to increase my circulation, but will use no unfair means to accomplish it.

Those who do not wish to become subscribers would do me a great favor by returning the numbers received.

A Proposition.

As the subject of selecting delegates to represent this district at next A. M. has been laid before the churches through the medium of the "*Companion*" I would move that bro. Isaac Myers, as foreman of last meeting, should choose or nominate two delegates, and then let the churches approve or amend the nomination; but if a better proposition has been, or will be offered, I shall readily acquiesce.

D. M. HOLSINGER.

DIED

In the bounds of the Clover Creek church, Blair County, Pa., December 19, 1864, Matty, infant daughter of Jacob and sister Mary Kauffman; aged 1 year, 9 months, and 13 days. Text, John 14: 1—6

At the same place, December 31st, our old and esteemed sister Hannah Soyster, widow of brother and Elder John Soyster, aged 73 years, 11 months, and 3 days. She leaves behind a large family of children, and grand children, besides a large number of friends and relatives, to mourn their loss. Disease, Palsy. Text, Romans 6th chapter, latter part.

D. M. HOLSINGER.

Gospel Visitor please copy.

WORLDLY MATTERS.**EDITOR'S DIARY.**

Sabbath, Jan. 1st, 1864.—New Year. The first day of the week and first day of a new year. I am living and in reasonable health, but my neighbor (G. B. Ettinger), who a week ago was as well as I am now, was to-day carried to his grave. If one short week can bring about so great a change, what may we not expect before another New Year. Read John 2nd chapter and Romans 8th. Sung German hymns commencing, "Abermal ein Jahr" and "Die Glocke schlaegt." How touching, how admonishing, are these dear old hymns! Would they could be translated without losing their poetical beauty.

Monday 2nd.—The labors of the new year must now be commenced. The first number of the *Companion* has been printed and sent out, and by 10 to-night, no doubt, some of them will have been read. For the next No. not a line has

been prepared. Nearly eight pages are wanted and long articles must be avoided. I might write but other work is to be done.

Tuesday, 3rd.—The day spent in labor in the printing office, the evening in reading, writing and meditating. Five new names added to the list. Hope they will continue to come.

Wednesday, 4th.—Weather remarkably cold with high winds. The outside form for next week ready for press. Five new subscribers received.

Thursday, 5th.—Received several acknowledgements of the receipt of the first No. So far all appear to be pleased. Two new names added. Received several counterfeit 50 cent stamps, unknown to the sender of course. The following is my rule for detecting them: In the genuine the figures in the row of 10's, on the face of the note, are shaded, thus:

10 10 10 10 10

while the spurious are lightfaced, thus:

10 10 10 10 10

Refuse all which this rule condemns.

Friday, 6th.—Was obliged to leave my business to do a favor to a friend. Four new subscribers.

Saturday, 7th.—Stormy with several inches snow. P. M., bitter cold. Read a sermon preached by Henry Ward Beecher, on the subject of the "Unpardonable Sin." His definition reads thus: "There is a state in which a man's conscience becomes so torpid, so dead, that there is no resurrection from it in this life; and that is what I understand to be substantially meant by the unpardonable sin. It is the sin of condition—of the whole moral condition—and not the sin of one specific act." Although Mr. Beecher is a very popular preacher, he has some singular if not erroneous ideas. In order to prove that "speaking directly, wantonly, and maliciously against the operations of God's Spirit," did not constitute the 'unpardonable sin,' or the sin against the Holy Ghost, he refers to the case of Paul. I have always believed that Paul had been a religious man before his conversion to Christianity; and he tells us himself that he was "zealous toward God," and "profited in the Jew's religion"; "but when it pleased God to call" him "by his grace",

he "conferred not with flesh and blood," but immediately yielded. Paul never quenched the spirit.

The News

There has been no material change in the armies. Hood's army is reported to be almost entirely destroyed. Richmond papers state that Sherman's army has reached Hardeeville which is about halfway between Savannah and Charleston, and was pushing onward. The Southern Journals are discussing the propriety of abolishing slavery, and thus secure the favor of foreign powers.

The city of New York intends to contribute to the amount of fifty thousand dollars, in such articles as are most needed to the people of Savannah, as a gift. In doing this they will show to the South, that the bitter hatred attributed to the people of the North against people of the Seceded States is but a myth & that as soon as they lay down their arms, they will be heartily welcomed back into the Union.

The vote of the last Presidential election, officially returned is as follows; Lincoln and Johnston, 2,213,578; for McClellan and Pendleton, 1,801,386; majority for Lincoln and Johnston, 412,192.

Thirty millions gallons of petroleum has been exported since February 12th, 1864.

Richmond newspapers acknowledge the mortal wounding of the notorious guerrilla chief Mosby, and there can be little if any doubt that he is dead.

CORRECT SPEAKING.—We would advise all young people to acquire, in early life, the habit of correct speaking and writing; and to abandon as soon as possible, any use of slang words and phrases. The longer you live the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper reason for the acquisition of language, be passed in its abuse, the unfortunate victim, if neglected, is very properly doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads instead of the slang which he hears; to form his taste from the best speakers and

poets in the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show the weakness of vain ambition rather than the polish of an educated mind.

THE SKY AN INDICATOR OF THE WEATHER.—The color of the sky, at particular times, affords wonderful good guidance. Not only does rosy sunset presage good weather, and a ruddy sunrise bad weather but there are other tints which speak with clearness and accuracy. A bright yellow sky in the evening indicates wind; a pale yellow, wet; a neutral gray color constitutes a favorable sign in the evening, and an unfavorable one in the morning. The clouds are again full of meaning in themselves. If their forms are soft, undefined, and full feathery, the weather will be fine; if their edges are hard, sharp and definite, it will be foul.—Generally speaking, any deep unusual hues betoken wind or rain; while the more quiet and delicate tints bespeak fair weather. These are simple maxims; and yet not so simple but what the British Board of Trade has thought fit to publish them for the use of seafaring men.—*Scientific American.*

Markets.—There has been very little change since last week. At Philadelphia. Wheat ranged from \$2.65 for red to \$2.95 for white. Flour \$10 @ 12.25. Rye in demand at \$1.75. Corn, new yellow, \$1.70, @ old \$1.88. Oats 92 cents. Barley, \$2.15. Coffee, 45 @ 47 cents $\frac{1}{2}$ lb. Sugar, 18 @ 21 cts.—Cloverseed \$14.50 to 15.50 $\frac{1}{2}$ bushel.—Timothy \$6 @ 6.50. Flax. \$3.85 @ \$4. Potatoes, 1.00. Gold, 2.27.

At Pittsburgh the prices were a shade lower on most articles. The highest price of Wheat is quoted at \$2.20, and Flour at \$10.37 $\frac{1}{2}$. Hay was sold for \$40 $\frac{1}{2}$ ton.

Too TRUE.—Fashionable boarding-schools are, generally, respectable institutions where young ladies attempt to learn French, and succeed only in learning folly.

Keep out of debt.

Advertisements.

As stated in the Specimen No., it is my design to devote this page to useful advertisements, if I can obtain such as will pay, and are not objectionable in their nature. No article will be noticed editorially, unless I shall have had an opportunity to test or examine it, and no advertisement will be inserted until I shall have some assurance that the advertisers will fulfil the propositions of their advertisements. As soon as the list of subscribers shall be large enough to support the paper, without any advertisements, they will be excluded entirely, or be published on a supplement.

Such as will be accepted will be published at the following

Rates of Advertising.

First insertion, 10 cents a line.
Four successive insertions, 5 cents a line each.
Three months, 3 cents a line each insertion.
Twelve months, 2 cents a " " " " unless otherwise agreed upon.

"My Clothes are not suitable for Church."

Then of course, you do not show yourself in company, for if you do your clothes are suitable for church. To go to other places with the apparel you have, and stay from church must be on the supposition that it is a kind of fair for the exhibition of finery, and each contributor a candidate for prizes. The Jews in public worship rent their garments, because of their sins; some of our people on the contrary, will not go to worship unless they have a bonnet or coat just from maker's hand, thereby showing that they regard the opinion of their neighbors more than the favor of their Maker. And to make the absurdity more glaring, most of the congregation are worshipping God, not having come to notice whether clothes were old or new.—There may, indeed, be some few triflers who come to make remarks—but the smile or sneer of such will not affect any sensible person. Be neat in your dress, and you will be respected more for wearing clothes that are old, than for wearing new which you have not the means of paying for, and whether you please man or not, you please God and your own conscience. This excuse which keeps you from church has its source in any vanity, and when

you know your own heart and the account to be given to God, you will experience no difficulty in this respect. Should you not have everything exactly as you wish you will have what is more important 'the clothing of humility.'

LIST OF MONEYS received, for subscription to the Companion, since our last.

Wendel Henry, Dery, Pa.	\$1.50
Samuel Deulinger, Enterprise, Pa.	1.50
J. S. Black, Newville, Pa.	1.50
Daniel Miller, Tisburn, Pa.	1.50
Daniel Keller, Dickenson, Pa.	1.50
E. H. Shidler, Milpitas, California.	1.50
Abram Grassmyer, Belleville, Pa.	1.50
Andrew Nehr, Rossville, Ind.	1.50
Several others crowded out.	

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IN THIS INSTITUTION YOUNG LADIES And Gentlemen are fitted for the responsible duties of teachers, for the practical duties of life, or for College. It is situated in one of the most healthy and moral communities in the State with easy access. Rates lower than those of most schools of the same grade.

For Particulars address the Principal,
S. Z. SHARP,
KISHACOQUILLAS,
PENN'A.

**THE
"CHRISTIAN FAMILY COMPANION"**

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," and vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time. For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE CITY, PA.

JOB PRINTING IN ALL ITS VARIOUS branches, neatly and promptly done at this office. Orders from a distance will be attended to and the work sent by mail prepaid.

HYDROPHOBIA.

HYDROPHOBIA can be prevented, and the bite of the mad dog rendered as harmless, to either man or beast, as any other slight wound. Of this I could exhibit a large number of testimonials, from different States, given by persons of undoubted veracity, of the most extraordinary and triumphant success of this remedy, which is now offered to the public, printed in pamphlet form, with such plain instructions that every person can prevent Hydrophobia, on either man or beast, without one failure in a thousand cases, if my directions be followed. I warrant a cure in every case.

Also, in the same little book will be found ten other receipts, either of which is worth far more than the price asked for all of the whole eleven receipts, for preparing, compounding, and administering the best safest and most powerful remedies known to the science of medicine, for the cure of the following diseases: to cure Epileptic Fits, to cure sore Eyes, to cure Diphtheria, to cure spotted Fever, to cure the Dropsy, to cure cancers, to cure the Dyspepsia, or indigestion; to cure Female Obstructions and Weakness; to cure Rheumatic Pains; to cure the Flux on children or grown people. Also much other valuable information, not mentioned in this circular, will be given in this Book, written by an old Physician, who has practiced medicine more than thirty years—with what success may be judged of by patients coming to him, hundreds of miles and from different States, and being cured in so short a time as to astonish both them and their friends, after having spent much time and money with other physicians, without being benefited, and were so discouraged, that they had despaired of ever getting well. But to their great delight, by a scientific course, all their diseases left them—so soon, that they thought that it could not be real—that it was only temporal. But, to their astonishment, they were well—the disease had left, never to return, until they again violate nature's laws. Now, the reason of this is simply because Dr. Sturgis (the author) does not doctor the symptoms of disease alone but removes the cause, by a scientific course of vegetable medicine, thereby establishing a healthy action of all the secretion and excretions, thereby purifying the blood.

The Author being desirous of benefiting mankind, and by the solicitation of many friends, and particularly the Brethren of German Baptist Church, of which he is a member, and an Ordained Elder, now offers the very best remedies known to him, written in plain language (divested of those technicalities so often found in medical works), easy to be understood.

The work is now ready for distribution. Price, Five Dollars. This work can only be had of the Author. All orders accompanied by the price in bills on any solvent Banks, may be sent at our risk if registered, will receive prompt attention, and the work will be sent by return mail.

Be particular to write your name, and also the name of your Post Office, County and State, in plain, legible hand.

Direct to

DR. D. B. STURGIS,
Goshen, Elkhart Co., Ind.

Christian Family Companion.

BY H. R. HOLSINGER

"Whosoever loveth me keepeth my commandments."

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, JAN. 17, 1865.

Number 3.

For the Companion.

Prayer.

BY EMANUEL UMSAUGH.

Prayer can calm the troubled breast,
And raise our thoughts on high—
Remove the fears that mar our rest,
And make our troubles fly.

Prayer with actions should accord—
Such prayers are seldom found;
We must—to have God answer us—
Obey the Gospel's sound.

When asking for obedient hearts,
We should obedience show;
God will not answer us, unless
We do his will below.

For the Companion.

Thoughts on a Future World.

The knowledge of divine revelation and a serious study of its doctrines and precepts, must accompany every act if we wish to behold mankind happy. It is in the sacred oracles alone that the will of God is clearly and fully unfolded. Man is destined for eternity. The present world through which he is traveling is only transitory, since when his frame sinks into the grave, the intellectual principles by which it was animated shall pass into another region, and be happy or miserable, according to the principles by which it was actuated in this life. The world in which we now reside, may be considered as the great nursery of our future and eternal existence, and as preparatory to our entering on a higher scene of enjoyment.

O, when we look around us on the scene of human life, we can scarcely help concluding that the great majority of mankind are acting as if the present world was their everlasting abode. If man were fully convinced that he is standing on the verge of eternity, and had a thorough conviction of the life to come, and would view the glorious scenes of a resurrection from the dead, and the reunion of soul and body in the mansions of bliss, he would not have his views confined solely to the fleeting scenes of the present world.

Paul says: "Now faith is the substance of things hoped for, the evidence of things not seen." This implies the reward of a life to come. The Psalmist says: "As for me I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." The Apostle Peter declares that believers are regenerated to the lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them. Our Savior declares, "I give unto them eternal life, and they shall never perish."—And again, "Then shall the righteous shine forth as the sun in the kingdom of their Father." When Paul's departure from the body was at hand, he declared, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the righteous Judge shall give me at that day, and not to me only, but to all them that love his appearing."

Now while there are many other passages which clearly show the certainty of an eternal and future happiness of the righteous, the Scriptures are equally plain in showing the future miseries of the wicked. The Lord Jesus "shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on those that know not God and who obey not the Gospel, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." "There shall in no wise enter into the kingdom anything that defileth neither whatsoever worketh abomination or maketh a lie. The way by which happiness in the future world may be obtained is clearly shown. Eternal life is the gift of God through Jesus Christ our Lord. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. The disposition of those on whom this happi-

ness will be conferred, and the actions which prepare us for the enjoyment of it are also described. Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The pure in heart shall see God.—He that doeth the will of God, abideth forever. Him that overcometh will I make a pillar in the temple of my God and he shall go no more out." Blessed are they that do his commandments that they may have a right to the tree of life, and may enter through the gate into the city."

Now the nature of the bliss and happiness in the future world is to consist in perfect freedom from impurity. The employments in that world are adoration and praise flowing from the purest love which will have a tendency to promote eternal felicity. Yes, in that great day these corruptible bodies shall be raised in glory, flourish in immortal youth and beauty similar to that which appeared on the body of Christ when his face did shine as the sun, and his raiment become white as the light. There and then we sing, "Great and marvelous are thy works Lord God Almighty, just and true are thy ways, thou king of saints." Much more might be written on this subject. Such are a few brief thoughts written in a few leisure hours merely for change of mental exercise.

J. S. GITT.

SOURCE OF COMFORT.—It is not from myself I look for comfort at any time, but from my God and his free grace.—Here is comfort enough for all times.—When I am at the best, I ought not I dare not rely upon myself; when I am at the worst, I may and should rely upon Christ and his sufficient grace. Though I be the vilest sinner, that ever came to Him, yet I know He is more gracious than I am sinful; yea the more my sin is, the more glory will it be to His grace to pardon it.

Pure Religion.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—JAMES, 1: 27.

Nothing can be more useful than summary views of our duty, if they be well drawn, and rightly understood. It is a great advantage to have our business laid before us altogether; to see at one comprehensive glance, as it were, what we are to do, and what we are not to do. It would be a great ease and satisfaction to both, if it were possible, for a master to give his servant directions for his conduct in a single sentence, which he the servant had only to apply and draw out into practice, as occasions offered themselves, in order to discharge everything which was required or expected from him. This, which is not practicable in civil life, is in a good degree so in a religious life, as it proceeds more upon principle, leaving the exercise and manifestation of that principle more to the judgement of the individual, than it can be left where, from the nature of the case, one man is to act precisely according to another man's direction.

But then, as I have said, it is essentially necessary, that these summaries be well drawn up, and rightly understood; because if they profess to state the whole of men's duties, yet, in fact, state it partially and imperfectly, all, who read them are misled, and dangerously misled. In religion, as in other things, we are too apt of ourselves to substitute a part for the whole. Substituting a part for the whole is the grand tendency of human corruption in matters both of morality and religion: which propensity, therefore, will be encouraged, when that, which professes to exhibit the whole of religion, does not, in truth, exhibit the whole. What is there omitted, we shall omit, glad of the occasion and excuse: what is not set down as our duty, we shall not think ourselves obliged to perform, not caring to increase the weight of our own burthen.—This is the case whenever we use summaries of religion, which, in truth, are imperfect or ill drawn. But there is another case more common, and productive of

the same effect, and that is, when we misconstrue these summary accounts of our duty; principally when we conceive of them as intending to express more than they were really intended to express: for then it comes to pass, that, although they be right and perfect, as to what they were intended for, yet they are wrong and imperfect, as to what we construe and conceive them for. This observation is particularly applicable to the text. St. James is here describing religion, not in its principle, but in its effects; and these effects are truly and justly and fully displayed. They are by the apostle made to consist in two large articles, in succoring the distress of others, and maintaining our own innocency: and these two articles do comprehend the whole of the effects of true religion: which were exactly what the apostle meant to describe. Had St. James intended to have set forth the motives and principles of religion, as they ought to subsist in the heart of a christian, I doubt not but he would have mentioned love to God, and faith in Jesus Christ; for from these must spring everything good and acceptable in our actions. In natural objects it is one thing to describe the root of a plant, and another its fruits and flowers; and if we think a writer is describing the roots and fibres, when, in truth, he is describing the fruit of flowers, we shall mistake his meaning and our mistake must produce great confusion. So in spiritual affairs, it is one thing to set before us the principle of religion, & another the effects of it. These are not to be confounded. And if we apply a description to one, which was intended for the other, we deal unfairly by the writer of the description, and erroneously by ourselves. Therefore, first, let no one suppose the love of God, the thinking of him, the being grateful to him, the fearing to disobey him, not to be necessary parts of true religion, because they are not mentioned in St. James's account of true religion. The answer is, that these compose the principles of true religion; St. James's account relates to the effects. In like manner concerning faith in Jesus Christ. St. James has recorded his opinion upon that subject.—

His doctrine is, that the tree, which bears no fruit, cannot be sound at the root, that the faith, which is unproductive, is not the right faith: but then this is allowing, (and not denying,) that a right faith is the source and spring of true virtue: and had our apostle been asked to state the principle of religion, I am persuaded he would have referred us to a true faith.—But that was not the inquiry: on the contrary, having marked strongly the futility of a faith, which produced no good effects upon life and action, he proceeds in the text to tell us what the effects are, which it ought to produce; and these he disposes into two comprehensive classes, (but still meaning to describe the effects of religion and not its root or principle,) positive virtue and personal innocence.

Now, I say that, for the purpose it was intended, the account given by St. James is full and complete: and it carries with it this peculiar advantage, that it very specially guards against an error, natural, I believe, and common in all ages of the world; which is, the making beneficence an apology for licentiousness; the thinking that doing good occasionally may excuse, us from strictness in regulating our passions and desires. The text expressly cuts up this excuse, because it expressly asserts both things to be necessary to compose true religion. Where two things are necessary, one cannot excuse the want of the other. Now, what does the text teach? it teaches us what pure and undefiled religion is in its effects and in its practice: and what is it? "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world:" not simply to visit the fatherless and widows in their affliction: that is not all: that is not sufficient: but likewise "to keep himself unspotted from the world."

To visit the fatherless and widows in their affliction, is describing a class, or species, or kind of virtue by singling out one eminent example of it. I consider the Apostle as meaning to represent the value, and to enforce the obligation of active charity, of positive beneficence, and that he has done it by mentioning a particular instance. A stronger or more proper instance could not have been selected.

ted; but still it is to be regarded as an instance, not as exclusive of other and similar instances, but as a specimen of these exertions. The case before us, as an instance, is heightened by every circumstance, which could give to it weight and priority. The Apostle exhibits the most forlorn and destitute of the human species, suffering under the severest of human losses: helpless children deprived of a parent: a wife bereaved of her husband, both sunk in affliction, under the sharpest anguish of their misfortunes. To visit, by which is meant to console, to comfort, to succor, to relieve, to assist such as these, is undoubtedly a high exercise of religion and benevolence, and well selected; but still it is to be regarded as an example, and the whole class of beneficent virtues is intended to be included. This is not only a just and fair, but a necessary construction: because, altho' the exercise of beneficence be a duty upon every man, yet the kind, the examples of it must be guided in a great degree by each man's faculties, opportunities, and by the occasions which present themselves. If such an occasion, as that which the text describes, presents itself, it cannot be overlooked without an abandonment of religion; but if other and different occasions of doing good present themselves, they also, according to the spirit of our apostle's declaration, must be attended to, or we are wanting in the fruit of the same faith. The second principle expression of the text, "to keep himself unspotted from the world," signifies the being clean and clear from the licentious practices, to which the world is addicted. So that "pure religion and undefiled before God and the Father," consists in two things: beneficence and purity: doing good and keeping clear from sin; not in one thing, not in one without the other, but in both; and this, in my opinion, is a great lesson and a most important doctrine.

To be continued.

HUMILITY.—The eminent author of "The Saint's Rest," being reminded of his labors on his death bed, replied, "I was but a pen in God's hand, and what praise is due to a pen?"

Description of Our Savior.

The following description of our Savior was written by Publius Centellus, Governor of Judea, to the Senate of Rome, in the reign of Emperor Augustus Cæsar:

CONSCRIPT FATHERS.—There appeared in these our days a man named Jesus Christ, who is yet living among us, and of the Gentiles, is accepted as a prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead and cured all manner of diseases.—He is a man of stature, tall and comely, with a very ruddy countenance, such as the beholder may love and fear. His hair is the color of the filbert when fully ripe, plain to his ears, whence downward it is most ornate in color, curling and waving about his shoulders; in the middle of his head is a seam of partition of long hair, after the manner of the Nazarites. His forehead is plain and delicate, his face without spot or wrinkle, beautiful,—his nose and mouth are exactly formed—beard the color of his hair, and thick, not of any great length, but forked. In reproving, he is terrible; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have ever seen him laugh, but many have seen him weep. A man, for his surpassing beauty, excelling the children of men.

YOUTH'S DEPARTMENT.

A Quarter of an hour With a Bad Book.

About twenty-five years ago I formed a most intimate acquaintance with a young man of fine education and commanding talents, and we soon became bosom friends. One morning after school, at a street corner, he handed me a book, which he said he could loan me for only one quarter of an hour. We stood at that corner for a few moments, while I looked at the obscene pictures and read a few pages in that polluting volume. I handed it back to him, and never saw it again; but the poison took effect, "the sin left its mark." I cannot erase the effect of the impure thoughts which in that quarter of an hour that vile book lodged in my heart, and which, may God forgive me, I harbored there. I can, and do pray against the sin

and trust, by God's grace, yet to conquer it; but it is a thorn in my flesh, and still causes me great bitterness and anguish.

Young men, as a lover of your souls, I tell you in all sincerity that there is nothing which I would not willingly give to have the veil of oblivion cast over the scenes & the sentiments of that corrupt volume which still haunt me like foul specters during my hours of private devotion, in the sanctuary and at the communion-table. O, what sad work did that quarter of an hour make upon a human soul! *Young men, beware of bad books, and beware also of evil companions*

My early friend, after well nigh accomplishing my ruin, became a dissolute man, imbibed infidel sentiments, and at last, as I greatly fear, died by his own hand.—"Let him that thinketh he standeth, take heed lest he fall."—*Amer. Mess.*

Little Things.

How many beautiful actions are daily overlooked by us, because they are so little and common. Take, for instance, the mother who has had broken slumber, if any at all, with the nursing babe, whose wants must not be disregarded; she would lie and sleep awhile: when the breakfast hour comes, patiently and uncomplaining she takes her timely seat at the table.—Though exhausted and weary, she serves all with the refreshing cup of coffee or tea before she sips it herself, and often the cup is handed back to her to be refilled before she has had time to taste her own. Do you hear her complain, this weary mother, that her breakfast is cold before she has time to eat it? And this is not for one, but every morning perhaps thro' the year. Do you call this a small thing? Try it and see? Oh how does woman shame us by their forbearance and fortitude in what are wrongfully called little things! Ah, it is these little things which are the tests of character; it is by these little self-denials, borne with such gentleness, that the humblest home is made beautiful to the eye of angels, though we fail to see it, alas, till the chair is vacant, and the hand which kept in orderly motion all this domestic machinery is powerless and cold.

*For the Companion.***Keeping in Avoidance.**

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or railer, or drunkard, or extortioner; with such a one, no not to eat."—1 COR. 5: 11.

As this subject is receiving much attention, at present, among the Brethren, and different opinions are held by some of them, it may be profitable to compare our views on this subject, through the medium of the *Companion*, and try if possible to "be all of the same mind."

To come at the truth fairly let us examine the text, and adopt the meaning which seems most obvious. First we find that we are not "to company" or have intercourse with fornicators; verse 9.—Secondly, we are informed that this has reference to the fornicators, covetous, &c. who are in the church, otherwise we would have to go out of the world.—Thirdly, the Apostle tells us that we are not only prohibited from having general intercourse, but that we are not even permitted to eat with such a one. Now the questions at issue are:

1. What is meant by "to company with fornicators"?
2. Is a member to be regarded as a brother, or a sister, after being excommunicated?
3. Does the word "eat" have reference to more than the eating at the communion table?

I answer to the first query, we would say that "to company" has the same meaning as *to have intercourse with*, as in buying or selling, &c. This is the most natural construction; besides, no other interpretation could be given to it that would necessitate us to leave the world on their account. This is a very reasonable requirement, since by having social or worldly intercourse with a brother addicted to any of the above named vices, we seem to give countenance to his evil deeds, besides making ourselves liable to become partakers with him. With the fornicator of this world it is different. There is not the same sympathy and spiritual relation which exists between brethren, and

therefore their evil deeds cannot affect us if we deal honestly with them. From this it follows that we may have honorable intercourse with the gross sinners of this world, but no intercourse at all with a fornicator as long as he is a brother.

The second query is, "What constitutes a brother?" Is the title only applicable to such as have not been excommunicated, or is it extended to such as have been put out of the church? We contend that when a person has once been put out of the church, he is no longer a brother, from the fact that we recognize but two kingdoms,—that of Christ and that of Satan; but when a person is excommunicated, he is put out of the Church of Christ, and where can he be but in the kingdom of Satan? But since the Kingdom of Christ has no concord with Satan's kingdom, 2 Cor. 6: 15, why should their subjects be called brethren? I am aware that some contend that there is a difference between fornicators who have been put out of the church and the fornicators of this world, and base their arguments on 2 Thes. 3: 15; but if we examine the passage here alluded to critically, we find it means that we should not regard such an one as we would regard an enemy, but we should admonish him as we would admonish a brother; but does the act of admonishing a man, like we would admonish a brother, make him actually a brother? If that were the case, we would have to recognize infidels as brethren after admonishing them thus, no matter whether they repent or not.—Again, we contend that we should not avoid gross sinners who have been put out of church, any more than we avoid such sinners belonging always to the world, otherwise we are passing judgment upon those without, which belongs only to God. 1 Cor. 5: 13. The church has no right to go beyond the pales thereof.

In regard to the word "eat", we contend that it should be understood in its literal sense, that is, all manner of eating—at a common meal as well as at the communion table. We believe if the Apostle meant it should be confined to the communion table, he could have said so, but as he does not say this we do not think he meant it.

From this it follows that we are prohibited from having any intercourse whatever with a member whom we know to be guilty of the sins mentioned in the text until that member has been cut off from the church, after which we should hold him as other sinners of the same kind belonging to the world, at the same time not neglect by brotherly admonitions, to regain him.

S. Z. SHARP.

*For the Companion.***Christ's Kingdom of Peace.**

In the present age of the world, men are slow to believe that the use of the sword is incompatible with the teachings of our Savior. Hence the importance of bringing before the public mind some of the important truths bearing testimony to this undeniable fact. We must however, lay aside all prejudicial feelings, if we wish to be taught of God with a view of acquiring any benefit for our never dying souls. We must make an effort to implant within our hearts such a feeling for Christ that we will be willing to take him at his word. This constitutes faith. If we thus prepare ourselves for reading Christ's word, we will find ourselves impelled to believe that the principle of non-resistance accords with its teachings.—We must not only be willing to obey the commands of Christ, but also be willing to follow him through evil as well as good reports. In order to give the reader an idea of what we mean by evil reports, we will affirm that there are some instances in the life of our Savior, through which the majority of christian professors do not feel sufficiently condescending to follow him. Among these are Feetwashing; the Holy Kiss; Nonresistance, &c.—Christ teaches both by command and example, & if we are once taught to closely follow him, we will admit that he has never by either method taught us to retaliate. We are taught not to resist the higher powers, for there is no power but of God. Hence we see that we, who belong to Christ's kingdom, must not resist the powers that be even if they are the powers of some foreign nation. This excludes, however, those who do not belong to the kingdom of Christ. Respected reader consider these things.

E. UMBAUGH.

*For the Companion.***Hope.**

"Hope is the anchor of the soul, sure and steadfast." It is the most brilliant star in the sky of our earthly existence.—When dark clouds of adversity, hover round our pathway in life,—when wearied with earthly toils—what is that, which oftentimes bids us cheer up, and persevere unto the end. What but hope? Yes it is a beacon light, and shines brightly through darkest cloud; as well as through the most effulgent rays of sunshine.

Still we should not live entirely on hope. No;—we should also labor zealously in whatever we undertake, for, if we live on hope only we may die in despair. There is a great contrast in this small word of four letters. The sinner for instance has a hope; but it is built upon a poor foundation. He idly folds his hands, and partakes of all life's fleeting pleasures, and thinks not of improving precious time; so—he hopes God may yet grant him opportunity to prepare for a better, and holier land; but alas? while thus hoping, the angel of death comes, an unwelcome messenger, to call him away to try the stern realities of another world. Then he finds, with anguish indescribable that his hopes are utterly blasted.

But let us present another picture to your mind. It is the Christian. He who lives righteously, serving God through trials and temptations, as well as pleasure. When he is called from earth, he is ready and willing to leave all. He knows in whom he has trusted. Yes:—knows that His hand will guide him safely through the valley, and shadow of death. His hope has not been in vain. It is one which endureth unto the end.

M. M. CUSTER.

Is Religion Beautiful.

Always! In the child, the maiden, the wife, the mother, religion shines with a holy, benignant beauty of its own, which nothing on earth can mar. Never was the female character perfect without the steady faith of piety. Beauty, intellect, wealth—they are all like pitfalls, dark in the brightest day, unless divine light unless religion throw her soft beams around them, to purify and exalt, making twice

glorious that which seemed all loveliness before.

Religion is very beautiful—in health or sickness, in wealth or poverty. We never enter the sick chamber of the good but soft music seems to float on the ear, and the burden of the song is, "Lo! peace is here?"

Could we look into thousands of families to day where discontent sits sullenly fighting with life, we should find the chief cause of unhappiness the want of religion in woman.

And in felons' cells—in places of crime, misery, destitution, ignorance, we should behold in all its most horrible deformity the fruit of irreligion in woman.

Oh, religion! benignant majesty, high on thy throne thou sittest glorious and exalted. Not above the clouds, for earth clouds come never between thee and the truly pious soul; not beneath the clouds for above thee is the heaven, opening through the broad vista of exceeding beauty.

Its gates, in the splendor of jasper and precious stones, white with a dewy light that neither flashes nor blazes, but steadily proceedeth from the throne of God.—Its towers bathed in refulgent glory ten times the brightness of ten thousand suns yet soft, undazzeling to the eye.

And there religion points. Art thou weary? it whispers, "Rest—up there—forever." Art thou sorrowing? "Eternal joy." Art thou weighed down with unmerited ignominy? "Kings and priests in that holy name." Art thou poor? "The very street before thy mansion shall be gold." Art thou friendless? "The angels shall be thy companions, and God thy friend and father."

Is religion beautiful? We answer:—All is desolation and deformity where religion is not.

No temporizing with a wrong can stand. It roots itself the deeper in corrupt humanity, and demands more room. Collisions constantly ensue at every point of its widening circumference. Wrong, grown haughtily by indulgence, more imperiously demands concession; and conscience weakened by compromise, yields more cravenly than ever.

A Mother's Influence.

It is the *earliest* of all influences. No one can tell when it begins. It is coeval almost with our birth, certainly with the first and faintest dawn of intellectual consciousness. Long before the days of fatherly correction, or of scholastic discipline, or of pastoral care, a silent, but powerful influence is already passing from the face and voice of the mother to the heart of her child.

She has, as it were, the first word; she has the early spring of the soul to herself, to sow the precious seed. Long before the deceiver and betrayer can approach with their flattering lies, she may be, through the grace of God, laying the foundation of holy principle deep within the heart. The earliest lessons are the deepest; the earliest memories are the most abiding.

The mother's influence is, of all others, the *most constant*. No other agency can, in this point of view, be brought into comparison with it. It surrounds the little ones like an atmosphere.

A mother's influence is also the *most lasting*. The life and the joy of home, its gentle sway, does not terminate in our leaving the paternal roof. Like a guardian angel, it still follows us through all the future scenes of life.

It is said, that a slave boy was separated from his mother while yet a child, and settled under a hard master, on a plantation thirty miles away. Though at no great distance, they were scarcely ever permitted to see one another. But the heart of the child was still in the home of his mother; her smile cheered him in his toils, and her image visited him in his dreams. "My mother," he says, "occasionally found opportunity to send me some token of remembrance and affection—sugar plum or an apple; but I scarcely ever ate them—they were laid up, handled and wept over, till they wasted away in my hands." Touching sacred words! So there, too, and among these hapless children of oppression, the sanctity of home is felt; nor can long and weary absence, nor all the power of a tyrant law, rend assunder those hearts whom God, by his own blessed bond has united.

LOCAL MATTERS.

Back Numbers cannot be furnished. New subscribers must begin with the number following their order. They are marked on the books as beginning with a number and their subscription will continue until the same number in the next volume. Of course as long as back numbers are on hand they will be sent, but the first, second, and third issues have been exhausted.

Encouragements.—"Success to the *Companion*," "Hope you will succeed," "May God bless the undertaking" and such like expressions, are found in almost every letter. This is encouraging, and I hope these prayers are all earnestly desired and asked of our heavenly Father, and if so, He will not fail to answer them. When you write do not forget to send an item of news, information, suggestion, or a selection from some book, paper, tract, or anything that you think might be interesting to the readers of the *Companion*, but don't send anything which you wish to have returned; rather copy it. I am not unfrequently in want of suitable matter, and will continue to be until I can get more time for reading and meditating. Thus far a boy of thirteen and myself have been doing all the labor, which required us to be engaged every night until ten and not unfrequently until twelve o'clock. We are patiently waiting to see if our income will allow us to employ more help.

Full Explanation.—A brother asks for a more full explanation in regard to the manner of sending money, and the change of the price of subscription.—When the first Specimen number was issued, the price was stated to be \$1 50, postage pre paid; but in the second number the "postage pre-paid" was taken from the title page, and it was elsewhere stated that on account of the outrageous price to which paper had risen, I would be compelled to ask my patrons to pay the postage themselves, and expressed a hope that the present prices would not continue beyond the time of completing the first volume. With my present circulation, and at the present cost of living, &c., I

should be obliged to lose money if I were to pay the postage. This I believe not one of my subscribers would wish me to do. Agents who sent in their lists previous to the announcement of the change of price, should not be accused of having misrepresented the matter, but all blame must rest upon me. Should any be unwilling to submit to this additional expense, the agents will not be held responsible. I hope, however, that such cases will be very few. Let all lend their friendly aid, and if by the end of the year, the *Companion* proves to be a successful institution, I will do the best for my patrons. Will this be satisfactory?

In regard to sending money, I will say, that if it is carefully put up in sealed envelopes, and sent by mail, it will be at my risk. That it has been thus sent, the brother's word will be all the evidence required.

Announcements.

Brother Grabill Myers purposes, God willing, to make the following visits:

To Conemaugh branch, meeting to commence on the evening of the 21st inst.

To Warrior's Mark meeting-house, on the 29th and evening.

To Columbiana Co., Ohio, first appointment on the 4th of February, near Moultrie Station, on the Pittsburg & Cleveland Railroad.

Brother Myers endorses the proposition published last week, in relation to the appointing of delegates, and seconds the motion made therein.

Correspondence.

Brother Eli W. Miller, of Yellow Creek, Stephenson Co., Ill., says:—The brethren with us enjoy good health. There were fifteen added to our branch of the church by baptism, during the last summer; and brother Daniel E. Fry elected to the ministry.

Brother H. Knauff, from the Panther Creek branch, Miami Co., Ohio, says:—We have, in general, peace and union in our church; and baptized twenty four in the past year, from the aged grandmother down to the youth of fourteen, and some middle aged, and members of other denominations.

A brother wishes to know something in regard to the place, way of access, &c. at which our next Annual Meeting is to be held. Will some brother from that place give the desired information.

I have just learned that Elder Abraham Stamey, of Lower Antietam Branch, Franklin Co., Pa. has disposed of his property and intends to remove to Lion Co., Iowa in the Spring.

I learn from a brother in Illinois that a brother who votes at the public elections, is not considered a consistent non resistant by the authorities of that State. If this be so, (the brother does not assert it from his own knowledge, but such is his information) it is a sign of the times that should receive some attention.

Errors.—In looking over the numbers, (and in distributing the type,) a number of typographical errors are discovered, and several cases of misspelling.—As long, however, as none occurs, which will obscure the sense, or change the meaning, I shall not point them out. We have not time to bestow proper attention to that part of our duty. One hurried reading is all the proof our paper receives.

In order to force our money receipts on the eighth page the list closed on Thursday morning.

DIED

Near McVeytown, Mifflin Co., Pa., in the Lewistown branch, November 2nd, 1864, sister — HANAWALT, wife of brother Joseph R. Hanawalt, aged 51 yrs, 3 mos, and 4 das. Her death resulted from the effects of a paralytic stroke in May last. The occasion was improved from Rev. 14: 13; by brethren Wm. Howe, and P. S. Myers.

Sister Hanawalt's life was useful as a companion, as a member in the church, as a neighbor, as a mother, and as a support at the bed of affliction; and from her walk and conduct through life, and also from her own expressions, we have a full assurance that our loss is her great gain. EDITOR.

At the same place, January 7th, Eli Wakefield, infant son of brother Abraham and sister Mary MYERS, age, wanting 2 days of nine months. Occasion improved from 1 Cor. 15: 16, 17, by brethren Joseph R. Hanawalt and Samuel Myers, Jr.

God made the world to relieve an overfull creative thought—as musicians sing, as we talk, an artist sketch, when full of suggestions.

WORLDLY MATTERS.

EDITOR'S DIARY.

Sabbath, 8th.—A day of rest and such it has been to me to-day.

Monday 9th.—By hard labor until late at night, we are prepared to go to press in the morning. Eight new names.

Tuesday 10th.—Quite a row at one of the hotels. Several persons severely injured. What a demoulike appearance has an enraged drunkard! And now I remember one of my youthful prayers, suggested by scenes similar to those witnessed to day: "Oh Lord, never let me become a drunkard!" I can never be sufficiently thankful to my God for answering that simple prayer.

Wednesday 11th.—Had a visit by two mute friends, who with two of my neighbors, also mutes, accompanied me to the house. Four mutes together at the same time, is not an every day occurrence. They are interesting although to persons who do not understand our method of communicating ideas, our conversation would not be very interesting, although it might be amusing. Two are educated and the others have only what they received from Nature and their own observation. By all means children in this condition should be sent to the institutions prepared for their instruction. Ten subscribers added.

Thursday, 12th.—Accomplished a good day's work.

Friday, & Saturday.—Nothing worth noting.

The News.

There has been no late movement or disposition of the armies in the field, and rumors of "peace" are the only topics which agitate the public mind. It would be strange indeed if the many stories of "ambassadors," "Peace Commissioners," &c., would result to have been only a dream of some idle talker. Evidently the leaders of the Confederacy are getting into trouble.

Gen Butler has been relieved it is said, at the request of Gen. Grant.

The King of the Sandwich Islands has decided upon the episcopal as his established religion.

The Missouri State Convention has just passed the following ordinance of emancipation by a vote of sixty to four: "Be it ordained by the people of the State of Missouri, in Convention assembled, that hereafter, in this State, there shall be neither slavery or involuntary servitude, except in punishment of crime, whereof the party shall have been duly convicted, and all persons held to service or labor as slaves are hereby declared free."

Reliable intelligence from Mexico is to the effect that throughout the entire republic opposition to the empire of Maximilian is on the increase. The Nuncio and Archbishop have signified their intention of leaving the country because of Maximilian's disposal of church property. French court martials are shooting all who do not support the imperial government, declaring that such persons are robbers.

Markets.—Philadelphia: Flour, sales ranged at from \$10 to \$13. Wheat red \$2.65@2.70, and white \$2.90@3. Rye, \$1.73@1.78. Corn in good request at \$1.73@1.88. Oats in demand at 92@94 cents. Barley, \$2 to \$2.25.

Pittsburg: Flour, from \$10.85 to \$12, and the market well supplied. In grain there is no material change from our quotations of last week. We notice a new article in the market: corn husks, which sold at 5 cents a pound.

FAITH.—Should trials with an incessant vehemence sift thee as wheat; should tribulation with a weight of woes almost grind thee to powder: should pleasure with her bewitching smiles solicit thee to delicious ruin, yet hold thee fast to God and lean on Him who is omnipotent. Thou canst not be involved in such calamitous circumstances or be exposed to such imminent peril but thy God whom thou servest is able to deliver thee from the one and to support thee under the other.

ANOBLE REPLY.—A young aristocrat taunted a member of the British House of Commons, who had won his way to a high position by industry and perseverance, with his humble origin, saying, "I

remember when you blacked my father's boots." "Well, sir," was the reply, *'did I not do them well?'*

The Two Apprentices.

Two boys were apprentices in a carpenter's shop. One determined to make himself a thorough workman; the other 'didn't care.' One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home reading. The other liked fun best. He often went with other boys to have a 'good time.' 'Come,' he often said to his shopmate, 'leave your old books and go with us. What's the use of all this reading?'

'If I waste these golden moments,' was the answer, I shall lose what I never can make up.'

While the boys were still apprentices an offer of two thousand dollars appeared in the newspapers for the best plan for a State House, to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After careful study, he drew out his plans, and sent them to the committee. We suppose he did not really expect to gain the prize; but still he thought 'there is nothing like trying.'

In about a week afterwards a gentleman arrived at the carpenter's shop and inquired if an architect by the name of Washington Wilberforce lived there.

'No,' said the carpenter, 'no architect, but I've got an apprentice by that name.'

'Let's see him,' said the gentleman.

The young man was summoned and informed that his plan had been accepted, and that the two thousand dollars were his! The gentleman then said that the boy must put up the building; and his employer was so proud, that he willingly gave him his time and let him go. The studious young carpenter became one of the finest architects of our country. He made a fortune, and stands high in the esteem of everybody; while his fellow apprentice can hardly earn food for himself and family by his daily labor.

There are some human tongues that have two sides, like that of certain quadrupeds; one smooth, and the other very rough.

Real Estate

Owners and purchasers, in this State will do well to make a note of the following paragraph of an act lately passed in the Pennsylvania Legislature:

"All deeds and conveyances of real estate in this Commonwealth, shall be recorded in the office for Recording Deeds in the County where the lands lie, *within six months* after the execution of such deeds, and conveyances not recorded as aforesaid shall be judged **FRAUDULENT** and **VOID** against any subsequent purchaser for a valuable consideration, unless such deeds be recorded before the recording of the deed or conveyance under which such subsequent purchaser or mortgage shall claim."

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

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Geo. S. Myres, " "	1.50
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Several others crowded out.	

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The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.
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VOLUME I.

TYRONE CITY, PA., TUESDAY, MARCH 7, 1865.

Number 10.

For the Companion.

Morning Hymn. C. M.

By J. W. BEER.

Another night has passed away ;
Another day has now begun ;
And still our lives are lengthened out ;—
Our moments onward run.

The silent watches of the night,
Unconscious, passed away :
We lived, we breathed, we knew not how,
To see another day.

Great God, our author, hope, and end,
We bless thy holy name ;
For notwithstanding all our guilt,
Thy love is still the same.

Thy hand of mercy holds our lives ;
Thy grace provides our breath :
Without thy mercy, love, and grace,
We've naught in life or death.

Since we so much depend on thee,
We know not how to go ;—
We fear to pass the day until
A blessing thou bestow.

Lord, bless us in this morning's hour ;
Through life direct our way,
And, when our course on earth is run,
To bliss our souls convey.

For the Companion.

What Constitutes Religious Bigotry.

There are many persons accused of bigotry who are not guilty of that debasing crime. Those who are not disposed to sacrifice or compromise the truth as it is found in God's word, are perhaps the most charitable men under heaven.—For the Great Apostle to the Gentiles in writing to his Corinthian brethren ; tells them that "Charity rejoiceth not in iniquity but rejoiceth in the truth."—Yet he tells us that "he became all things to all men that he might win them to Christ," but in doing so he did not abandon the truth in the smallest degree ; he did however condescend to their feeble capacities to teach them plainly the way of salvation ; but wherever he went he preached the *pure and unsullied principles* of the gospel of Christ, whether men would hear or whether they would forbear ; for he declared that he *was set* for the defence of the gospel of Christ. Yet how often do we hear (at the present day)

those denounced as narrow hearted bigots who have decision of character ; and are not ashamed (with the Apostle) to contend for the faith once delivered to the saints." But the true Christian who is willing to follow the Lamb whither soever He leadeth, need not care for the taunts and sneers of those who are ashamed of the truth as it in Jesus. For as they have experienced (by divine grace) the power of the truth upon their own hearts, they are enabled to endure hardness as good soldiers of the manifold grace of God. And with a joyful heart and a willing mind they can go forward in the discharge of every christian duty relying confidently upon this glorious promise "Lo ! I am with you always even unto the end of the world." Yea and with glowing anticipations and heavenly raptures they can sing in the presence of their most inveterate foe these heavenly strains.

"They are blest, and none beside ;
They who in the truth abide,
Clear the light that marks their way,
Leading to eternal day."

Now the object of the writer of this article is to show what constitutes religious bigotry. Those may with propriety be termed bigots who prefer their own sect and party and the doctrines of men to the pure teachings of God's holy word. We often hear them quoting Luther, Calvin, Wesley, James Arminius, and others, instead of having a thus saith the Lord for it or refering us to the Great Teacher and His Apostles. Yea and how often do we hear such men speaking of the "none essentials of christianity." Now the truly good man has no such words as "none essentials" in his vocabulary. All that God has commanded is certainly essential to christian character, and a woe is pronounced against those who pervert the right ways of the Lord and teach for doctrines the commandments of men. "To the law and testimony they that walk not, it is because there is no genuine light in them." Now it is evident that if all the

ministers of the different denominations would conscientiously adhere to the plain teachings of God's word then would there be union harmony and peace in the church of the Living God, and the old fashioned doctrine of one Lord one faith and one baptism would universally prevail. But while men cling to the doctrines of men, sectarianism will be fostered and the peace and prosperity of the Zion of our God will be retarded, and bigotry will continue to lift up her hidra head and the peace of Jerusalem will be prevented.

Yet there is one thing to cheer the ardent lover of the truth in the midst of this gloom. The Lord hath declared by the mouth of His ancient Prophet that "the watchmen on the walls of Zion shall see eye to eye ; and the knowledge of the Lord shall cover the earth as the waters cover the face of the great deep." Oh ! how glorious will that bright day appear, for then God's pure word will be the bond of this heavenly union and unspeakably great, will be the joy and peace of all those who have made covenant with him by sacrifice. But Oh ! how dreadful will be the condition of those who in the pride of their hearts have added to, and diminished from, the testimony of the Lord ; for it is written ; "and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book."

GEO. W. ENGLISH.

MILROY PA., Feb. 24.

Selected For The Companion.

The Church of Philadelphia.

Seated amid the fallen walls of the Acropolis, and recalling its past history the traveler cannot read without emotion the epistle of Jesus, by his servant John, to the angel of the Church in Philadelphia : "I know thy works : behold, I have set before thee an open door, and no man can shut it ; for thou hast a little strength, and

hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I also will keep thee from the house of temptation, which shall come upon all the world, to try them that dwell upon the earth."

The promise of divine interposition in the hour of temptation is the distinguishing feature in the letter of Jesus to the Philadelphians; and wonderfully has it been fulfilled for the last eighteen hundred years. The candlestick has never been removed; the angel of the Church has always been there. The altar of Jesus has been often shaken, both by the imperial pagan power when Philadelphia supplied eleven martyrs as companions to Polycarp in the flames at Smyrna, and by the arms of the false Prophet, when Bajazet and Tamerlane swept over Asia Minor like an inundation; yet it has never been overthrown. The crumbling walls of twenty ruined churches, and the swelling domes and towering minarets of a dozen mosques, attest the hours of fiery temptations; yet 3000 Christian Greeks, and a half a dozen churches still kept in repair and still vocal with praise to Jesus, attest that he has been faithful to his promise:

"I also will keep thee in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Ephesus is desolate, and without a Christian temple or altar; Laodicea is without inhabitant, except the foxes and jackals that prowl amid her circus and her theatres; Sardis is represented by one Turkish and one Greek hut; a handful of down-trodden Greek Christians worship in a subterranean chapel at Pergamus. The only living creatures that occupy the once lovely spot of Laodicea as before remarked are wolves, jackals, and foxes.—Thyatira, instead of gaining the ascendancy, the iron heel of the oppression, has been on her neck for centuries; and her light, instead of being, "the morning star is a dimly—twinkling meteor, shining fitfully and faintly amid the Greek and American communities. Smyrna is also desolate; or nearly so. Philadelphia alone has been saved; says Gibbon, by prophecy, or courage. At a distance from the

sea, forgotten by the Emperor, encompassed on all sides by the Turks she, only among the Greek colonies and Churches of Asia, is still erect—a column in a scene of ruins.—*Dr Durlin's observations in the East.*

For the Companion.

A Queer Idea.

On page 22 of the *Companion* we find a short paragraph, written by a brother, relative to the policy, seemingly to have been adopted by the authorities of State of Illinois, with regard to the real bearing, or in other words, the consistent signification of the term nonresistance; which decision of course no rational brother would pass off, without giving credit for what it was worth. But the singularity of the thing we find, when we go on to page 35, where we find another short piece, headed "ye are the light of the world." This title, we all know is one among the many precepts left upon record by our Lord and Master, to be observed by His followers, well, so far all right; but in reading on we find, the writer has touched on something of the same character, probably to strengthen the idea advanced by the world as stated in the first paragraph, when he says, "Shall we then wait for the rulers of the world to tell us, our duty; or will we attend to it ourselves? Now what strikes me most singularly is this, that he (the brother) seems to put more confidence in what the world chooses to tell us, than in the proceedings of the brethren. It is true, we have come into perilous times, but let us listen to the world for a moment. They will tell us, and even laugh and sneer at the idea of us saluting our brethren with a kiss. They tell us, baptism by immersion is not necessary, sprinkling or pouring answers all the same. The tell us, Feetwashing is all nonsense, was never intended to be observed by the servants of the Lord Jesus, was only performed in ancient times in order to clean their feet, because they wore sandals, and lived in a sandy country. They tell us, supper is not necessary in commemorating the Lord's passover, bread and wine is all that is necessary. They tell us there is no harm in taking the sword and slaying our en-

emy, and soon. Thus we can see what the opinion of the world is worth. Then will we discard, and lay aside all these commands, "if so be" that we will wait for the world to tell us our duty. On page 47 we find a little more, purporting to be written by a brother, who wishes to impress upon the mind of the brotherhood, their most solemn duty, in this one respect at least, probably not thinking of the weightier matters of the Law. Strange enough indeed. To think that, part of the mainspring of the source of salvation, was dug up in Illinois in these latter times. Why not write something that you can give us a, "Thus saith the Lord for it.

J. W. BRUMBAUGH.

To the Companion.

Here you are again—a regular visitor—and a welcome one too. I am well pleased with you, First, because you come *regular*, Second, because you are a good medium through which Emanuel's Children may convey their ideas to each other, and admonish—instruct and encourage one another, as they are journeying toward the heavenly city—their sweet and pleasant home. Third, because I trust you design doing good.

Go forward then, thou weakly messenger,—fulfill thy mission. Go in the fear of God. Go boldly, yet humbly.—Go thou into the way of the careless and erring—plead with them kindly—admonish them tenderly,—instruct them carefully, and lead them gently into the path of genuine and unimistaken glory.

Go to the brethren and sisters—our Father's Children, endeavor to bring about a union of sentiment and practice. A union that may draw us closer and closer together. Encourage the way-worn pilgrim that he faint not,—for an earnest struggle—or a few more days, may land him safe beyond the swelling tide.

Tell your contributors to send you more *original* matter,—interesting articles,—short ones—such as will correspond with your size,—written in a plain style and to the purpose in few words.

SAMUEL KINSEY.

How to Choose the Standing Committee For our Yearly Meeting.

Let the churches of each State form themselves into two Districts, and then let each District send one ordained brother, (which will make two from each State) and let these brethren compose the Standing Committee. We think this plan would give satisfaction, and would be more according to the wish of the Brotherhood. If this plan were adopted it would prevent unpleasant feelings to brethren who are overlooked, simply because they are not known by the brethren with whom the Conference is held.

We also propose the following plan to compose the sub committees: Let each arm of the Church send one or two delegates, either ministers, deacons, or private members, as the churches may think best, and from these let the sub-committees be selected. Please give this a place in the *Companion*, and oblige yours in the bonds of the Gospel.

MARTIN NEHER.

For the Companion.

In looking over the 8th No. of the *Companion*, I noticed an article from brother P. J. Brown on avoidance; in which he makes use of expressions, in my estimation, unbecoming a follower of the meek and lowly Jesus. I allude to the expressions: "Unreasonableness," "Contrary to good reason," "Is absurd." We should be extremely cautious, though we differ in views with our old brethren, not to impeach them with a want of good reason, in keeping house, at least, till we have shown from the sacred word where they were wrong, and which is the gospel order. He also appears to disapprove of the modesty, and delicacy, with which the subject hitherto has been handled; which certainly is a characteristic that should govern us, not only in writing, but in all our actions and dealing through life: hence I conclude for myself, and my dear brethren, rather than impeach our old brethren, many of whom are dead and gone, with unreasonableness, and absurdities, let us keep the gloves, if we have any, on our hands.

D. M. HOLSINGER.

CORRESPONDENCE.

MORGANTOWN, WEST VA. }
Feb 22nd 1865. }

Brother Holsinger.

Every week the "*Companion*" is laid on my table, and my eye eagerly scans its contents to see what is being done in the vineyard of the Lord. There is one feature I miss from its familiar face, i. e. the "Editor's Diary." In my humble opinion it should not be discontinued, as I have no doubt it will be productive of much good. We become better acquainted with you through that medium, than any, other, as it is the key to the heart; besides I always wish to know something of the *inner* life of my friends; something of their thoughts and feelings, the surface is ruffled by every passing breeze, but the undercurrent retains its natural character.

In saying what I do, I know I but express the sentiments of the brotherhood. Your little periodical is an excellent medium through which we can all become more thoroughly acquainted with each other. As a church we are scattered far and wide without facilities of knowing each other, even by name, but through the "*Companion*" we hope by and by to perfect the bond of union existing between us.

Brother do you not think it would be well to discuss through the columns of your paper, such questions as seem to be unsettled among us. There are often differences of opinion regarding church matters, which I think could be settled by the brethren in this way, and that too, without engendering strife. We are to prove all things holding fast that which is good. Think you not we might prove many things thus, by the guidance of the Holy Spirit?

Brother P. J. Brown, I was glad to hear from you once more. I had lost all trace of you, but was convinced that wherever you are, you are yet true to God and your holy calling.

Five years have indeed passed away since I enlisted in the service of my Maker; all too rapidly have they flown, and I feel that I have done too little for Jesus sake. I sometimes tremble when I

think of the great responsibility resting upon us at all times, but more especially at this, when excitement and war, coldness and formality, worldliness and infidelity seem to go hand in hand through our land. It is sometimes hard, even when we gird on our whole armor, to stem the tide of popular fury.

Our hearts will sometimes faint and our limbs grow weary with the unequal strife, but when we look forward to the end of our journey and see the crown of glory laid up for us, we take heart again, and press forward.

Brother Sharp, would that of the ministering brethren would pass through this part of the "moral heritage" and revive our drooping energies. The defences are broken and the sheep are wandering into strange folds. There is no hand to turn back the little flock into the green pastures and by the still waters. I fear the wolf is lurking in some dark den, ready to complete the work of carnage, unless the shepherd come and protect his own from harm.

LAURA H. MILLER.

Brother Adam Hollinger, of Bermudian, Adams Co., Pa., says:

I feel myself under obligations to you, and be the cause known. Some months ago I was asked by a kind brother to subscribe for the *Chr. Family Companion*, when I remarked: I have the Scriptures and I have the *Visitor*, and that is enough; and I am afraid it is only a speculating scheme. Now I wish to make an honest confession and also to warn all to whom this may come, not to condemn, or speak against a thing until we tested it.

I have now tested the *Companion*, and am willing to give it a place in my house, for the benefit of myself, wife and children. I have this day received a copy, and I find therein good and wholesome doctrine, and some events of which I read made my cheeks wet with tears.

In October and November I made a journey to the State of Illinois. I visited some very fine churches, among which was one in Fulton Co., where Elders John Fritz and Jesse Danner reside. I was

(Continued to page 78.)

*For the Companion.***Keeping in Avoidance.**

As an esteemed, and beloved old brother one time said, at his return from annual meeting, that, among other things he learned at said meeting, "that it is not always best to say all one knows at once," and, as I always consider his advice very precious, I have followed it in my former communication, and not said all I knew, or had to say on brother Sharp's views held out in his article on keeping in avoidance. But first of all, let me caution the readers of the *Companion* not to read or peruse these articles with a vain or idle curiosity, as if the object aimed at, were to excel in scholarship, or literary attainment. If that were the aim, the contrast would be too great for me to raise my pen once more. But there is another feeling that should pervade our hearts and minds while this subject is under consideration, and discussed in a friendly, and christian like manner. The feeling we should have on the subject, which young king Josiah had when the Book of the law was found in the house of the Lord. He exclaimed, "For great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book." 2 Chron. 24 : 21. But says one, you have not yet shown that keeping in avoidance, is contained in the word of the Lord; and therefore the above language will not apply. I say it will apply to one or the other: if keeping in avoidance is contained in the word of the Lord, then the above language will apply to those of us who have not hitherto observed it; but if not contained therein, then it will apply to those that do observe it: for it is not a light thing, to "Teach for doctrines the the commandments of men." Now as the Israelitish church existed for forty years without circumcision, (and we have the same God, they had) so we were permitted to exist as one church, with different views, perhaps more than forty years; but let us bear in mind that, before they could inherit the promised rest, the reproach of Egypt had to be rolled away. See Jos. 5 chapter.

If uncircumcision was a reproach to

Israel, may we not safely conclude that, holding different views is the same to us; let us then pray that the day may soon come, on which the great Jehovah shall say: I have rolled away, the reproach of Egypt from off you."

I trust brother S., expects to be met on his own platform, and that he will not take offence at being reminded, when he happens to get off himself; if done in a brotherly way. In defining the word "eat," he anticipates the opinion of some, as though the apostle alluded to the communion table only, and then says, "if the apostle had meant so he might have said so &c." And then sums up his views, that we are prohibited from having intercourse with a member whom we know to be guilty of the sins mentioned in the text, until that member has been cut off from the church, &c. And after defining the term brother, he has this remark: "But no intercourse at all with a fornicator as long as he is a brother." May I not with the same propriety say to those conclusions, if the apostle had meant so, he might have said so. And I will say a little more: as he does not say so, I doubt very much whether he meant so. He says, "If any man that is called a brother &c. Language quite different in substance, and meaning. Were I allowed to suppose what he meant by, "That is called a brother," I would refer to 1st John 2 : 14. "They went out from us, but they were not of us." Such then are not brethren indeed, but are called such. I will try to give my views by way of illustration; as brother S. recognizes only two kingdoms: Suppose there were only two earthly kingdoms, that of Great Britain, and the United States, and the former would inflict banishment for life, or a limited time, as a penalty for certain crimes. Well, a member of that kingdom commits one of those crimes, and his neighbor knows it; what is to be done? Will the demands of the law be satisfied, if he withholds his intercourse from him? I answer not. The transgressor must be brought before a court of justice, and there receive his sentence according to his deed. His sentence is passed, so many years in banishment to the U. S. He

comes over and conducts himself orderly, and finally becomes an adopted, or naturalized citizen, or member of the U. S. enjoying all the privileges of a home born citizen. Notwithstanding his adoption, he still "is called" a briton. And besides this, altho' he enjoys all the privileges of this kingdom, in common with other citizens, yet he dares not attempt to go back to the other kingdom, and have intercourse with its subjects or members which his fellow citizens may do with safety, until the time specified in his sentence has expired. I think the foregoing illustration is quite in harmony with the teachings of Christ and His apostles: and especially of Paul in his letter to the Cor.

I will now critically examine the text, and try to show the harmony between it, and the above illustration. But first I wish to remind the reader, that the apostle addressed the epistle to the church, and not to individual members. See 1c. 2v. In 5c. 1v, he introduces the subject, or tells what is reported of them; in the 2v. he tells them what should have been done and why it was not done; in the 3v. he tells them how he had judged, or determined already, concerning him that hath so done this deed; and in the 4 and 5v. instructs them how to proceed. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto satan &c," Again 9v. he says, "I wrote to you in an epistle not to company with fornicators. In the 10v. he explains his meaning; and in the 11v "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator &c. and 13v "Therefore put away from among yourselves that wicked person." The last question of my former art. now demands a more comprehensive, and definite answer. In verse 2, the apostle writes of one that should have been "taken away from among them," and verse 13, commands them to put *him away*. The question then arises: how? where? and to what extent? First how were they to put him away? I answer according to the direction given in 4v. In a church capacity. Second, where were they

directed to put him away to? I answer according to 5v. "To deliver him unto satan &c." He is no longer a member of Christ kingdom or church, and where can he be, but in the kingdom of satan? And third: to what extent were they directed to put him away? To this, I can find no other definite answer than that contained in verses 9 & 11. "Not to company with fornicators." "Not to keep company, if any man that is called a brother be a fornicator &c. With such a one no not to eat." And as the phrase: "Not to company with fornicators," has been satisfactorily explained, I will at tempt no further explanation on that head. As I disapprove of lengthy articles I will conclude with one more remark: When the apostle tells the Corinthians how proceed, among other things he says, "when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ &c." That power is vested in the church and nowhere in an individual. "Where two or three are gathered in my name, there am I in the midst of them." I desire my dear brethren, to carefully compare my views with the word of God, and if they do not accord, point it out. "For nothing but truth before His throne, with honor shall appear." I wish to have all the light on the subject, that can be gathered from the teaching of Christ, and His Apostles,

DANIEL M. HOLSINGFR.

For The Companion.

"Order in Church."

Having noticed an article in the *Companion*, headed "Order in Church," in which I fully agree with the brother, except a few passages about mothers and fretful babes, which I think does sound rather hard; and I will try to explain why I think so. As to mothers seating themselves in such a way that they can withdraw, is all right, that is if they wish to, but it is not always pleasant to the mother, nor healthful to the child to go out when the weather is cold. It is not always convenient for a mother to leave her babe at home, unless she has older children or a domestic to whom she can trust it, in which case it would be her

duty to allow them to go too. It is most always the case that if babies are good natured at home, taking them out in the open air tends to make them fretful. If mothers should stay at home on account of their little ones, there are some that would not get to the house of God hardly once in a year. I think if we all have the spirit of Christ when we go to church we will not be much annoyed by fretful babes. It is true, I know by experience, that mothers are sometimes not much benefited by preaching on account of their infants; but there are many mothers who are burdened with domestic trials and the care of a houseful of little ones the whole week, and probably for many weeks and months, who would be much refreshed and encouraged to meet the brothers and sisters in the house of God, even when she has to take her children with her. And cannot those who have nothing to do, when they go to church but to sit down and listen to the sermon sympathise, or if need be lend a helping hand to a poor mother, who is wearied in body and mind with her babe. Women have many trials and burdens to bear in bringing up children and their kindness and patience is not always appreciated. It has pleased the Lord to put this upon them, and our great Redeemer while he was upon the earth, when thousands followed him among whom were many women and children, he forbade them not but rather encouraged them and said "of such is the kingdom of heaven."

I hope no one will be offended at what I have written, I have only said what has passed through my mind since reading the brother's article, in which I think, as he says, it does seem rather severe.

L. WEAVER.

For the Companion.

True Friendship.

We are formed for happiness. Within every heart is implanted a desire for the gratifications of life. The child, the youth, and the aged upon the brink of life, they seek for happiness. Nature can in a degree contribute to this effect. The balmy air of spring, the rich foliage of summer and autumn, and the cooling streams of

water, all yield a pleasant influence—but these combined, cannot render man contented and happy. He wishes for some congenial spirit, to share with him his joys and sorrows; for some one, whose hopes and desires flow in the same broad channel as his own. Such an one is not always found. True friendship is a rare plant—it is a gem well worth possessing. It smooths life's ruffled sea, shedding its lustre upon our pathway, and lending its glowing influence to sweeten our pilgrimage through life. Friendship is divine—it came from Heaven, as a streamlet of glory, casting its brilliant rays over our hearts. But who are our true friends?—Many profess attachment, and then betray the confidence reposed in them. Who then are our friends? Not those who to day are smiles, to-morrow frowns—those who profess to love when prosperity smiles upon us, and in adversity's dark hour forsake us; but they who, in every condition remain unchangeable. They, who kindly cheer our drooping hearts—who watch over us in sickness and in health—who gently chide when we go astray, leading us back to the path of virtue they are indeed friends. Happy that person who finds one to enter into his feelings, and appreciate the affection lavished upon him; yes, blessed is that one who possesses the richest earthly treasure—a true friend!

J. S. GITT.

For the Companion.

Reflections on Romans 9:20.

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

Dear Reader,—There is a very important question asked in the verse under consideration, and we should all examine ourselves whether we are guilty of replying against God. Perhaps it would not be amiss to give a little explanation or definition on the term repliest. It means an answer to what is said or written by another. We can now see at once whether we are complying with the command of our heavenly Father, or replying against the requirements of God. According to the language of John there are two ways of replying against God.

First, by adding, "If any man shall

add unto these things God shall add unto him the plagues that are written in this book;—Second, by taking away, "And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book." Man may imagine that many things would be agreeable to God, and would propitiate his favor, but God will himself dictate his own terms of peace, and we have nothing to do but to follow implicitly the very letter of his commandments. While we do this we are safe. When we go beyond this, or fall short of this, or turn aside from this, we are in great danger of the wrath of an offended God.

This is God's way, He requires penitence, faith, love and obedience, no human substitute will answer in the place of this. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God thou wilt not despise. But it is a lamentable fact that men and women will still go contrary to the teaching of the blessed Savior, in defiance of the threatenings, warnings, callings, and wooings of the word of God. Men and women may see many reasons for not doing that which the Lord has told them to do, but they have no right to thing what is most convenient, or proper, or what is best suited to any particular people, or any particular time. All they should dare to do, all they have any right to do, is to determine what did God ordain? what was the teaching of Jesus Christ the King? what was the practice of the holy apostles and those whom they instructed? But how often do we see the truth asserted in the Bible verified, that the heart is evil above all things and desperately wicked and who can know it.

SAMUEL A. HONBERGER.

The lives of ministers often-times convince more strongly than their words; their tongues may persuade, but their lives command.

Though the scorpion be little, yet it will sting a lion to death; and so will the least sin, if not pardoned by the death of Christ.

LOCAL MATTERS.

Tyrone City, Pa., March 7, 1865.

Correspondence.

(Continued from page 75.)

well pleased with the condition of their flock. May the God of peace bless them and protect them, so that they may bear the mark of Christians and receive the glories that are promised. I also visited Carroll, Ogle, Lee, Will, and Dupage Counties. I attended the council meeting with the brethren at the Chery Grove meeting-house, Carroll Co., respecting the Annual Meeting. There I had the pleasure of meeting many brethren, and some of the oldest pilgrims in the state, from whom I received some good lessons.

Some of the churches are well supplied with speakers, yet their members are so much scattered that some are still almost in the wilderness.

I met with some members that made my heart feel sorry, an account of the doctrine they advocated, both privately and in public. Some are taken so strong with "Thurman's Sacred Calendar," that they speak reproachfully of the Brotherhood. Some are taken with a faith called *soulsleeping, and some with Thurman's Advent; and some have got so far out off the way that they think sisters need not wear caps and conform to the order of the church, but that they may wear hoops and conform with the world. These things grieve me to the heart; and as Paul says: "Brethren for these things I praise you not. Oh, that we could contend only for the faith that was once delivered unto the saints. Then we have the promise of the Holy Ghost, and if we possess that we will not contend that wearing hoops or going uncovered is right in the sight of God.

Dearly beloved brethren that stand with me in the ministry, let us see what is our duty in regard to house-keeping as well as preaching. Oh, let us guard against the many evils to which the Church is subjected. Let us also make good use of the high privileges we enjoy in this time of civil war, that we act consistent with our profession. Our good Government is still willing to give us protection, and we as a people, are under obligations to God in be

half of it. But when we pray let us see that we approach the Lord according to his command.

Brother David Moore, Chandlerville, Cass Co., Ill., says:

"I wish to make some inquiries through your paper, in regard to those brethren who had to leave the Valley of Virginia. If you can please let us know where they are, as we have many friends and connections among them. I will give the names at large. There were among them many of the Holsingers, Spitzers, and Bowmans."

We have on our list a brother Joseph Bowman, who is a refugee from Virginia. His address is Midway, Clark Co., Ohio. Will he favor us, and his friends, with a communion, giving such information as he shall deem prudent.

Brother Wm. Chambers of Sulphur Springs, Ohio, says:

"I have received a letter from Elder Henry D. Davy, in which he states that he had conversed with the Governor, and Martial of Ohio; and that they told him that all conscientious men who paid bounty money to clear townships, could not be exempt by paying \$300. The Provost-Martial of the State said that those who had paid and did not know what the law was, would be excused for this time, but not hereafter. They said they did not consider a man conscientious who paid to others to do that which he would not do himself. I say amen. Brother Davy states further that he had visited the brethren in the Miami Valley, and that they all agreed that they will pay no more money to townships, but they will stand the draft, and then help one another to pay their \$300 commutation. May God help us all to do the same. Brother Davy has spent much time and money, in looking after these things, and in trying to bring about a oneness in the Church, and I hope the brethren of Ohio will help to bear the expenses. Let us all help a little. His address is Mount Vernon, Knox Co., Ohio."

Brother Martin Neher of Ladoga, Ind. says:

The health of the brethren on the

waters of Racoon, Montgomery Co., is reasonably good. Still there are unpleasant feelings among us on account of the pending "draft." But let the will of God be done, whether it be to live or to die. Let us walk by faith and not by sight,

"And if we meet with trials
And troubles on the way,
Let us cast our cares on Jesus,
And not forget to pray."

A few weeks ago, brother H. Neff, of Elkhart Co., was with us and labored to our edification and comfort.

Brother Joel Barnhart, of Niles, Michigan, informs us, that on the 10th of January last, his house and nearly all his household and kitchen furniture was destroyed by fire. His loss is estimated at about three thousand dollars. Brother Barnhart is a son of Elder Daniel Barnhart, of Roanoke Co., Va., is a minister, and about forty-four years of age. He moved from Wabash County, Ohio, to Michigan last fall. He states that he has found some very zealous members in his new field, but no organized church; and desires the prayers of the church in their behalf, that they may be speedily organized.

An Inquiry.

Is brother "Thurman's Sacred Calendar" not arranged according to the method of computing time, as given in the Bible? and is he not correct in what he says concerning the present method of computing time? If he is not correct, where do the names January, February, &c., originate over from? Should not our faith be established in the word of God? and if we find that we have been led away by the inventions of men, should we not seek diligently to regain the good old paths?

AARON RITTENHOUSE.

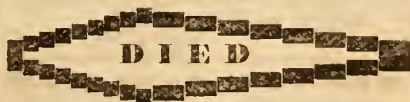
Correction.—On page 46 No 6, in our notice of brother Hollowbush's letter, read "I have no doubt," instead of "I have doubt." A little word sometimes makes a big difference in the meaning of a sentence. Brother Hollowbush will please excuse the mistake and send on his journal.

The *Visitor* for February has come to hand. We notice an improvement in the way of "Editorial Miscellany." In the line of Local news we find nothing but the announcement of the first District Meeting, for the Gorth Western District of Ohio, which is appointed on the 18th day of May next, and is to be held in the Sugar Creek branch, near Lima, Allen County. Also the proceedings of the California State Council Meeting.

Back Numbers.—We are requested to send back Nos., some from the beginning, and others for No 2, 3, &c. Just before going to press we received a note from brother Counce of Ill., stating that he had given away several of his numbers with a view of introducing the paper, and several he had never received. Many others have written the same. Brethren who give away their papers, are doing *too much*, as they put us under obligations which we fear we shall never be able to repay. Although we have been adding every week to our edition, we have *not one spare copy* in the office, further back than the present No. Of this edition we have printed over a hundred extra copies, and until it is exhausted, new subscribers may begin with No. 10. "First come first served." We would like *very much* to accommodate our patrons, but to do so we should be compelled to reprint all the numbers from the beginning of the volume, which would cost us at least \$100. Our motto is *onward*, and we cannot think of going back. Because you was not with us from the beginning is no reason for not starting in with us *now*.

Married,

February 23, by J. B. Honeycutt, Isaac B. Brumbaugh to Prisella E. Stever, both of Huntingdon Co., Pa.



In the obituaries of No. 7 an error occurred which we wish to correct. It is there said that

our brother (Slifer) was bereft of "two and only children," which should read "*only sons*," as the brother has several daughters remaining.

In the Miami branch, Miami Co., Ohio, January 1, MARY ANN HENDRICKS, daughter of brother Peter and sister Catharine Hendricks; aged 9 years, 9 months, and 3 days. Disease Diphtheria. Funeral discourse by brethren Henry Rubsam and George Studebaker.

At the same place, January 14, JANE HENDRICKS, daughter of the same parents; aged 3 years, 4 months, and 27 days. Disease Diphtheria. Funeral discourse by brethren George Studebaker and others.

H. H. ARNOLD.

In the Upper Canewago district, Adam Co. Pa., February 3, JOHN STITZEL; aged 1 month, and 8 days.

Same place, February 6, JOHN H. STITZEL, father of the above named child; aged 40 years, 9 months, and 19 days. Funerals attended by brother Adam Hollinger.

WORLDLY MATTERS.

EDITOR'S DIARY.

Wednesday, March 1st.—Quite a rush of "Job work," which added to my other duties, leaves little time for anything else but work. The time of the year for Job printing is at hand, with good prospects. More public sales have never heard of. Our western friends may expect a heavy immigration.

Thursday, 2nd.—Went to Altoona to consult a fellow craftsman, in regard to arranging our material so as to make up and press our whole paper at one time. Cannot be done without having a larger press and extra material, or making our columns narrower. We shall most likely adopt the latter, and to make up the deficiency exclude all advertisements, which would no doubt be quite satisfactory to our patrons.

Friday, 3rd.—Was persuaded to accept the appointment of Secretary of School Board. In these days it is necessary that those who are permitted to remain at home, must perform "double duty." But a few more days may shift these responsibilities upon a third person, as the "unlucky wheel" is ready to be put in motion, and our township has not a man to its credit.

Saturday, 4th.—Inauguration day. Several of the family afflicted with sore-throat.

Sabbath, 5th.—The day was spent in reading and meditation, and in a rest from the labors of the week.

Monday, 6th.—We have to-day the announcement of the capture of Charlottesville, and of General Early and his entire army, consisting of 1800 men. We have also the particulars of the inauguration of the President of the United States.

Had a visit by brother C. Brechbiel, of Morrison's Cove. Wishing us to print him a few sale bills, and being very throng, I left him "work press," which he did remarkably well, for the first time. He is going west. My best wishes go with him.

Influence of Example.

A God-fearing youth occupies the same room with several giddy scoffers—his fellow clerks or fellow students. Night and morning he bends the knee of prayer before them. They scoff at first; but he prays on. The daily reminder of that fearless act of devotion, awakens presently in the minds of his companions the memory that they too had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they too "remember their God and are troubled." John Angell James, of Birmingham, says, in one of his lectures, "if I have a right to consider myself a Christian, if I have attained to any usefulness in the church of Christ I owe it in the way of means and instrumentality, to the sight of a companion, who slept in the same room with me, bending his knees in prayer on retiring to rest. That scene roused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer and cast off the fear of God. My conversion to God followed, and my preparation for the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten even amidst the splendor of heaven and through the ages of eternity."

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

John Dehme, Palmyra, Pa.	1.50
Hiel Hamilton, Poplar Grove, Ind.	1.50
David Berkey, Goshen Ind.	1.50
J. S. Burkhart, El Dorado, Pa.	1.50
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Benjamin Trimmer, Hanover, Pa.	1.50
Christian Haldeman, New Pittsburg, Ohio.	1.50
Emanuel Sponsaler, Sulphur Springs Ohio.	1.50
Geo. F. Fabler, Mt. Vernon, Ohio.	1.50
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Elias Hoffert, Brechem, Ohio.	1.50
John K. Beery, " "	.75
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H. B. Wright, South Pass, Ill.	1.50

Geo. Shiveley, Bayard, Ohio.	1.50
Christian Royer, Myerstown, Pa.	1.50
Joseph Bowman, Midway, Ohio.	1.50
John Miller, Mt Morris, Ill.	1.50
C. M. Shiveley, White Spring, Pa.	1.50
Mrs. Barbara Shiveley, " "	1.50
Miss Elizabeth A. Royer, Hartleton, Pa.	1.50
John Showalter, Laurelton, Pa.	1.50

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First insertion, 10 cents a line.
Four successive insertions, 5 cents a line each.
Three months, 3 cents a line each insertion.
Twelve months, 2 cents a " " "
unless otherwise agreed upon.

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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," and vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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HYDROPHOBIA can be prevented, and the bite of the mad dog rendered as harmless, to either man or beast, as any other slight wound. Of this I could exhibit a large number of testimonials, from different States, given by persons of undoubted veracity, of the most extraordinary and triumphant success of this remedy, which is now offered to the public, printed in pamphlet form, with such plain instructions that every person can prevent Hydrophobia, on either man or beast, without one failure in a thousand cases, if my directions be followed. I warrant a cure in every case.

Also, in the same little book will be found ten other receipts, either of which is worth far more than the price asked for all of the whole eleven receipts, for preparing, compounding, and administering the best safest and most powerful remedies known to the science of medicine, for the cure of the following diseases: to cure Epileptic Fits, to cure sore Eyes, to cure Diphtheria, to cure spotted Fever, to cure the Dropsy, to cure cancers, to cure the Dyspepsia, or indigestion; to cure Female Obstructions and Weakness; to cure Rheumatic Pains; to cure the Flux on children or grown people. Also much other valuable information, not mentioned in this circular, will be given in this Book, written by an old Physician, who has practiced medicine more than thirty years—with what success may be judged of by patients coming to him, hundreds of miles, and from different States, and being cured in so short a time as to astonish both them and their friends, after having spent much time and money with other physicians, without being benefited, and were so discouraged, that they had despaired of ever getting well. But to their great delight, by a scientific course, all their diseases left them—so soon, that they thought that it could not be real—that it was only temporal. But, to their astonishment, they were well—the disease had left, never to return, until they again violate nature's laws. Now, the reason of this is simply because Dr. Sturgis (the author) does not doctor the symptoms of disease alone but removes the cause, by a scientific course of vegetable medicine, thereby establishing a healthy action of all the secretion and excretions, thereby purifying the blood.

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BY H. R. HOLSINGER

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, MARCH 14, 1865.

Number 11.

For the Companion.

The Lord's Prayer

BY J. W. BEER.

Our Father who in heaven art,
Hallowed be thy name.
Thy kingdom come. Thy will be done,
In earth and heaven the same.

Give us this day our daily bread.
Our tresspasses forgive,
As we forgive our fellow men
Who us offences give.

Into temptation lead us not.
From evil set us free
For thine's the kingdom, power, glory,
Throughout eternity.

For the Companion.

Our Hymn Book.

We notice an article in the *Companion* of Feb. 21st, on "Our Hymn Books" by brother S. Z. Sharp, where he offers some seasonable suggestions looking to a revision of our present Edition of Hymn Books, which subject is certainly worthy of our most careful consideration: since singing constitutes; or should at least constitute, an important part of our Worship of Almighty God. The Annual Council have incidentally decided that the singing of Hymns is *prayer* which we would submit as at least one reason in favor of a revision of our book.

And here we would bring to the notice of the Brotherhood in preference to any thing that we might be able to suggest, some well considered reflection, on what should constitute a Hymn Book suitable for use in public worship, which we find in an "Introductory Preface" to a small Hymn Book lately published at Lebanon Pa under the supervision of H. Harbaugh. Amongst other things he says, "Not mere collections, and still less larger collections, should be desired; rather collections much smaller, if need be, but made with a deeper knowledge of what constitutes the true nature of a Hymn suitable in public worship—looking less to number and variety, and more to quality."

It begins to be felt that a correct

hymnological taste and criticism, based on a right conception of true Christian worship, must exclude from public worship all compositions that belong *prevailingly* to the following classes:

1. Mere doctrinal statement of truth, however correct. This belongs not to the hymn book.

2. Poetry directly didactic. This belongs to the Sermon or Bible class.

3. Hymns in praise of virtues, graces, acts of worship, the Sabbath, the Bible. We can no more worship these than we can worship relics.

4. Mere description of religious experiences, feelings, and emotion. These are to be awakened by worshipping God, not by singing of them, or to them.

5. Sentimental Hymns. These have their place in other circles of social life.

6. Descriptions of sins, and classes of sinners. This belongs to the sermon.

7. Hymns addressed to sinners with the view of alarming instructing or exhorting them.

8. Hymns expressive of morbid feelings of despondency, discouragements, and "sorrow of the world." This is not penitence, neither does it produce it, but is a sinful feeling of unbelief.

9. Hymns telling what we have done, are doing, or intend to do. This falls into the sphere of profession and confession, and belongs to another place.

10. Hymns of self examination. Turning the thoughts to ones self is not worship, but only a preparation for it.

11. Hymns so directly and formally referring to, and description of special occasions, as to turn the mind more to the occasion than to the object of worship.

Other tests of the true hymn might be given; but let any one take only these, and honestly classify under them the contents of our hymn Books, and he will be surprised to find how small a number is left. Indeed, this is virtually done by those whose duty it is to select hymns in

assemblies for public worship. To test this let a pastor or Sunday school superintendent mark all the hymns which he uses during any one year, and he will find, at the end of the year, that not one hundred perhaps not fifty, are marked as having been used. He will discover that the same hymn has been sung many times; and that an unconscious criticism, an instinct of good pious taste, has silently ignored the large mass contained in the book as not adapted to the purposes of public worship. Yet this vast amount of mere poetry—it is often not even that—is carried along in our hymn books, the closing one being numbered 1306, or even upward still. We much doubt whether 300 hymns, worthy of that name, and truly adapted to the uses of public worship can be found in the English or any other language on earth. Sure we are that the pious taste of Christians generally does not in truth recognize anything like that number by feeling itself truly at home in the devotional use of them.

In the mistaken zeal for securing practical adaptation to the tastes of individuals merely is found a solution for the fact that so large a number of hymns are really childish instead of childlike. True piety is childlike. Hymns that express faith, hope, love,—directing the whole heart and mind towards the great atonement and mediation of Christ when clothed in simple, chaste and tasteful language are much better adapted to the childlike than any attempt to address the mind by the use of words and phrases in which the sublime is so easily made ridiculous, and the solemn ludicrous. The didactic, hortatory, biographical, and eulogistical prevail in our hymn books. All manner of lessons are taught, all manner of motives are presented to the mind; forgetting altogether that in the devotional spirit of the Christian the heart and not the mind, prevails. Saint Paul mentions, three kinds of sacred composition as suit

able for devotional use—Psalms, Hymns, and spiritual songs. (Eph. 5: 19, Col. 3: 16.)

To be continued.

For the Companion.

The Message of Salvation.

As the sun in its evening beauty, gently reclined in the west, and its last lingering rays softly tinted Judah's fruitful hills, the shepherds gathered their pastoral charge within some inviting grove, where repose, comfort, and security, like loving brothers dwelt. The ambient Sky paler grew, as the twilight's variegated clouds their beauties lost. The evening gale richly fragrant with mellifluous flowers from Sharon's spicy dale, like ambrosia sweet, fanned the weary shepherds brow, until the heavens bedecked with stars, like sparkling gems appeared. Time passed—Darkness came—It was night. All was peace and harmony. Their duty was done their charge was safe, and as they sweetly reposed beneath the Olive's bending boughs, the angel of the Lord descends from his ethereal abode, and the Glory of His presence shone round about them. Ere doubt had time to pervade the breast, or misapprehension seize the soul, the Heavenly messenger made his message known. How glorious! How exceedingly joyful, were the words as they fell from inspired lips. "Fear not, for behold I bring you good tidings of great joy which shall be to all people; for unto you is born, this day in the city of David, a Savior, which is Christ the Lord;" and as they were receiving the sign which was to designate the Holy Child, the angelic hosts in myriads appeared, and with voices more sweet than Æolian's harp, sang in mystic strains: "Glory to God in the highest and on earth, peace and good will towards all men;" and ere welkin ceased to ring from the vibratory melodies of the ascending choir. They with thoughts unsuppressed in council sat, like children joined by love's silvery cord, they continue not, but with all haste, they say one to another "let us now go up even to Bethlehem, and see this thing that is come to pass, which the Lord has made known to us;" & when they went up they

found him wrapped in swaddling clothes, lying in a manger. Thus came *Our Salvation*, not in a cradle of gold, or nursed in the lap of luxury, and worldly affluence, as came the Kings of the world, but in a Bethlehem stable—in a stall. Truly the vallies shall be exalted, the hills and mountains shall be brought down, the crooked street be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together."

There are two positions in which we may place ourselves, that we can receive no benefit from this great salvation. We may be too low, or too high, on the top of the mountain, or in the depth of the valley. Therefore the predictions of the Prophets would say to the self-exalted men of the world, whose hearts and affections are fixed upon the riches and vanities of this life, and whose aspirations are always to abide on the summit of that mountain, unto which the high and exalted of all nations resort, where satan in the fullness of his power stands, and causes to pass in splendid army, the honor, the glory, the riches, and the alluring vanities of the kingdoms of this world: Come down from your exalted position, because the things upon which you are now feeding will not sustain the soul. They are swiftly passing, and when once gone, you will be left poor, miserable, naked, hungry and forsaken. Oh come down then, where this glorious salvation is revealed; make haste like Zaccheus, and the Lord will come near. His goodness and mercy will ledge you about, and the free gift of his holy spirit will direct you in the way that leadeth to eternal happiness, and ever point you, to those happy climes of bliss, which lie beyond the Jordan of death. Yes climes where our souls shall ever bask, in the pure rays of effulgent light, that glitters forth from the imperial throne, and make the light the city of God. Oh come brethren, friends and sinners let us meditate upon the day that brought our salvation nigh. May the God of wisdom and undying love prompt us all to come down from the things that exalt us above, and up from the things that abase us beneath, the obedience of Christ and may we altogether see and feel the Salvation of God.

H. B. BRUMBAUGH.

For the Companion.

The Divinity of Christ.

Having been requested by a brother, who is a subscriber of the *Companion*, to give my views on this subject, as it is a subject much discussed by all professing Christians, and the brethren, he says, entertain different views. I accordingly undertake to give my views through the columns of this valuable paper, hoping it may reach such who entertain different views on so important a subject. Not wishing to intrude by occupying too much space, I shall refer to a number of scriptural passages without a lengthy comment to sustain my views as to the Divinity of Christ, trusting the reader will examine those passages. See Isa. 9: 6. Isa. 40: 3. Rom. 9: 5. Heb. 1: 8. 1 John 5: 20. Titus 2: 13., conclusively prove in the plain unperverted language of scripture, that Jesus Christ is represented as God, as the true God, the great God, the mighty God, Jehovah; as God over all, blessed forever; and even is addressed as God by the Father. These are titles which no mere mortal could sustain. Yet if Jesus were merely a man, there is no more reason for applying them to him than to any of the prophets. To further prove his divinity, he possesses those divine excellences which dwell in no created nature. *He is eternal.* Of himself he says, "I am the first and the last." These words contain the strongest assertion that eternity past and to come belongs to himself; if he is the first, none can have been before him; if he is the last, none can be after him. Were he the eldest and the greatest of created beings, he would not be the first, for God would have been before him. That he is creator, is another evidence of his divinity. On Genesis, the scripture represent the creation as the work of God; while in the first chapter of John's Gospel, it is expressly ascribed to be the work of Jesus Christ. So we may add evidence upon evidence to prove that Christ is in the Father, and the Father is in Christ, and Christ and the Father are one, as he openly declared at different times to the Jews. As God, he became as man. He was born of a virgin; was the reputed son of a carpenter; was sub

ject to his parents, increased in wisdom and stature, and in favor with God and with man; was himself a carpenter; was wearied; hungered; thirsted; wept; prayed; was poor and destitute; was rejected of men, and a man of sorrows; was in an agony; was betrayed, judged, condemned; was crucified; complained of his Father forsaking him; died and was buried. Thus Christ is God, and was made manifest in the flesh. Who does not but acknowledge this subject to be wonderful, sublime; above the reach of our power of comprehension,—but not above the reach of our praise? If, as the Unitarians assert, Christ were no more than man, as an agent; how dark, confused, and unintelligible would that holy volume appear! instead of being a sure guide, none would be more uncertain. If Christ were but a man, to worship him would be idolatry, and the sacred writers would have deceived millions of the best and wisest of mankind, who wished to know the divine will; were led to pay divine honors to a man, or an angel, and thus drawn into the enormous and minous crime of idolatry. Can you believe a system true which evidently leads to this conclusion? Especially since we have instances of the apostles worshipping him.

One plain assertion in scripture relative to such subjects, should do more to conform our belief, than a thousand perplexing cavils to shake our confidence. Some bring forward objections against the being of God, others against the existence of matter; some will argue that we have no soul, others that we have no body. Perhaps the sophistry of their arguments may perplex us, but let us scorn their fancied wisdom, and cleave to the plain language of scripture.

SAM'L B. FURRY.

For the Companion.

Genuine Baptism.

We have asserted that it was our duty to consult the "New Testament" in order to ascertain which of the three forms of Baptism are genuine. We found ourselves compelled to admit that immersion is the only one that will hold good. It appears that there are also two modes of immersion,

and it is necessary that we compare them with the above named book for the same reason that we gave page 70. If we examine the history of our Savior we cannot find one instance in which he fell upon his back, but if we examine carefully we will find that a forward movement took place in the garden of gethsemane. When he made himself known unto the soldiers who came to take him *they* fell backward. Whom shall we follow: Christ or the soldiers? Baptism has not been said to represent Christ's burial, but Christ's resurrection is said to represent our walking in newness of life. Rom. 6:4. Baptism is, however, said to personate Christ's death. Rom. 6:5. This being the case, it is necessary that we consider how he died. Did he fall backward, or did he bow his head and die. This, we think, decides the question.

E. UMBAUGH.

The Past, Present, and Future.

BY EMANUEL UMBAUGH.

THE PAST.

The Past is now forever gone
And can be re-called no more;
But life exists, yet death will come—
Th'burning of life's lamp be o'er.

From past experience let us learn
To improve the present well;
And thus escape the acts in life
That would sink us down to hell.

We should ask the Lord to forgive
All the errors of the Past—
Amend our lives while life is ours,
And gain sweet Heaven at last.

THE PRESENT.

The Present is ours to improve—
To prepare for days to come;
We have no time for idle use,
If we would prepare for home.

Life's object well to understand—
An auxiliary to our cause—
Will help us all amazingly
To understand Heaven's laws.

A determination we should form
God's mandates to proclaim;
And never hesitate to be
Obedient to the same.

THE FUTURE.

The Future hidden from our eyes
Has treasures to disclose;
Heaven—our hope for time to come—
We must either gain or lose.

The *Present* to us is given,
To prepare for *future* life;
We must—to gain a happy home—
Avoid all quarrels and strife.

Think what a glorious treasure
For us the Future has in store;
If we'll be faithful until death,
Pain and sorrow will be o'er.

CORRESPONDENCE.

Brother George Long, of Mongonong, Lagrange Co., Ind., formerly of Hausertown, Owen County, says:

On the 8th January the brethren and sisters composing the district in Lagrange & Stuben Co., Ind., & Branch Co., Michigan, met in council and in presence of Elder Jacob Berkey, from Elkhart County, agreed to divide said district into three sub-divisions. The west district is called the White Pigeon River branch, and the speakers are Samuel Lupold, David Truby, Geo. Domer, and brother—Gephart.

The middle district is called Fawn River branch, and the speakers are Geo. Long, and Peter Long.

The farthest East district, in Steuben County is called Angolia branch, and the teachers are Michael Shott, Hugh Straw, and —Sellers.

Brethren from other sections are invited to visit us, as frequent as convenient. For middle district make your way for Lexington, from Sturgis railroad station; or for Union Mills, from Kendalville Station, Air Line road."

Brother L., has been confined to the house for several months, on account of a wound received from a broadaxe.

Sister Leah Replogle, of the Yellow Creek branch, Bedford Co., Pa., while meditating upon the death of her mother, whose obituary notice was published several weeks ago, says:

"Having had no opportunity of attending divine service to-day, my mind has wandered in various directions. Thoughts of the past crowd my memory, and bring to my view old scenes and familiar faces—faces of loved ones far away. And as I have been led to wonder where they are to-day, and what they are doing, and whither *their* minds are wandering. Whether they are dwelling upon the perishable things of earth, or whether they are storing their minds with spiritual food, of which there can be no excess. I also imagine that I see the faces of many kind friends, who have long since bid adieu to the scenes of earth, and have gone to mingle with the spirits of an etera-

(Continued to page 86.)

*For the Companion.***On Baptism.**

In this chapter I design treating of the manner of administering Christian Baptism, and in the first place by the Saviors teaching to Nicodemus, St. John chapter 3rd. Baptism is called a birth, for the Savior says except a man be born of water and of the spirit he cannot enter into the Kingdom of God. Here according to the ordinary plan of salvation it is necessary to keep a distinction between the duties enjoined upon the ministry and the promises of the Gospel to be enjoyed by the believer in the Gospel. The commission as given by Christ to his apostles clearly sets forth the duty of his ambassadors and the same duty is incumbent upon the ministry now as it was upon the apostles then; for they were first instructed by the Savior in person, and his teaching was confirmed unto them by the Holy Ghost. The same Gospel was committed by the apostles to after generations, so that the Gospel as they taught it is the only Gospel that we are authorized to teach, and if we teach any thing contrary to it the anathema of the Gospel rests upon us. Hence we find Paul always calling baptism a burial and resurrection, a washing &c., in conformity with the language of the Savior; this we find in Romans Chapter 6th verse 4th. Therefore we are burial with him viz. Christ, by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. Here we see that the word buried is the present tense which evidences to us the fact that the Christian always appreciates that he now exists, in a buried state, that is the man of sin, for says Paul if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection, here we find the language definite that the form of baptism is the likeness of the Savior's death because if the resurrected man is walking in a new life it evidences the fact that the old man, which is corrupt is still in a dead and buried state while the new man progresses in the new life into which he has been born; and Paul defines the fact that the old tenement is that from which the

new man sprang, hence Paul could say after his conversion I am crucified with Christ nevertheless I live yet not I but Christ lives in me. In this old body of sin Christ is formed the Hope of Glory. Now this state of things is brought about in and through the authority of God the Father, for Christ says Matth Chap. 28 verse 18th, "all power is given to me in Heaven, and in earth. Now Christ does not claim this power independently in and of himself, but acknowledges that all power was given him and upon this promise, He says to his apostles. "Go ye therefore, Teach all nations Baptising them in the name of the Father and of the Son, and of the Holy Ghost. Why did not the saviour tell his apostles to Baptize simply in his own name, I answer, because he then would have claimed the authority upon which he was acting as being his own and not as having been delegated to him by the Father, but he first admits his Father as being the author of the plan of salvation, himself only as the instrument or procuring cause, from the fact that, by the giving of his life; life and immortality was brought to light, the Holy Spirit as the means by which the light of life was to be imported to those who should survive the Savior's ascension to Heaven; hence the Savior told his disciples that it was needful for him to go away for if he went not away the comforter would not come, but if he went away, he would send the comforter to them, which was to guide them into all truth and bring to their remembrance all things whatsoever he had said to them. Hence Christian Baptism is performed in the name of the father as the author, the son as the instrument, and the Holy Ghost as the means of salvation. But the inquiry arises does a conformity with the formula here used necessarily require three actions in administering Baptism. I answer that it does, from the fact that wherever the word Baptism as a Christian institution occurs it always presents a trine signification, as for instance Paul to Colossians Chap. 2nd verse 12th, buried with him in Baptism wherein also ye are risen with him. Here we have a burial and resurrection expressed, and a death implied, from the

fact that the burial should not take place until after the death. Again Paul says to the Roman Brethren, after speaking of their burial, "knowing this that our old man is crucified with him that the body of sin might be destroyed, &c. But it might be urged that three actions constitute three Baptisms. Such might seem to be the case if each action was performed in the three names, by the formula requiring the use of the three names,—it is not Christian Baptism without the use of the three names contained in the commission. To illustrate suppose I was called upon to administer baptism, br. Holsinger standing on the shore, myself and applicant in the water. Brother H. with the New Testament in his hand. I ask how does the Book say I shall proceed? Says he, Baptize him in the name of the Father. Suppose I perform no action, but simply ask, anything more? Yes says he, and of the son. I still perform no action, but ask anything more? Yes says he and of the Holy Ghost. I put him under the water; have I Baptized according to the commission?

P. AXLINE.

*To be continued.**For the Companion.***Keeping in Avoidance.**

In Submitting a few thoughts on the subject of "Avoidance" so called, we trust that we may not be regarded as an intruder, by the brethren who have already written upon the subject as our desire is more to get the views of the Church, and of the brethren, who have written lately, on this subject, more fully and explicitly, on some points which they have developed than to engage in discussion ourself.

We hold that occasional or even habitual comparison of views when governed in its exercise by those choice virtues moderation in language, and Christian forbearance in the utterance of antagonistical opinions; are not only agreeable and edifying, but almost indispensable to the spiritual life of the Church.

Wherefore, having read bro. Hunsakers article in the last *Companion* "on Avoidance we would urge him to write again—as he intimates his intention to do—and divert his communication entirely of all ambiguity.

For we find in the following quotations a point raised, and not clearly answered or disposed of, which it strikes us to be essential to his argument to show, namely, the truth of the dogma, *once a brother always a brother*. Because we find, that in answer to the question from bro. Sharp, "what constitutes a brother" he holds the following language "I answer, one who has been born by the same means and power into the family of Christ that you and I have. *And after he has thus been born, where is your or my authority for saying he has become unborn.* But we find in the case of Esau though he despised his birthright, still he was Jacobs brother. But you contend that when put out of the Church he is no more a brother and that there is no difference. *How can this be*; when we claim consistency to be our Jewel." Now, we quote further on, from the same article as follows. "And if we take the position that we are not to eat with him (The Fornicator Drunkard &c.) *only while he is a brother and guilty of such sins &c*" again he says—"In this that they will not eat with him that *has been a brother* and has become a drunkard. We have italicized some of the words to which we wish to draw his attention. Now then, in comparing the last two quotations with the first, there appears to us, to be a marked incongruity, which we feel in charity bound, to let bro. H. explain to us, and allow him sufficient time to do so, and see whether we do not, after all, misapprehend his position, before we seek to arraign or refute any of his other conclusions or assumptions.

In conclusion, we would ask permission of bro. H. to put to him a few questions, which he suggests to us, and which we would be pleased to have answered for our information. He asks bro. Holsinger whether he has that much confidence in himself that he sincerely speaks of tracing the practice of the Church beyond our present organization, and asks to weigh it in the balance of the sanctuary.'

1 Does bro. Hunsaker hold our "present organization" to be essentially infallible in its Counsel?

2 What does he mean by weighing it—

the present organization—in the balance of the sanctuary.

3 Does he hold that brethren in their individual capacity, as well as the Church as such, must "Avoid" by refusing to eat with persons, who, having been brethren, or may yet be brethren, have become fornicators drunkards &c. I Cor. 5, their character having been duly and lawfully ascertained by the Church.

P. H. BEAVER.

For the Companion.

On Avoidance.

Inasmuch as considerable has been written on the subject of avoidance and it seems brethren differ upon the subject, which really should not be so,—as we should all be of one mind and speak the same thing; Romans 12: 16, and Cor. 1: 10, so I thought I would also give my views on the subject, hoping we may all come to the unity of the faith as once delivered to the saints. And in giving our views, brethren, I do think we should avoid using language that may cause hard feelings, but if possible such that may create more love and union.

Now, Dear brethren, it seems to me there are evidently different degrees in excommunicating or putting away offending members. First in Matthew 18th chap. 17th verse. "Let him be unto thee as an heathen man and publican," and with such the Lord associated, and ate with, for the Pharisees faulted him for doing so; Matt. 9:—11. And as such we are to hold the excommunicated members, upon which we all agree.

Now in 1st Cor. 5: 11, the Apostle says with members who have become such as there enumerated, we shall not keep Company, (latter clause) "with such an one no not to eat." Now Dear brethren and sisters, are we not in duty bound to obey the Apostle? If we do obey him will it not be an Avoidance? When we are not to keep company nor eat with such. Some however may conclude (as I once did) this not eating may have reference to eating the Lord's supper. But we do not eat the Lord's supper with such gross sinners out of the church or of the world. For we hold that the Lord's supper is for

the people of the Lord, and in verse 10th the Apostle says he does not mean the fornicators &c, of the world, else must ye needs go out of the world," as much as to say ye may be somewhat in company or eat with such of the world, or in other words, ye cannot avoid all such, else ye would necessarily have to go out of the world; as 12th verse, "For what have I to do to judge them also that are without &c. So if the Apostle does not mean or have reference to the fornicators &c of the world with whom we shall not keep company with nor eat with, then we must either have the grant from the Apostle to eat the Lord's supper with fornicators &c of the world, (which none would believe) or else the Apostle meant a common meal which if carried out amounts to an avoidance.

With these simple remarks I will leave the subject desiring more love and union in the Church.

DAVID WITMER.

For the Companion.

PRAYER.

What is prayer but the uplifting of the soul to the Throne of God? The out pouring of the overburdened spirit into the ear of a merciful Redeemer. Would that we remained longer on the Mount of prayer, until our eager gaze had taken in more of the celestial glory of the upper sphere. Then indeed would our faces shine with the reflected splendor of heaven, and our hearts be filled with joy unspeakable, and peace that passeth all understanding.

On the wings of prayer we are borne into the presence chamber of God, and there in suppliant attitude present our petition at His throne. O think, mortal man, what a blessed privilege thus to approach the Majesty of Heaven, easier of access by far, than any earthly potentate; even the angels veil their faces before his splendor, but we can come without fear and with a glad countenance.

Earth's lowliest ones as well as the most exalted may come and find the ear of mercy always open to hear their sorrow and heal their grief, for He has suffered and died to procure our pardon.

How beautiful it is to see the family

grouped around the altar of mercy, in exploring the risen Jesus for blessings both spiritual and temporal, earth has no more beautiful sight than this.

Ah ! a mother's prayer ! what a holy thing it is ! In the soft evening twilight—in the rosy dawn of morning she gathers her little flock around her and teaches each lisping tongue to say "Our Father," and then her own orison ascends, for strength to guide the life barks aright. Long years may pass away—the mother may sleep the sleep of death, her little ones may have passed the line that separates them from youth, but still, in the lonely watches of the night, when the brain is racked with pain, or when the word of God falls on their softened hearts—there, oh ! then the mother reaps a rich reward for all her toil and pain, her prayer answered and her child redeemed. Despair not O mother ! toiling along life's dreary waste, know your labors are not in vain, for He who careth for the sparrows will surely care for his own, and gather them home when the last great day shall come.

L. H. MILLER.

LOCAL MATTERS.

Tyrone City, Pa., March 14, 1865.

Correspondence.

(Continued from page 83.)

al world. I imagine I see them clasping each others hands as they, one by one, cross the River of Jordan, and safely land on the banks of deliverance. But more especially have my thoughts dwelt upon a dear one who has lately been taken away from us, namely *A. Mother*. The very name is sacred to my memory, and I shall never utter it without thinking of her, who was once a partaker of my joys—my comforter in sorrow—and more than all, a Christian counsellor. I sometimes feel so unwilling to believe it is real, that I almost imagine it is a dream. But alas ! reason, nature, and nature's God, all convince me that it is only too true. The strongest ties of nature that bound me to earth are broken. And on fancy's wings I follow her to the spirit land ; where me

thinks, I hear her praising him who delivered her soul from its prison of clay. We have full assurance that she had made her peace with God, and is now one among the sanctified. She was a faithful member of the church for many years. She was afflicted with disease for more than 20 years, and in her last days she suffered severely, yet she never murmured, but bore it all with remarkable Christian fortitude. On the 11th of Dec., she sent for the elders of the church, and requested to be anointed with oil in the name of the Lord. After this was performed, she seemed perfectly resigned to the will of God. Her mind was entirely weaned from the things of earth, as she never spoke of worldly matters. And thus, in full assurance of hope, she closed her earthly course, and fell asleep in Jesus on the morning of the first day of February, and was consigned to earth the next day. The day was calm. A stillness reigned in the air that seemed to hold the winds in suspense. The fields, the grave yard, and all earth as far as I could see, were decked in robes of purest white. The sky was cloudless, and as the funeral procession slowly ascended the hill, the sun shed abroad its mildest rays, which, reflecting as they did, upon the earth's bright mantle, presented a sublime and solemn scene. No artist could paint half its beauty or sublimity. After the body was consigned to the grave we returned to the house where the occasion was improved by the brethren. Oh ! how much we shall miss her counsel. Yet I would not wish her back if I could. My desire is that we who remain, may live so, by the grace of God, that we too, may enter those regions where we shall meet Fathers, Mothers, Sisters and Brothers, and be reunited forever.

Dear sister Leah :—You have aroused my inmost soul, and awakened every feeling of my heart. You say you "imagine you see the faces of many friends who have left this scene of action." I, too, have thus meditated upon the scenes in the Celestial City. It is a pleasant exercise of the mind ; and although it causes the tears to flow rapidly, yet they are not those burning tears that scald our cheeks

when we are made to weep for an evil deed. No,—we weep for joy—joy that we may once meet our friends, to part no more. O blessed privilege ! Happy thought ! If heaven were nothing more than a reality of what our fancy pictures, it would be worth more—a thousand times more—than all the joys of earth ; yet we are assured that it has not entered into the heart of man the things that God has prepared for those that love him.

I have yet no father, mother, sister or brother, in the heavenly mansions—we are still permitted to labor here, and it is my prayer that we may all labor for our Master, who will recompense us richly there. But I have a dear old grand father and grand-mother there, of whom I now remember me. You remember them—they were your uncle and aunt. If I could but meet and ever be with them, it would more than repay the troubles of earth. But there are many others—uncles, aunts, cousins—*friends*—thousands with whom we have had acquaintance here,—and many beautiful, innocent, pure, and holy little babes—they alone would form a heaven.

But you say "the strongest ties that bound you to earth are broken." O, then, Leah, let us be *bound for heaven*. Let us "first seek the kingdom of heaven," and what we need besides, will be added unto us. Let us lay aside every weight, and the sin which doth so easily beset us. The Apostle says *the sin*. What sin do you suppose he refers to ? I think he means *Pride* ; at least *that sin* does very easily beset us. Let us guard against it ; let us be humble. All those for whom you and I have expressed so strong hope, walked humbly before God and man.—Let us follow their footsteps.

Brother Archy Vandyke, of McVeytown, Pa., says :

As we expect to remove from this large congregation to McAlwys Fort, Huntingdon Co., Pa., after the 1st April, where we will be somewhat out of the way, I am impressed with the necessity that brethren, who visit the churches, should visit more in the outskirts. As a general thing the brethren are not particu-

lar enough in going to see scattered members. Sometimes there are a few members a distance from the body of the congregation, who do not get to hear as much preaching as they should, and may feel themselves somewhat slighted. Some times a visit is attended with a great deal of good, especially by those who receive but few.

To brother Wm. S. Beanblossom, of Stirup Grove, Ill. Your article, selected, has been received, and read. It agrees exactly with my views, and we should find but little difficulty in defending the ideas it advances, yet owing to its great length, and the delicacy of the subject upon which it touches, I prefer not to insert it. I tender to you my thanks for the pleasure of perusing it myself.

District Delegates.

Brother Isaac Myers, according to request, makes the following nominations for delegates to the Annual Meeting, to represent the Middle Pennsylvania District, and requests the different branches to act upon it. viz :

Brother Joseph R. Hanawalt, from the Lewistown branch ; and brother Daniel Keller, from the Upper Cumberland branch.

The time of the meeting is fast approaching, and it is to be hoped that the brethren will decide the matter soon, so that those who are to go may have time to make the necessary arrangements.

Brother John S. Lawver, of South Pass, Ill., wishes to secure a copy of brother "Nead's Theology." If there are any to be had in the country, please let us know. If it is out of print, a new edition should be issued.

DIED

February 22nd 1865, in the Dunning's creek, district of the Yellow Creek Congregation, Bedford County Pa., THEODORE L., son of Brother John B. and sister Susanna MILLER; aged 1 year, 7 months, and 14 days. Funeral service, by the writer and others, from Romans 6: 9. JOHN S. HOLSINGER.

In the Elk Creek congregation, Somerset Co. Pa., February 2nd, after a lingering sickness of nearly a year, our much esteemed ordained

Elder, JOHN BERKLEY; aged 67 years, 5 months, and 2 days. He leaves behind three sons and two daughters, all of whom are married, to mourn their loss. Two of the sons are speakers, one in the Elk Creek, and the other in the Indian Creek branch. The other son and one son-in-law are Deacons in the Middle Creek branch. Five branches of the church, over which he presided, will deeply feel the loss of the only remaining Bishop. Truly a great man in Israel has fallen. He spared no time, no means, nor did he consult his own bodily strength, in communicating to others what he himself held most dear, and above all most precious: the Gospel of our Lord and Savior Jesus Christ. He will long be remembered, by both saint and sinner.—That voice under which many sat, for nearly thirty years, will no longer be heard in the sanctuary below. On Saturday morning his remains were conveyed to the place of interment, followed by a large concourse of people. The occasion was improved by brother Michael Kummel and others, from the 1st verse of the 5th chapter of 2nd Corinthians.

C. G. LINT.

February 23, at Arnolds Grove, Carroll Co. Ill., Sister KATE, wife of brother Joseph P. STRICKLER, and daughter of brother Christian and sister Susannah Long, of Mt Carroll aged 27 years, 2 months, and 27 days. She leaves four small children, an affectionate husband, and a large circle of friends to mourn their loss, which is but her eternal gain. Funeral services by brethren Enoch Eby, and J. Murrey from Hebrew 9: 27.

S. M. EBY.

In Macoupin Co., Ill., February 16, brother SAMUEL F. FRANTZ; aged 41 years, 6 months, and 18 days. He leaves a widow and four children.

On the 22nd of February, HENRY, son of the above named father; aged 18 years, 8 months and several days. Both died of Typhoid fever.

Same place, February 27, of inflammation of the bowels, brother JACOB B. BECKNER; aged 33 years. He leaves a widow and four children.

JOEL SIMMONS.

February 27 at the residence of her son, David B. Teeter, in the Libertyville branch, Jefferson county, Iowa, sister SUSANNAH TEETER, consort of brother John Teeter, deceased in Bedford Co., Pa. in 1847; aged 73 years, 10 months, and 18 days. Sister Teeter had been a member for about fifty years, raised 12 children, 11 of whom are living, and 6 are members of the Church. Funeral services by A. B. Wallick and J. Holsinger, from Rev. 14; 13.

D. H. GARBER.

Very suddenly, of Billious Cholice, in the Newton Painter Creek branch, brother JOHN ZIEGMOND; aged 53 years, and 11 days.—He was a deacon and treasurer, and faithfully discharged his duties, and his vacancy will be deeply felt. He leaves a wife and three children—his only son is a member, and his eldest daughter died a member over 10 years ago.

H. KNAUFF.

WORLDLY MATTERS.

EDITOR'S DIARY.

Tuesday, March 4th.—An unlucky day.—Every thing appeared to be against us—straps

broke, papers tore, roller bad,—nothing worked well—myself scarcely able to work—which was perhaps the principle misfortune. To-morrow may go better.

Wednesday 8th.—Finished pressing, packing and mailing papers. At 8.25, P. M. took the cars for Philadelphia, and in a few minutes were rapidly moving over the iron rails. At Huntingdon a gentleman entered whom I took to be brother S. Having convinced myself that it was not him, I committed myself into the care of Him who preserved Daniel in the lions' den, and fell asleep.

Thursday 9th.—Landed safely at West Philadelphia, at about 7 A. M. My business is to purchase material necessary to the proposed improvement to the Companion I therefore proceeded to the Type Foundry of Collins and McLeester, 705 Jayne st., and after making the necessary selections found my bill footed up to \$40.00. I next visited the paper houses, and gave an order of 20 reams for \$92.00.

Having transacted all my business in a little over two hours, and being in the vicinity, I now visited "Independence Hall," that sacred spot in the history of our nation. Among the relics which attracted my attention were a table plate, common ware, labelled: "This plate was used in the family of Gen. Washington," a limb from the old "Charter Oak;" and the portraits of many of the old "Revolutionary fathers," and our great Statesman. In the South-East corner of the Hall, I found the portrait of Benjamin Franklin, whose appearance very much resembles those of our old brethren—long white beard, and hair parted on the top of the head. William Penn also has a very plain appearance and open countenance.

At 8.30, P. M. took the cars again for home committed myself to the care of God, and fell asleep. At Harrisburg I was aroused by the conductor with "all your tickets," after which I had but little more sleep.

Friday, 10th.—Arrived home at 7.15, A. M.

Here I am, in the eleventh week of my editorial life, (in connection with the *Companion*), with eightysix half sheets of manuscript, mostly foolscap, & generally written on both sides before me. All of it is intended for publication, by the writers; and so far as I have yet examined it, all is worthy, that is after going through the "sifter." Some will run through quite rapidly, while others will require considerable shaking. I am reminded of a remark made by a Methodist friend to whom I presented a Specimen No., and informed him of my project. "And do you think," said he "you can get matter enough in your church to supply a paper. I didn't think there was intelligence enough in your society." He was in earnest.

For The Companion.

Contentment

For I have learned in whatsoever state I am therewith to be content, so says Paul, and I would to God we all could say so in such a true christian manner as Paul did. But how-seldom do we see a person that is content, the more we gain of this world's goods the less contented we are. But why is it so? let us take the Savior's advice, seek ye first the kingdom of God and his righteousness and all these things *shall* be added unto you. What a glorious consolation is this if we first seek what our Savior wants us to seek. How often is it that we do not take time to attend public worship. I fear it is because we are not content with the worldly gain that we now have. Oh let us never have too much work to attend a place where our dear Savior has promised to be with us. Contentment is better than all the wealth of all Indies.

T. ANGLEMYER.

What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults.

Fine sensibiles are like woodbines, delightful luxuries of beauties to twine around a solid, upright stem of understanding, but very poor things if they are left to creep on the ground.

In the year 1830, there were only seventy souls all told in what was then known as Chicago. In 1835 Chicago was incorporated into a city, and then its onward and extraordinary progress commenced. In 1840 the population had increased to 4,853. It now numbers not far from 170,000.

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Three months, 3 cents a line each insertion.
Twelve months, 2 cents a " " "
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The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME I.

TYRONE CITY, PA., TUESDAY, MARCH 21, 1865.

Number 12.

Selected for the Companion.

The unseen battle field.

There is an unseen battle field
In every human breast,
Where two opposing forces meet,
And where they seldom rest.

That field is hid from mortal sight,
'Tis only seen by one
Who knows alone where victory lies
When each day's fight is done.

One army clusters strong and fierce,
There chief of Demons form;
His brow is like the thunder-cloud,
His voice the bursting storm.

His captains Pride, and Lust and Hate,
Whose troops watch night and day;
Swift to detect the weakest point
And thirsting for the prey.

Contending with this mighty force
Is but a little band,
Yet there with an unquailing front
Those warriors firmly stand

Their leader is a Godlike form,
Of countenance serene,
And glowing on his naked breast
A simple cross is seen.

His Captains Faith, and Hope, and Love,
Point to that wonderous sign,
And gazing on it all receive
Strength from a source Divine.

They feel it speaks a glorious truth,
A truth as great as sure;
That to be victor—they must learn
To love, confide, endure.

That faith sublime in wildest strife,
Imparts a holy calm
For every deadly blow a shield,
For every wound a balm.

And when they win that battle field
Past toil is quite forgot,
The plain where carnage once had reigned,
Becomes a hallowed spot.

The spot where flowers of joy and peace,
Spring from the fertile soil,
And breathe the perfume of their praise
Of every breeze to God.

For the Companion.

On Avoidance.

Dear Brother Holsinger,—It is with reluctance I intrude myself upon your columns; but seeing in it a discussion on the subject of avoidance, and as from the character of some of the articles, a stranger could readily draw the conclusion, that the bretheren are governed in their rule of faith and practice by the minutes of our yearly meetings; for some of the

writers have advanced no other authority than that, and the practice of the old brethren; and claiming it as the universal practice of the church, &c. To this I take exception, and hence claim to be heard in the *Companion*.

The Brethren who practice avoidance presume that they have full authority for so doing from what Paul says: "Not to keep company, if any man that is called a brother be a fornicator," &c: "with such an one, do not to eat. 1 Cor. 5:11. And claim that the whole church does practice it. And if not, of course such who differ are heterodox. As the editor of the *Gospel Visitor* had paraded in its columns, in large capitals, a saying of brother Mack: *That a church without it could not exist.* If Brother Mack did think and say so, the Editor only exposed his error to the church. For it is a fact, that the best regulated, the most influential, and prosperous churches I ever visited (and I have visited a few) *have*, and still do exist without it.

But let us come to the subject. I claim that we have no authority from our Lord Jesus Christ for any such practice, neither by word or example. The woman taken in adultery was not put in avoidance by the Lord. Neither did He refuse to eat with, or be kissed by the traitor. And as I was not baptized upon any other authority than His, I will receive no other law for faith and practice than that which He delivered us. Though an angel from heaven would bring any other I would reject it. And if St. Paul means what the brethren, who advocate avoidance say he does, I reject it as contrary to the express word and example of Christ, and to the spirit of christianity as exemplified by Him. But I contend that St. Paul's meaning is misrepresented. Let us examine the case.

It appears that in the church at Corinth there was a man amongst them who lived in open fornication; so well was the case

authenticated, that it was commonly (or freely) reported. "And ye," (the church says Paul) are puffed up, and have not rather mourned," *What for?* That he that has done this deed might be taken away from among you." Manifest it is, that Paul would have the church *put him away*,—to put him out of the church to the heathens, where he rightly belongs. "For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:1—5) Hear we have the instruction Paul gave the church in regard to putting the fornicator *away*. Put him out says Paul. Put him out to the devil; the devil's kingdom is outside of the church; there put him says Paul. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22:15) There put him,—there he belongs,—he is like them. For "your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump." (V. 6.) Don't you know that by your glorying, and being puffed up, and not taking action, and putting him away, the whole lump (the church) will become corrupted. Therefore put him away. "For what have I to do to judge them also that are without; do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (V. 12, 13.)

What can be more clear than Paul's instructions, when taken in their context, than this? Put the offender away,—put him out of the church among the heathen. But don't follow him with your judgment

outside of the church. For they that are without God judgeth. Therefore leave him in the judgments of Him who said, "vengeance is mine I will repay saith the Lord." But in a case where the crime is so manifest as to be known to all, *don't eat with the transgressor*, while he is called a brother, till the church can be called together and you have put him away.

This I certainly will do. I will certainly not eat with such transgressors when I know it to be true, untill the church is assembled, & the transgressor is put away. But when put out, or away from us, I no more call them brethren; *because they are none*.

But the brethren who practice avoidance, maintain that they are still in the church. Then I have only to say, you have not yet put them away from among you, and the sooner you do it the better.

I once reasoned with a brother on this subject. I said you hold your fellow man beneath your dog, for I said you will eat bread in the presence of your dog, and give him part of it, how then can you ever receive such an one into fellowship again. He said if he believed he was not still a brother, he would have to be baptized again before he could come in.

One of your correspondents says. "But you contend that when put out of the church he is no more a brother, and that there is no difference. How can this be, when we claim consistency to be a jewel." So this correspondent also claims that the avoided one is still a brother. And of course Paul said in vain "put away from among yourself that wicked person."

D. P. SAYLER.

For The Companion.

Non-resistance Vs. Voting.

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable to God, which is your reasonable service; and be not conformed to this world, but be transformed, by the renewing of your minds, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12:1, 2.

From the context the apostle shows clearly what he means by the mercies of

God; namely that they as Gentiles through Israel, had obtained mercy. He also holds out a future time when Israel through their mercy will obtain mercy under the auspices of the grace of God. He calls on them at Rome. He calls on them to present their bodies a living sacrifice, holy and acceptable to God, as their reasonable service. When we look at the political power of the Roman Government, at the time he uses the language, we can understand that they stood enrolled in the military authority of the State, calling for their bodies to be presented in military service. But behold the mercies of God called upon them in the apostolic commission, transmitted from heaven through Christ, the brightness of the Father's glory, the express image of his person, upholding all things by the word of his power. This word holds out a promise of life, by a resurrection from the dead, if presented a living sacrifice to God. This alone can be done by the spirit of Him that raised up Jesus from the dead, dwelling in them, quickening this mortal body, influenced by a living hope, for "he that liveth and believeth in me shall never die." John 11:26. This hope is called the anchor to the soul, that stays the vessel on the stormy main. It can only run the length of its cable.

In this view of the subject, where does this place the true Christian, of the 19th century? Enrolled on military list, in common with the people of this world, what is now to be done? Our names do not only stand *there*, they are registered on the poll books, with the world. Our bodies are called to appear before a Provost Marshall, to report or be treated as deserters. We hear the cry "I'm a conscientious brother; I must get a couple of the brethren to testify in my favor." O dear brother, have you ever thought where you have placed yourself and your poor brethren, whom you now call to your aid? Have you seen that by your name standing on the poll book, that you have by your vote set a man in office, that he must disobey the word of God, for he must resist evil; and that when he calls on you, you must refuse. O consistency, where art thou? Who is it that can

state before the authorities that such brethren are strictly conscientious, consistent members? Should this be continued, I fear you will see persecution begin. Not from the authorities, but from home. Our neighbors who know our conduct. I see no way but for every Church to totally stop politics, and voting, as conference has advised, not in these perilous times only, but in all time to come, and all that will not hear the Church will have to be cut off. There is no other expedient. By going into clubs—by paying bounty money—what is this? We cannot see any transformation from the world; by no means; for the Government has devised a way by drafting. Then without law we go with the world. But here we excuse ourselves, and say in the face of all that Congress has done in our favor: it is cheaper to pay bounty money. O Lord, look in mercy on the blindness of thy children, and wean them from the love of the world. Now dear brethren, let us compare ourselves with the word of God.

We shall begin with the figure of salvation: Pet. 3:20,21. Here we have eight souls saved by water. These eight denied all that was in that world, except what God commanded they should take. Operating according to his word, brought the Lion and Lamb to lie down together; the wolf and the bear. O wonder of wonders combined in this figure, all animosity was lost; all obedient to one Lord; all fed by the same hand. This shows that they were making ready to live in a new world. They were now dead to the old world, in their mind; yet their bodies lived on the elements of the old. Thus they entered the ark; thus presented their bodies a living sacrifice to God, depending on him for their safety. This ark landed them beyond, where sin and transgression had gone. The substance presents this world to come. The covenant, or ark, we have entered into, we believe is able to waft us safely beyond. Thus when we are truly converted, regenerated, we receive a new creation, to walk in newness of life. This in spirit unites us to the body of Christ. By baptism we are buried into his death, for by one spirit we are all

baptised into one body. Where the Jew loses nationally, the Greek likewise. Then the Christian is dead to the nationalities of this world; then in his renewed mind he proves what is that perfect will of God that out of every nation he that feareth God and worketh righteousness is acceptable with him. This is what Paul calls rising with Christ, by first being dead with him; then buried; then raised in newness of life, or in hope of eternal life beyond death. This then is being crucified to the world, and the world unto us dead; then with Christ and our life, hide with him in God. This transferring from the world; this leaves us no politics, to vote for nothing. They are all dead to us, and we to them. We felt it to be our duty, when Conference said totally abstain from voting, to lay the matter before our Church. We agreed not to vote, yet we had some that did vote. We sent a visit and required an acknowledgement, and ask forgiveness, for the law would not allow us to testify in their favor, without convicting ourselves and all that would not comply would have to be unfellowshipped. As the draft was coming on we could do no better. This from Elder ISHAM GIBSON, of the Otter Creek Church, Macoupin County, State of Illinois.

For the Companion.

On Footwashing.

In looking over the *Companion* I see several inquiries in regard to what the brethren think of Thurman's views on Footwashing, Sacred time, &c. I have not examined his views much, but I think there would be no objection in giving what we believe to be a scriptural view on the subject of Footwashing and if we are right and Thurman's views conflict with ours we leave it with you, friendly readers, to decide for yourselves. The object for which Footwashing was instituted was to manifest our submissiveness, one to another, in its performance, and as a commemorative institution, it is designed to keep constantly in the believer, the assurance of the Savior's promise that he would come again and serve us and he would sup with us and we might be permitted to sup with him. In regard to

the manner in which it was instituted there is no doubt but that the Savior washed and wiped his disciples feet, but he could do nothing else than both wash and wipe; but after he had seated himself and began to talk to them in reference to what he had done, and why he spake to them in the plural, saying as I have washed your feet so ought ye also to wash one another's feet; for I have given you an example that ye should do as I have done to you. Now if we view the language of the Savior as being a definite command to each disciple singly, then each disciple would necessarily have to wash and wipe all the disciples feet except his own, the next disciple would have to go through the same process and so on through the whole brotherhood, be it large or small. But if the Saviour's language, as I believe, was addressed to them as a band or body of believers, that command is fulfilled by the brethren washing and wiping; no matter which of the brethren wash or wipe, so that it be done among the brethren. Again we find no virtue attributed to the wiping; there is not even an expression made by the Savior to his disciples in reference to wiping, the whole weight of virtue seems to rest upon the washing. It seems as though the wiping was only a natural consequence, for the Savior says to Peter if I wash the not thou hast no part with me; also to his disciples as I have washed your feet so ought ye also to wash one another's feet. Paul speaking in reference to widows who are to receive the charity fund of the church says if she have reared up children, if she have lodged strangers, if she have washed the saints feet, &c. As it regards the time there is no difficulty, for the apostle Paul after telling the disciples at Corinth that he had delivered unto them that which he had received of the Lord, and the apostle does not tell the Corinthians how often, but says when they did partake that they did show forth the Lord's death until he come. Now if this language of Paul, will apply to the communion it will also apply to feet washing, for they were all observed on the same occasion.

PHILIP AXLINE.

For the Companion.

The Light of Religion.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven—Matt 5: 16.

These words it will be remembered were spoken by the Blessed Savior, among the many heavenly instructions given to his disciples, upon the Mount of Olives; and by them handed down to the Children of men. The Apostles being inspired by the Holy Ghost, sent direct from God, having revealed to us these sacred truths, we should receive them as immediately from the blessed Jesus Himself.

In order to let our light shine before men, it is necessary that we be "transformed from the world" a "separate people," &c. We are directed to let our light so shine, even as a lighted candle which is set on a candle stick, so that all that are in the house (household of faith) may see the light. But sad to relate, we believe there are some who have swerved from the narrow path which the Savior has laid out,—who have of their own free will thrown obstacles in their own way, so that the light cannot shine forth, 'tis hid, as it were under a bushel.

For instance, the evil of having likenesses taken, has stalked boldly into the Church of Christ, and not only young members, but in some instances our Old Brethren are implicated in this thing, which is held in great estimation by the world, and consequently an "abomination in the sight of God."

And again, there are some conformed to the world in deportment and dress, so much so, that if we were not personally acquainted with them, we would not conceive the idea that they are followers of the meek and lowly Jesus.

I would admonish myself as well as all, to take heed to our ways, and be careful how we live; so that the salt may retain its savor within for if it does not it is good for nothing but to be thrown out and trodden under foot of men. Let us therefore be watchful, and dutiful to our master, in every respect. Let us be ready to every good work, in distributing to the necessity of the saints, and assisting the poor and needy wherever found—be assiduously engaged in helping on in the good work of the Lord; and if all are engaged wholly and solely in the cause of Zion, the Church will prosper, she will truly be as a city set on a hill that cannot be hid,—her light will shine abroad over the world, and many will be constrained to glorify our Father which is in heaven.

JOHN J. EMMERT.

*For the Companion.***Did Christ Eat the Passover the same Night the Jews ate it?**

William C. Thurman, the author of the "Sacred Calander," says he did, and it seems in reading the whole article, that the author thought he had proved his position to a demonstration; but in reading it over, I found he failed to do it in a lawful way. The author of the above named article has divided it off into 28 sections, and it may be necessary to refer the reader, for his own benefit, to some of these sections. We will now call your mind to the 8th article; "But if John did not mean what he said, we are yet in the dark, and if the Lord and the apostles, did not mean what they said, I am unable even to tell whether such a man as Jesus ever lived." This is strong language. But let us follow his article.—He thinks it is very clear that Christ ate it at the proper time appointed in the law. The only question is whether the Jews ate it in the same night, and the author in the 22nd section says he can prove that they did. Now in the 23rd section we find he calls Josephus in for proof that the Jews ate the passover the same night that Christ did. He now forgot to ask himself, who made you so wise?—what right have you to suppose that he did this? why so unwilling to believe that God's sacred writers meant what they said, and so much disposed to believe that they meant something which they did not say. He now begins to doubt John's honesty of saying what he meant or meaning what he said, and so he concludes that Christ was delivered to Pontius Pilate as early as the 8th hour of the night, not having one word of Gospel truth for it. Next we find him criticising, the Lord's language to make it appear that Christ was before Pilate when the Jews ate the passover. He saith, in the 23 section: Our Lord could not have meant the real crowing of the cock, hence we must understand Matthew, Luke and John to have reference to a particular hour of the night, &c. So Peter must have denied his Lord the third time before the ninth hour of the night. "Then led they Jesus from Caiaphas to the hall

of Judgement and it was early, that is about the 8th hour of the night as we have noticed above." He also saith "and having thus delivered their prisoner into the hands of Pilate, they had a favorable time to go and eat the passover, and during their absence when they went to eat the passover was the interval in which Pilate took Jesus and scourged him," &c. He further saith, "this made it necessary for the Jews to have another council and as this their second council was held as soon as it was day, the time Pilate returned Jesus to the Jews must have been before day, so this is another clear and undeniable proof that the Jews did have ample time in which to eat the passover; for the 11 hour ended about day, and according to Josephus, they ate the passover from the ninth to the eleventh hour."—We think the above passages of scripture were not properly investigated by the author; and hence erroneously applied.—We should ever try to rightly divide the word of truth, for Christ doth not in vain tell us, "take heed that no man deceive you, for many shall come in my name.

Now I will refer the reader to the scripture: Matthew 26: 57. "And they that had laid hold on Jesus led him away to Caiaphas the high priest where the scribes and the elders were assembled. Now dear reader, remember it is before this same council Christ was kept until after Peter had denied him thrice, and the cock had crowed twice, and until the morning was come. Matthew says "when the morning was come all the chief priests and elders of the people took council against Christ to put him to death. Not a "second council," as W. C. T. has it.—And when they had bound him they led him away, and delivered him to Pontius Pilate the Governor Mark says, "straight way in the morning the chief priests held a consultation with the elders and scribes. Luke says, "And as soon as it was day the elders of the people and the chief priests and the scribes came together, and led him into their council," John says, "Now Annas had sent him bound unto Caiaphas the high priest. Then led they Jesus unto Caiaphas unto the Hall of Judgement and it was early." Now if

these inspired writers (the apostles) did not mean what they said, how can we know what they mean. Go to Clark, or Josephus, or to some other historian, and council them? God forbid. It remains much more so that God be true and every man a liar. Hence the above passages of scripture make it so undeniably plain that it needs no comment to convince any candid reader, that Christ was all that night in the hands of the Jews, from the time they took him in the garden, until day light in the morning; and not as the author of the aforesaid article tells us, in the 23rd section; for saith he, "The time they delivered Jesus to Pilate seems to be about the 8th hour of the night."—But the author of the above article doth not say that it seems so from the reading of the scripture, consequently, I think he must have it from some other source.—He has a good deal to say of the first and the second delivery of Jesus from the Jews to Pilate. He doth not give us thus says the Lord for that, neither can I understand any thing of the kind in the scripture. If it is there to be found I shall be thankful to be informed of the same, for my heart's desire is to be made wise in the scripture; and if we have any thing that is not found there let us part with it, and never teach it for doctrine.

JOHN FORNEY.

*For the Companion.***"The Master is come and calleth for thee."**

JOHN 11: 28.

The words at the head of our article, are those of Martha of old. After the death of her brother, the Savior came near the abode of that once happy, but now mourning family. And as Martha had went out and met him," and told him the sad tidings, of the death of her brother, and had a short conversation with him, (for a full history of which I refer you to the 11 ch. of John,) she returned and called Mary her sister, secretly, saying: "The Master is come and calleth for thee." We now wish, kind reader, to apply these words to our own individual cases, and try, to bring to bear the certainty of the fact that the *Master has come, and calleth for each and every one of us.*

And Oh ! in what a deplorable condition would you and I today be, were this not the case. But through the "Saving kindness," and tender Mercies of God our Heavenly Father, we see the "Master," the "Author and finisher of our faith," sent into these lower grounds of sorrow, to open up a new and living way, where by we may again be reinstated into the favor and fellowship of Almighty God. But you inquire, perhaps, in what way doth he call for me ? I answer in many ways. For "it is in him we live, and move and have our being." And, "every good and perfect gift we have received, it cometh down from the Father of Light, with whom, is neither variableness nor shadow of turning." When we turn our attention to the sacred word of God we find many calls or invitations to come unto the "Master," and that word I believe, is the Principal means in the hands of God in drawing sinners unto him; when read, or delivered by his true Ministers. The spirit also, "reproving the world of sin; of Righteousness, and of Judgment." Again, we would desire to call your attention, kind reader to the sufferings of him, who, in the language of our choice is termed "Master." Cast your eye, then, with me to the scene : And Oh ! would to God that I were able to impress it on your minds with that *awful power*, with which it was impressed on the minds of those who witnessed the scene. So much so that even those that gave their voice against him, and put him to death, were constrained to cry out "surely this was the son of God." We behold the "Master" then in the garden of Gethsemane, in that last and doleful night. Agonizing, toiling, praying, and groaning "beneath our load," so much so that it became necessary that an angel be dispatched, from the shining courts of glory, in order to "strengthen him." We follow him now, to the "Judgment halls," see him mocked, and spit upon. A crown of thorns is placed upon his hallowed head, in order friendly sinner that you and I might wear a crown of life.

Young ladies, you who may chance to read this; bear with me while I say, that

when you stand before your mirror, there decorating, your head, in the foolish and flimsy fashions of the world: Oh! then remember, that the head of our Adorable Redeemer had to be decorated with a crown of thorns, that we might wear a crown of life ! We view the "Master" now bearing his cross up to the summit of Calvary's rugged brow. There now he is extended between the heavens and the earth ; his hands pierced with the nails, sides pierced with the soldier's spear. Behold now, the *awful scene*. All nature seems to mourn. The sun that great luminary of the day, refuses to behold the scene, and is shrouded in darkness. The earth did tremble, the solid rocks were rent. The veil of the temple is rent in twain from the top to the bottom, and so awful was the scene, that even those who crucified my lord, were constrained to cry out, *surely this was the son of God.*" Having now exclaimed "it is finished," He, "Bowed his head and died." The "Master" is now consigned to the narrow limbit, of the Tomb. But glory, be to God ! when the appointed time had rolled around, our Lord comes forth. He "bursts the bands of death," and rose triumphing over "death, hell, and the grave," and is now "ascended, to the right hand of the Father, in the majesty on high there interceding, friendly sinner, "for you and for me ;" calling unto us ; lengthening out the brittle thread of life, that we may seek an interest in his atoning Blood. Then in conclusion let me say, if you have not yet heeded the call of the Master, Oh, do not put it off. Remember that "God will not always strive with men." But with a Mary of old, choose that good part, which shall not be taken away." The context informs us, that, "as soon as she heard that, she arose quickly, and came unto him. Oh, then, if you have been made sensible of the fact, that "The Master has come and calleth for you," we say "arise quickly and come unto him." Come in his own appointed way ; follow him "through the regeneration, obey him in "all things whatsoever he hath said unto you." And the promise is that we shall be made "heirs with him in Eternal

Glory." Let us reflect then that we are dying mortals. That *soon, soon*, the "place and people that now know us will know us no more." That "we shall die and not live," and that whether we here heeded the "calls of the Master," or not ; we must one and all, meet him in that great day of accounts ; and Oh that we might all be so inexpressably happy, as to hear the welcome applaudit, "Come ye blessed of my Father, inherit the Kingdom, prepared for you from the foundation of the world."

L. M. KOB.

For the Companion.

By and By.

How many good impressions have been lost by putting off until a future time, that which we ought to have done immediately. When the desire is burning in our bosom to do good how apt we are to dread taking up the cross and doing our duty: and thus let one opportunity after another glide by, until we find it is too late. Then we feel burdened and after lose confidence in ourselves; for every time we are tempted to put off a known duty we grow weaker and less inclined to resist the temptations of satan.

How much better it would be if we could decide at once, and then by steady perseverance in the right way we would gain strength to still struggle on in the performance of every duty, doing cheerfully that which we feel the *Lord* has required of us. Oh that we were more ready to take heed to the counsel of the wise man, who hath said, "whatsoever they hand findeth to do, do it with thy might."

But there are times that we can hardly tell what duty is. At such times we should remember there is one who hath told us if we lack wisdom to "ask of him who giveth to all men liberally and upbraideth not," and it shall be given us. Let us then not neglect this requirement of the Lord, but go to him immediately, just as we would to a kind father, and ask him for wisdom to direct and lead us in the right way. And when we see the course he has marked out for us, let us not dishonor him by still putting off his requirements. May the Lord help us all to be faithful.

WM. B. SELL.

For the Companion.
Our Hymn Book.
Concluded.

On the passage in Col. 3, 16, the learned writer appends a note a portion of which we here submit as follows. "This last passage, taken as it stands in our translation, would seem to designate mutual teaching and admonition as the proper purposes of Psalms, Hymns, and Spiritual Songs. A different punctuation of the Greeks gives it another sense. Conybeare and Howson, in the "Life and Epistle of St Paul" adopting the punctuation of Tishendorf, render the passage thus: "*Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom. Let your singing be of psalms, and hymns, and spiritual songs, sung in thanksgiving, with your heart, unto God.*" In their comments on the corresponding passage, Eph. 5, 19, where a similar punctuation is followed, the most satisfactory reasons for this rendering, based on the context and scope, are given. On Col. 3, 16, Dr. Clark says: Through bad pointing, this verso in not very intelligible, the several members of it should be distinguished thus: *Let the doctrine of Christ dwell richly among you, teaching and admonishing each other in all wisdom; singing with grace in your hearts, unto the Lord, in psalms hymns, and spiritual songs.* This arrangement the original will not only bear, but it absolutely requires it."

1. "Psalms are compositions which celebrate Divine acts, and sacred events, connected with the gracious dealings of God with his people. A limited proportion of these should very properly be admitted into our hymn books, in their appropriate place.

2. Hymns grow out of the subjective Christian consciousness. If psalms celebrate what God has done and is doing and promises to do, for his church, hymns express what the church feels in consequence of such merciful love. But while hymns are thus subjective in their character, it is not the individual, but the subjective consciousness of the universal Church.

In the hymn "must sound the lau-

gnage of an universal confession of our heart and faith." The general consciousness of the Church by a sovereign law of its own catholic life, determines the true hymn rejecting all that speak not its universal language, as the plastic life of the plant refuses what is not suited to its nature. Hymns which belong to this class take their places naturally and silently in the bosom of Christian love, and go on in their silent mission from land to land, and from age to age, gathering a richer savor by time, and are loved the more because loved by so many and loved so long.

3. Spiritual songs express the subjective feelings of the individual. They are the hummings of the heart in its own personal exercises, agreeably to its own peculiar tastes, and its own hours of meditative devotion. They express privately and for the individual Christian edification, what cannot be presumed to be general in a public service of the Church. If suitable beyond individual use, it is only in small, familiar confidential Christian circles, where the mutuality of feeling may be surely known.

Hymns of this last class, though not strictly adapted to use in public worship, have their appropriate place in a Hymn Book."

Above we have given principally, condensed quotations, with but slight alterations—from the fertile pen of Dr. Harbaugh, which strike us to be well considered, and to the point, in the matter under consideration, and we do hope and trust that they may obtain what we consider merited attention and due weight in the compilation of a new hymn book for the brotherhood, should our church authorities decide favorably to such a measure, the necessity for which it accurs to us, cannot well be doubted nor gainsayed. And now Bro. Holsinger should you deem this communication to be of sufficient general importance to warrant its publication in the "Companion" you may do so at your convenience, otherwise take no further notice of it. I shall be satisfied in either event.

Yours Truly.

P. H. BEAVER.

For the Companion.
Memory of the Dead.

How sacred the memory of the dead! We will not—cannot forget those whose affections were early entwined around our hearts in the holy bonds of friendship. They may have died on a foreign shore, far from home and friends, with no kindred spirit upon whom they might cast a farewell look, ere they entered the heavenly world, but they still live in our hearts. When we visit our familiar retreats, and meet not their smiling faces, we think of them—we think of them, too, at the calm twilight hour, and bright, smiling morn their image is not forgotten. The stranger may lightly pass over the grass mound which covers them—'twill not disturb their repose. Theirs is a sweet, a holy sleep—theirs is a rest which none shall disturb. Calm be their sleep—and though recollections of them may cause the tear-drop to fall, we will not call them back, from their noble, pure home, to again mingle with the vanities of earth, and again meet its trials. We will silently look upon the turf which covers them—we will there plant the ever green, and thornless rose, as a parting tribute to their memory, and then leave the spot—perhaps forever, but while life and reason lasts, we will think of them—cherish their memory as a choicer plant. True indeed, they have mingled their once lovely forms with the dust, among the rich and poor, the virtuous and vicious, but the immortal spark within is transplanted to a fairer clime—even Paradise, the home of angels.

They are gone—gone from us, but we cherish their remembrance, and forget them not in our daily walks through life. They are transplanted to a brighter land, while love casts a fadeless garland upon the green turf which covers them.

J. S. GITT.

For the Companion.
Is it Right to Fast.

We shall introduce a few passages of Scripture and leave them to decide the question! Matthew 6: 16. "Moreover when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their

faces, that they may appear unto men to fast; verily I say unto you they have their reward: verse 17: "But thou when thou fastest anoint thine head and wash thy face; (verse 18) "That thou appear not unto men to fast, but unto thy father which is in secret: and thy Father which seeth in secret shall reward thee openly." Chapter 9, verse 13: "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? (verse 15.) "And Jesus said unto them Can the Children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. Luke Chapter 5 verse 35; but the day will come, when the bridegroom shall be taken from them, and then shall they fast." Acts chapter 27, verse 9: "Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them." Some may say that the Scriptures say mourn in some places, so we may understand that it does not mean abstain from eating for a certain time. But let us bear in mind what gave rise to the subject under consideration. Perhaps we might find that we are living in a day and ago when the bridegroom is not with us. Then shall we fast. Now my dear brethren let us hear the conclusion of the whole matter, fear God and keep his Commandments."

PETER BEER.

For the Companion.

Paying Bounty.

As the great majority of the Brethren have paid bounty money I come to the conclusion they have done so with the intention of doing good and not evil as some will have it. Truly I see no harm in doing good, if we can help a friend out of trouble consistent with the Gospel of Christ, I consider it all right. Yes I would even go so far as to help an enemy (or one that done me some harm) if an opportunity offered; and would consider it all gain. I would like if the Brethren would vindicate their actions in the spirit of love and mildness.

DANIEL STONE.

LOCAL MATTERS.

Tyrone City, Pa., March 21, 1865.

The following forms may be useful to brethren who have been drafted, and can raise three hundred dollars to pay the commutation:

I, A B, of the town of C, State of D, hereby certify that I have been drafted into the service of the United States, to serve in the present war; that I am a member of the D E Church; that the rules and practice of said Church are opposed to the bearing of arms, or engaging in war; and that said rules and practice prohibit the members of said Church from performing military service. The undersigned also certifies that his deportment has been uniformly consistent with said rules and practice, and he therefore petitions that he may be allowed to pay \$300 in commutation, according to the 17th section of the Conscription Act of 1864.

(dated) A B

The above named A B personally appeared before me, and solemnly affirmed that the foregoing certificate by him subscribed is true.

E F, J. P.

Personally appeared before me G H, a duly ordained Elder and preacher of the D E Church, and made solemn affirmation to the truth of the matter set forth in the foregoing certificate of A B, and that he the said A B has uniformly and consistently deported himself according to the rules and practice of said Church.

(dated) E F J. P.

An Inquiry.

When God formed man after his own image and placed him in the garden of Eden, did he foresee the fall of man?—And after the crucifixion of our Savior, when the plan of redemption was completed, did God then—and does he now know the final and future destiny of each individual creature of the human race? And if so, how is it reconciled with man's free agency? What do the brethren think upon this subject. Will some one please explain and satisfy the mind of an enquiring sister. M. E. REICHARD.

Selected for the Companion.

A Spiritual Puzzle.

What fruit is mentioned in the Bible as growing on a stick without root or branch?

Answers may be communicated to the *Companion*.

Who is it?—Some one sent an article entitled, "There should be no change in the manner of holding our Annual Meeting," but gives no name, and therefore it cannot appear.

WORLDLY MATTERS.

EDITOR'S DIARY.

Monday, March 13th.—Received 11 letters by morning mail. Several new subscribers from brother Christian Long, of Mt. Carroll, Ill. Brother L., has worked nobly, having sent upwards of 25 subscribers within about a month. Brethren who are traveling among the churches have a good opportunity to introduce the *Companion*.

Tuesday, 14th—Everything worked well—all the papers in the mail in good time, and in good order.—Several new subscribers. Weather very fair and spring like. War news favorable. Extracts from rebel papers indicate considerable uneasiness and dissatisfaction. Early's forces having been captured by Gen. Sheridan, the Shenandoah Valley is said to be freed from any regular rebel force.

Wednesday, 15th—The snow is fast disappearing. Printed some blank leaves for "oil speculators." The "Oil Fever" is raging in this vicinity.

Thursday, 16th.—The day opened fair, but in the afternoon it commenced to rain, and by 8 P. M., the river had risen 4 or 5 feet.

Friday, 17th—High water. The lower end of town presented quite a dismal sight.—Plank walks were removed—some near the middle of the streets—and others had entirely disappeared. Several lots were entirely robbed of fences. But the greater trouble, to us at least, was the interruption of railroad communication. At 2 P. M. started for Altoona. At Bells Mills, 8 miles west of this place, I found the railroad submerged at some places to the depth of 18 inches, through which the train passed a distance of $\frac{3}{4}$ of a mile, but was finally obliged to stop, in consequence of a break and rubbish. It will require several days before the road can be repaired. Wagons, carts, &c. were employed to convey the baggage around the break where another train awaited it and the pedestrian passengers. A poor substitute for railroad is an ox-cart. Returned home at 1 o'clock at night, being 3 hours on the way home, 14 miles.

Saturday, 18.—The *Pittsburg Daily Commercial* gives a deplorable account of the destruction of property, by the late freshet, at Oil City and other places along the Alleghany river. Houses with their inmates were floating on the waters, and the whole of the lower part of Oil City, it is said was swept away.—The loss is estimated by millions.

The war news is favorable. Schofield is said to be advancing towards Kingstown and has a force sufficiently strong to defeat Bragg whose army is said to number 25,000. But one paper and that a half-sheet, (the *Dispatch*) is published in Richmond, the printers having been called to the rescue.

POTTSTOWN PA., March 8th 1865.

Brother Holsinger,

I am permitted once more in the Providence of God and his sparing mercy to write from my own house, after an absence of nearly four months; having been prospered on my journey so as to arrive safely and in good health one week ago; having visited and had some meetings in some of the churches in Pa., but principally in Ohio; in Ashland, Seneca, Hancock, Crawford, Richland, and Wayne, counties according to previous arrangements, and accompanied by brother Schmucker, of the Ashland Church. For the sake of the many with whom I have mingled and who wish to hear from me, give this a little corner in the *Companion* which comes regularly to hand, and circulates also in Ohio. I love to hear from the Brethren myself, and love to see their letters and their names, if nothing else.

PETER HOLLOWBUSH.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Enoch Eby, Lena, Ill.	1.50
Daniel H. Landes, Bremen, O.	1.50
Eld Michael Emmert, Adaline, Ill.	1.50
Eld Daniel Fry, Kant, Ill.	1.50
Michael Raber, Waterloo, Iowa.	1.50
Jonathan Kessler, Pleasant Mound, Ill.	0.50
Sarah McAuley, Lewistown, Pa.	1.50
Catharine Longenecker, Hometown, Pa.	1.50
John Holsinger, Mt. Morris, Ill.	1.50
Levi Hertzler, Chili, Ind.	1.50
Wm. Biddle, " "	1.50
S. M. Harshberger, Ladoga, Ind.	1.50
Wm. Harsbberger, " "	1.50
Mathias Frantz, " "	1.50
Abram Peffly, Mantan, Ind.	1.50
Benton Burket, " "	1.50
John Neher, Virden, Ill.	1.50
John W. Spicher, Hillsdale, Pa.	1.50
John R. Miller, Bellmore, Ind.	1.50
Thos. Sigler, Greencastle, Ind.	1.50
Aaron Miller, Dayton, Ohio.	1.50
Michael Kinsel, McVeytown, Pa.	1.50
S. R. Myer, Bareville, Pa.	.75
D. R. Myer, " "	.75
Eliza Eby, Groff's Store, Pa.	.75
Emanuel R. Zug, Mastersonville, Pa.	1.50
Sam'l R. Zug, " "	1.50
Barbara Masterson " "	1.50

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VOLUME I.

TYRONE CITY, PA., TUESDAY, MARCH 28, 1865.

Number 13.

Selected For The Companion.

Be Kind

Be kind to thy father—for when thou wert young,

Who loved thee so fondly as he?

He caught the first accents that fell from thy tongue,

And joined in thy innocent glee.

Be kind to thy father, for now he is old,

His locks intermingled with gray;

His footsteps are feeble, once fearless and bold

Thy father is passing away.

Be kind to thy mother—for lo! on her brow

May traces of sorrow be seen;

Oh, well may'st thou cherish and comfort her now,

For loving and kind hath she been

Remember thy mother—for thee will she pray,

As long as God giveth her breath;

With accents of kindness, then, cheer her lone way,

E'en to the dark valley of death.

Be kind to thy brother—his heart will have death,

If the smile of thy joy be withdrawn,

The flowers of feeling will fade at their birth,

If the dew of affection be gone,

Be kind to thy brother—wherever you are

The love of a brother shall be

An ornament, purer and richer by far

Than pearls from the depths of the sea.

Be kind to thy sister—not many may know

The depth of pure sisterly love;

The wealth of the ocean lies fathom below

The surface that sparkles above.

The kindness shall bring to thee many

sweet haws,

And blessings thy pathway to crown,

Affection shall weave thee a garland of flowers,

More precious than wealth or renown.

S. A. THOMAS.

For the Companion.

On Avoidance.

After introducing this subject and then keeping silence until the views of others were expressed, I think I may again enter the arena without any intrusion, especially, since several articles were partly addressed to me; but, before we resume the discussion, we wish to state to our Brethren that our sole object is.

1. To ascertain the views of the Brethren, to find where they differ, to remove those differences, and make us all of the same mind.

2. To ascertain the real meaning of the scriptures and then to adopt that meaning, regardless of our former views.

We heartily agree with the Brethren who say, we must discuss this subject in the spirit of love and forbearance toward those who seem to differ from us in some respects, and we have resolved to abide by this admonition. We now proceed to define our views which are.

1. We must not "keep company" nor even "eat" with one that is called a brother guilty of the crimes mentioned Cor. 5: 11.

2. That those only are brethren who have Christ for their master and who do the will of His Father in heaven, Math. 12: 50, and 23: 8. Others, who have been properly introduced into the church and then commit one of the sins above mentioned are called brethren ~~and they are already separated~~ which they have no more claim to the title of brother, Math 16: 19.

3. That when a member has been lawfully expelled he belongs to the exclusive judgment of God, and that the church has no right to inflict any further punishment upon him Cor. 5: 13

4. There are but two spiritual kingdoms—the kingdom of Satan and the kingdom of Christ, and to one or the other of these every human being must belong. There is no connecting link between the two nor any other spiritual kingdom besides these 2Cor. 6: 15—18

5. The New Testament is the only criterion with which to compare our views—the mere opinion of man or any body of men can have no weight unless supported by scriptural authority Gal. 1: 8.

Before we amplify the above propositions we will briefly notice the several points presented in the articles already written.

Bro. Kilhefner, as well as Bro. Hun-

saker, contends that a brother can not be avoided until he has had had a hearing before the church, and that this is a clear case. We know not how clear it may be to them, but we confess we know of no passage of scripture to support such a view, and can therefore not receive until supported by scripture.

The second argument presented by Bro. H. is, that there must be a difference between those who are put out of the church forth causes above mentioned, and similar transgressors who had never been members, since the former are again received upon repentance and confession while the latter must be baptized before they can become members. We answer this can not make any difference. In the first case the church takes the membership from the offender and places him upon the same footing with those who never were members, and after repentance they restore to him the rights which he had forfeited; whereas, in the second case, the person never had any membership: hence one must be created for him. To make the case still clearer we will take Bro. H.' mode of reasoning and say there are but two earthly kingdoms.—Suppose the government of Great Britain and that of the U. States; then suppose a subject of the former comes to us and becomes naturalized and receives his papers, he is then virtually an American citizen, entitled to all the rights and privileges of the other subject but if he commits certain offences our government may take his citizenship from him and send him into exile in which case he would be in the same relation to us that he was before becoming a citizen, but if he should now make amends for all his transgressions and satisfy our government, it need not present him new naturalization papers, but simply, restore to him the rights which he had forfeited and he is again

entitled to full citizenship. But there is another fact which Bro. H. seems to have overlooked and that is, if there is any difference between a member lawfully expelled and a person who has never been a member, then there must be another spiritual kingdom beside that of Satan and that of Christ, because he has been expelled from Christ's kingdom and you say he differs from the members of Satan's kingdom, it is evident he belongs to some other kingdom; but since the Scriptures recognize no other kingdom your hypothesis must be wrong.

As Bro. D. M. Holsinger seems to advocate the same principles in his first article that we do, we need not notice his remarks any further.

Bro. Brown asserts that we can not put a man further off than he was when we got him, and cites scriptural authority for this assertion, but he seems to ignore avoidance altogether, *without* giving any scriptural authority, hence we claim that, "not to keep company" and not to eat" are still in force.

Bro. Hunsaker begins by saying "been in an error until now?" We answer, not only *possible* but highly *probable* for even the Corinthian church, under the very hands of Paul, was in error and had to be corrected in this matter. As a rebuke I am told that the A. M. in every query on this subject had decided it in opposition to our views and for proof I am referred to the minutes; but why am I not referred to the New Testament instead of the minutes of the A. M., since the former is the only criterion which we recognize and since we have as yet not found authority to sustain your views we must still abide by what we believe the scriptures clearly teach. We agree that the Annual Council is the highest authority we have in the church next to the word of God, but that this body has to decide according to the evidences before them, and for this reason we should try to present all the facts in our possession, that they may give a more correct decision.

With your definition of a brother we agree so far as the introduction into the church is concerned, but we can not see how a man lawfully expelled can be called a brother, for then you would have to confess that your brethren are composed of adulterers, misers, drunkards and idolaters, as well as righteous persons, this I believe you could hardly like to do, yet it is the logical consequence of your reasoning.

In regard to the two kingdoms Bro. H. does not define his meaning clearly, but I presume he means there is a difference between the subject of Satan's kingdom. We ask, can Satan's kingdom then be divided? Did not Christ clearly to the Jesus that this cannot be the case? Math. 12: 25. "Every kingdom divided against itself cannot stand."

We can not see anything in 1 Cor. 5 to favor his idea nor that we have any judgment to pass or punishment to inflict after a member has been expelled, since Paul in this chapter pointedly states that those, who are without, be long to the judgment of God. He further remarks that he does not know what charge we wish to bring against the church in our remarks on 2 Thes. 3: 15. We answer no charge at all; we mean just what we say, namely that, if we admonish a man the same way we would a brother, is no proof that he is actually a brother.

Bro. H's. comparison's drawn from the Old Testament do not concern us since we live under a new dispensation and take the New Testament as our *only* guide. We are also happy to inform him that the views entertained by us are not new as seems to think, but were adopted long ago from the direct teachings of the scriptures by older and perhaps wiser brethren than either of us.

Now in regard to Bro. Holsinger's last article, we would say that we do not "anticipate" the opinion of any one, but our remarks were intended for those who, we know entertain the opinions indicated, and we meant nothing more than to say that, the word "eat" is used without any modification and therefore

taken in its widest sense. He also takes exception to the conclusion of our first article because we had omitted by oversight the word "called" in the sentence "he that is called a brother." We refer him to the first proposition of this article. We agree with him in his remarks on 1 John 2: 19—concerning such as are called brethren but his illustration with the two earthly kingdoms will not apply, since one born in Great Britain has become a Briton by the laws of the State, and a citizen by the laws of the State, but no transgression on his part can enable the government to annul the laws of nature, while it may deprive him of his citizenship; there is therefore no parallel to this in the kingdom of Christ, since we enter this not by natural birth but by an act of the church which it may again annul Math. 16; 19, it having the power both to bind and to loose.

In the critical examination the Bro. professes to make, we agree with him in saying that Paul in the first place addressed himself to the Corinthian church as a body, but differ in saying that he did so all the time for in 1 chapter 10 verse he addresses them as brethren. With the answers to his first and second questions we agree, but can not see the third in the light he does, since Paul tells us in 5 Chap. 10, verse that his directions are not concerning the fornicators of this world, and the Bro. plainly states that, when a man is expelled from the church he belongs to that kingdom.

I can see no great objection to the plan of giving a member a hearing before the church, and, if found guilty of the crimes mentioned in 1 Cor. 5: 2, then to keep him in avoidance without expulsion since he could then still be called a brother, but I find a difficulty in reconciling such a course with the 13 verse which commands us to *put away* from among us that wicked person.

After tracing up every thing which has been said on the subject, I find that the only points of real difference are simply these: some understand that we

are taught to avoid criminal members only until they have been expelled, while others think we are required to avoid such after they have been delivered unto satan's kingdom. May the God of wisdom enable us to reconcile these two points also and give us willing hearts to embrace the truth whatsoever it may be.

S. Z. SHARP.

For the Companion.

Inquiry Answered.

Unto them that look for him shall he appear the second time without sin unto Salvation. Heb 9 : 28.

On the 71st page of the *Companion* there is an inquiry to know the views of the Brethren on the above scriptures I will not presume to give *their* views but will only write for myself hoping that my views may satisfy the enquirer and agree with those of the brethren.

The inquirer says: "we know that the majority of the people look for him to appear at some time or other." This shows that the inquirer wants to know how he can appear without sin unto salvation to sinners who may look for him to appear at some time or other.—Our explanation will be principally governed by that remark of the inquirer.

The word look is an important word in this text, and requires our attention. First; it is here urged in a figurative style of speech; not looking with the natural eye but with the mind or eye of faith. The christians believe he will come again and they live in hope and anticipation of his appearing, and this in a figurative sense looking for him, in the same style we say we look for summer to come; not with the natural eye but with an eye of faith we look for all future events that we confidently believe will come.

Now that faith with which we look for all the glorious promises of the gospel must be a gospel faith, that is a faith that produces works in the believer, corresponding with the things believed. That faith that produces no obedience or works is dead, consequently that person who has done no works of obedience to the gospel, looks with a

dead faith if he looks for any of its promises. The parable of the ten virgins is to the point in view. They all believed the bridegroom would come, but five were foolish and did not prepare to meet him when he did come.—They had not done their duty in time and on that account were shut out in eternity. The wise were permitted to enter in with the bridegroom when he came because they had done that which prepared them to meet him when he did come.

The gospel contemplates obedience and without it knows no faith except the dead faith spoken of by James. The faith by which a sinner looks for the coming of Christ is a dead faith like the faith by which he looks at his commands is a dead faith. As man may look for a rich harvest, but if he plows not neither prepares his ground or sows his grain his faith is dead being alone. The harvest comes but it brings him no fruit because he neglected his duty. So it is with the person who looks for the coming of Christ but has never spent one hour to prepare to meet him when he did come, though they have spent many hours even months to prepare to meet their gay companions at the party, the show, or some of the vanity fairs where the popular pleasures are sought by those who have no higher object than to satisfy their vain designs for worldly pleasures. How can such be looking for the Savior?

Christ has said to all them that look for him, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven. So looking for the appearing of Christ without doing the will of his heavenly father is more dangerous than looking for a rich harvest and doing nothing to prepare for its coming.

But we will let Paul explain his own language: Teaching us that denying ungodliness and worldly lust we should live soberly righteously and godly in this present world. Looking for that blessed hope and glorious appearing of the great God and our Savior Jesus

Christ. Tit. 2 : 12, 13. Paul then tells us what the character of a person should be while they are looking for the appearing of Christ and that character none can claim while they are living in rebellion against God, though they may believe christ will come the second time, their faith is as far from a gospel faith as their character, is from those righteous persons that Paul has described, who live in view of that blessed hope and glorious appearing of the great God and our Savior Jesus Christ.

Paul brings the same subject to view in the following, though different language; "ye turned to God from idols to serve the living and true God, and to wait for his Son from Heaven.—Thes 1 : 8, 10. Here Paul uses the word wait instead of look; but the persons who are waiting for the coming of Christ are those that serve the living and true God. He brings their character to view showing that obedience to the will of God is the only way to wait or look for his appearing, with any assurance of meeting him in peace.

Paul brings up the same subject in still different language when he says: "Hence forth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day and not to me only but also to all them that love his appearing. 2 Tim. 4 : 8 The apostle here uses the word love instead of look, to show who it is that will be rewarded by the coming of Christ: a crown of righteousness to all them that love his appearing.—None but those that love him can love his appearing in the sense of this scripture; and who is it that loves him?—John can tell us so plain that we cannot be mistaken: "by this we know that we love the children of God when we love God and keep his commandments, For this is the love of God, that we keep his commandments. 1 John 5 : 2, 3. From this we see who it is that loves God in a gospel sense, and he alone can love his appearing in the same sense and no person that will not obey God's commandments can be said to love him, or look for him in the gospel sense of these terms.

To be continued.

*For the Companion.***A Mothers Vision.**

Step softly, speak gently, for the son-bred winged angel has come to claim as his that bright and beautiful creature, before whom his parents bowed down in idolatrous worship.—The last moment has come, the eyes are growing misty as the shadows from the land of death fall upon them. Once more the light of recognition fills them as they rest upon that stricken form bending beneath the load of anguish, and the word "Mother" is whispered faintly as the last breathings of the sweet Eolian: then the light fades, the lips cease to move, and we gaze upon senseless clay; but around those lips from which the coral tinge has not yet departed, plays a smile of ineffable sweetness. A ray of glory straying from the heavenly gates as they opened to receive the pure spirit, lingers among the golden ringlets, seeming to form a halo of glory around that fair young head. The "aureole shell" is closed alike to sounds of joy or grief, but the mother watching there, calls wildly on her child to return—return.—Gradually the curtain of futurity is withdrawn, and she beholds the boy a man of promise; high hopes and lofty aspirations fill his soul: eagerly and actively he enters the ranks an aspirant for "Fame" lingering amid "academic shades," he drinks deeply of the Pierian spring.—It is commencement night, and amid thunders of applause he retires, his eye bright and his cheek flushed with the excitement of the hour: around his classic brow the laurel wreath lightly rests; the goal of schoolboy ambition is won, but the subtle fire has received fresh fuel, and he feels strengthened to go forth conquering and to conquer."

From the Hall of learning he goes to meet his companions—those who have shared his labors and prepared the banquet to complete his triumph.—"Let us pledge in wine, let us pledge in wine, ran from lip to lip in that gay assembly; glasses clash in that mad, merry hour and in their sparkling depths he finds a burning eloquence. "Thoughts that

breathe and words that burn" fall in liquid drops from his heated brain.—Next he plunges into the vortex of life, spends a few years laboring diligently, then stands up pleading for injured innocence. It is his maiden effort, but ambition urged him on, and nobly has he won. Congratulations fall on every side; brightly, beautifully the future, all prosperous, looms before him, and yonder in that fair temple is a wreath of "Immortelles," he vows shall yet be his. Years pass; success beyond his wildest dreams has crowned him—wealth, honor and place are all his.

What though he has sacrificed the finest part of his nature, and the happy influence of childhood? What, though the fragile flower he promised to shield from doom, has slowly faded from his side, until a home was found and a rest gained in that "low sweet valley"? Has he not all that heart can wish, is he not happy?

The restless fire burning in his eye, the unsteady step and the listless expression tell too plainly the coil of the serpent is daily tightening around him. Nightly he seeks the tempters abode, but to rivet the chains, which are already dragging him down to destruction.—But why need we trace him as step by step he works out the great problem of life? We will pass over a few years, and record the changes as they effect him in the eye of the world.

The crisis came at last, more terrible for the delay; he has at length fallen, his honors have fled, his friends have forsaken him and now in the lowest d'ph of iniquity we seek that bright star but O, how changed! He finds increase of sorrow in the overflowing bowl and obscene jest; surely his sun has set at midday. That devoted mother with sleepless vigilance and unwavering feet follows on endeavoring to reclaim the erring one, he is yet the idol of her heart and she will not, nay! cannot forsake him.

She seeks him in the midnight revel, sees him imbrue his hand in his brother's blood, and—with a cry of anguish she awoke, awoke and fell on her

knees beside her clay—cold, dead, and alone with her God thanked him, that not in anger, but in mercy he had broken her idol, though he had left her childless, her treasure had only gone before. O mothers! Ye who mourn when your little ones are taken! could you but gaze beyond the curtain into coming years, and there read their destiny, you too, would thank your God on bended knees that they were taken from the wrath to come.

L. H. MILLER.

*For the Companion.***Whose duty is it to Preach the Gospel?**

In answer to our caption we would say, It is the duty of the Churches.—Admitting this as a correct answer, we will briefly notice whether it does so or not. To illustrate, suppose we organize a church of 100 members; they choose one or two of this number ministers; then do no more. These brethren preach all their circumstances will permit; probably as is sometimes the case, they are not able to procure the necessary books to qualify themselves to preach, and even sometimes the clothes to make themselves comfortable for journeying, and very often if they are called out of their immediate neighborhood to preach, the brethren fail to accompany them. Now who preaches in this church? These two brethren find their own books, in short bear the whole expense of the church's preaching. Now we believe it is the church's duty to bear its own expenses. Do not understand us to say we believe in salary preaching, but we do believe that our churches ought to put their ministers in circumstances, so that the greater portion of their time could be devoted to preaching and qualifying themselves do so efficiently. Brethren how often do you go to meeting and say on returning that amounted to nothing? Your minister is often a very poor man and labors hard all day and frequently studies a great portion of the night, and consequently his physical abilities are so exhausted that he cannot preach let him be ever so good a man. Now brethren we would use some of our stock

in banks and treasures deposited in other places, to put our ministering brethren in good circumstances, procure for them suitable books, then we might of a truth say we are helping to preach the Gospel. Oh how many young men have been put to the work and commenced preaching with all the energy in their power, and the church expected much from them, but how often they fail in their expectations and often too for the want of proper assistance.—Brethren don't be afraid to assist your preachers. Let us bear all the expenses of the ministry, it is enough if they preach. I hope some of my brethren who are abler will say something on this subject. Who goeth a warfare any time at his own charges? 1 Cor. 8 : 7.

DANIEL SMITH.

For the Companion.

The Perfect Christian.

When we minutely examine the word of God, or the Gospel of Jesus Christ, and note the different points of perfection required in him, who shall be counted among the perfect it would at first view appear almost impossible for any one to attain to that state. The way is so narrow that it will not admit of anything not absolutely necessary for the journey. It requires an absolute and total separation from every thing of earth or of an earthly nature.

But as we believe that God is a good and righteous God, we know that he will not require of us what is impossible and that if we fall short of perfection it is our own fault. It is our own depraved heart, our groveling desires and pursuits, that keep us from rising to the point of perfection in the knowledge of himself which God would have us to occupy.

If Christ would have given us a command to go forth and accumulate all the wealth we possibly could, and that would qualify us for heaven, how many good and hopeful Christians we would have in the land and not a few within our own Brotherhood. But as no such warrant has been given upon which to predicate our salvation, but directly altogether opposed to any con-

nection with earth and earthly things, it is to be feared that the number of true worshippers is small, comparatively speaking. Let us apply the test and see where we stand? I suppose every one will admit that the word of God is the true test, for we are informed that thereby we shall be judged. Christ says in Matt. 5: 48. "Be ye therefore perfect even as your Father which is in heaven is perfect." Now in order to become perfect we must do all that Christ has commanded us. It is not enough when we have repented of our sins, and have been plunged beneath the swelling flood in baptism, and washed the saint's feet, and broke the bread of communion, and observed those ordinances in the house of God; as the Savior once said "but by every word that proceeded out of the mouth of God."

Now the truly pious, who aim at perfection in the love of God, take timely warning not to let their hearts be overcharged with those things which Paul says is the "root of all even. The true criterion by which every one can see what he must be in order to be accepted with God, we find in the following: What profiteth it a man if he gain the whole world and lose his own soul." "Therefore seek first the Kingdom of God and his righteousness and trust in the promises of the Lord for the rest. Knowing that all wealth and splendor glitter and the pomp of this world is not worth one serious thought, for it cannot bring that lasting comfort to the soul that it yearns with unuttered longing.

GEO. WORST.

For the Companion.

Live in Haste.

Thank the Lord for time. Thousands who are gone to eternity would have given worlds for a little more time. Time is precious.—Make the best of it Use it while you may.—It is the gift of God, and is an evidence that his love—kindness and mercy is exceedingly great towards us. Waste it not. It grieves the God of mercy to see us waste our

'time' of time given us to the intent we should qualify our souls for the enjoyment and glory of him from whom they emanated.

God is displeased with our idleness and folly. His anger kindles—and he is ready to cut us down in his wrath.—Jesus interposes.—He pleads for us saying "Spare him another year. O sweet and lovely Savior! Thou hast died for me, and though I have been ungrateful toward thee, and have not rendered to thy great name the honor due thee, yet hast thou not forgotten me. Many thanks are due Thee and O when shall I praise thee as I ought.

The Father loves his son and hears His intercessions in our behalf. He is willing to try us again—and He gives us a little more time. O ye light minded—this may be your last time.—Use it to profit. Live while you have time. Live to the Lord and live in haste.

Man's life is a vapor,
A bubble or wave;
A short-growing taper,
He hastens to the grave,
Like a bright rose at the noon-day
His eye-lids close—he fades away.

MISCELLANEOUS.

Keeping One's Word.

Sir William Napier was one day taking a long country walk near Freshford when he met a little girl about five years old, sobbing bitterly over a broken bowl; she had dropped and broken it in bringing it back from the field to which she had taken her father's dinner in it, and she said she would be beaten on her return home.—Then, with a sudden gleam of hope, she, innocently looked up into his face and said; "But ye can mend it, can't ye?" Sir William smilingly explained that he could, by the gift of a sixpence to buy another.—However, on opening his purse, it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day.—The child, entirely trusting him, went on her way comforted.

On his return he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom

be specially wished to see. He hesitated some time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and of still being in time for the dinner party in Bath; but finding this could not be he wrote to decline accepting the invitation on the plea of a preengagement saying to his family: "I cannot disappoint her, she trusted me so implicitly."

A Poor, simple man once said: "I have lost all my property; I have lost all my relatives; my last son is dead. I have lost my hearing and my eyesight; I am all alone, old and poor; but it makes no difference—Christ never grows old; Christ never is poor; Christ never dies, and Christ will never forsake me."

When you go to prayer, remember you are going to meet your best, your beloved Friend.

Young children often do wrong merely from the immaturity of their reason, or from a mistaken principle; and when this is the case, they should be tenderly reproofed, and patiently shown their error.

PRAYERS is the gate from the city of destruction, the pilgrim's pause at the well, and final toilet of the bride before the marriage supper of the lamb.

SENSIBLE MAXIMS.

Never speak of your father as "the old man."

Never reply to the epithets of a drunkard or a fool!

Never speak contemptuously of womankind.

Never abuse one who was once your bosom friend, however bitter now.

Never smile at the expense of your religion or your Bible. [one.]

A good word is as soon said as a bad.

Peace with Heaven is the best friendship.

Conflicts with Satan are usually the sharpest and hottest. They spend and waste most the vital and noble spirits of the saints; and therefore the Lord, after such conflicts, ordinarily gives his people his choicest and his strongest cordials.

Afflictions are to saints rich drink; and where do you read in all the Scriptures, that any of the saints ever drank of this diet drink and were not sensible of it?

LOCAL MATTERS.

Tyrone City, Pa., March 28, 1865.

Correspondence.

Brother John Brindle of Greason, Cumberland Co. Pa. says:—It gives me pleasure to see the names and addresses of your subscribers, as I saw some that I used to know, but had lost sight of them, as I was shut up in "rebellion" until last fall, when I left my home in Frederic County, Va, and came back to my native county. I saw enough of this "cruel war," and have also lost my share in property; but I would rather lose all my property and save the lives of my family and myself.

Brother S. G. Carn of Peru, Ind., after expressing his satisfaction with the Companion, closes thus:—May be I can appreciate it more sensibly, having in the past year been bereft of my bosom companion, and two darling little daughters, leaving me alone to reflect on reminiscences past and gone. To such it is a companion containing much upon which the bereaved heart can feast.

My Journey East.

Left my home in Ashland Co., Ohio, on Jan 18, accompanied by several other members; arrived at Mt. Joy, Lancaster Co., Pa., 19th, and lodged with brother David Garlaugh. First meeting on the 21st in the evening, at brother J. Pfauiz's where I met brother George Irwin, of Wayne Co., Ohio, a co-laborer; 22nd, meeting near Schenck, lodged with brother Moses Weaver; 23rd, meeting in the evening at brother John Kilhefner's, where I lodged; 24th stopped with brother Joseph Moyer, a laborer, in the Conestoga branch; 15th, meeting in the A. M. at Eby's meeting house; took dinner at brother Christian Roop's, lodged with brother Levi Roop; 26th, meeting in the evening at sister, Sophia Royer's lodged with brother Isaac Shirk, 17th meeting in the evening at brother John Pfautz's; 28th, evening meeting with brother Kempler, lodged with brother Michael Weidler, a deacon; 29th, fore-

noon meeting at Stamy's meeting h's.; large assemblage and good attention, lodged with brother Daniel Minich, 30th, visited my brother in the flesh and also in the faith; 31st, started for Maryland. Feb, 1st stayed with my sister in the flesh, 2nd, returned to brother Jacob Kurtz's, in Franklin Co. Pa., in the P. M. I visited Chambersburg and saw the ruins, thence to Mechanicsburg, took supper with brother Moses Miller, a laborer, and lodged with sister Elgholtz, Cumberland Co.; 3rd returned to Lancaster Co., and meeting in the evening at brother Samuel Wenger's; 4th paid a visit to my sister in the flesh, 5th, meeting in the Manheim meeting house in the evening at Mountville, 6th evening meeting at New comer's school house, 7th, meeting at brother D. Munch's 8th, started to Lebanon Co.; 9th paid a visit to Elder John Zug, evening meeting at brother John Oberholzers, where I took brother Peter Hollowbush by the hand.

10th evening meeting with brother Gible; 11th, evening meeting at brother Dan. Royer's 12th, meeting at the meeting house, 13th evening with brother Jonathan Gipe, 14 Anointed sister Bolinger, brother John Zug performed the solemn ordinance, 15th, returned with brother P. Hollowbush to Lancaster Co.,—meeting in the evening at brother J. West's; 16 meeting in the A. M. at Springville meeting house, and in the evening at Mohler's meeting house; 17th, meeting in A. M. at Moomaw's and in the evening at Flickenger's meeting house; 18th, meeting at Eshleman's School-house large assemblage; 19th, at Weaver's school-house; 21st, attended the funeral of brother John Mohler, a deacon; 22, started to Philadelphia on business; 23rd returned again; 24th evening meeting at friend John Shirks, near Fairville; 25th, evening at brother Christ. Kilhefner's; 26th in Carlville meeting house; 28th took the cars in the afternoon at Lancaster; 28th arrived at brother Henry Kurtz's in Columbia Ohio, with whom I lodged. March

Ist, took the cars in the morning and arrived at brother Morgan Workman's in Wooster, Wayne Co, and was conveyed to brother Jonathan Kurtz's where I stayed all night, 2nd, took the stage and arrived home in the enjoyment of good health and found the family well, for which we feel thankful to the Lord.

MOSES WEAVER.

DOUBLE PIPE CREEK, Md. }
March 17th 1865. }

According to previous arrangements I left home on Feb. 6th, on a visit of love to the church in Philadelphia. In consequence of the snow and other matters I had to attend to. I did not arrive in the city before the night of the 7th. According to expectation, Bro. Saml. Longenecker arrived at noon on the 8th. In the evening of the 8th we commenced preaching for the Brethren under very unfavorable circumstances, on account of the recent rain, and ice on the pavements. Indeed the condition of the weather and streets was most unfavorable, and of course the attendance was slim; but not as much so as I had expected. We preached every evening. The brethren flattered themselves with a good time and meeting on Sunday the 1st. But lo, on the morning of the much looked for Lord's day. It was snowing most incessantly and so continued until night. We went to the meeting house in the morning and evening, and to my surprise found several dozen persons there who had come through the rain. We continued preaching in the evening of the 13th to the 17th inclusive omitting Saturday evening tho 18th. On the morning of this the 18th Bro. Longenecker left for home. I remained and on the Lord's day the 19th the Lord blessed us with a fair day, full house and a good meeting; the same in the evening. It was manifest that the word of the Lord had found out some hearts in which a lodgement was made.

At the close of the meeting a female came forward and gave to Elder Fox the right hand of fellowship, (which there is understood to be an application

for members.) Several persons desired an interview with me. I left reluctantly next morning, to spend several days in "Green Tree church," (Elder Umsteads.) I arrived safe at home on the 1st inst., and found all well. Thank the Lord.

I received letters from Philadelphia last night in which I am informed that on Saturday the 12th there were five happy souls who obeyed the Lord in Baptism. They were baptized in the Delaware river, amid much floating ice. They write that more are seriously impressed. The Lord help them to believe unto obedience. I pray in Jesus's name, Amen. D. P. SAYLER.

We have been informed by your last paper that there were a great many of the Brethren selling out in that part of the Country, and moving to the west. As there is a small Church started here it is a very good opening for the Brethren especially ministering Brethren. There is a great deal of cheap land that can be had here. It would be quite a benefit to the members of this church for some of the old brethren to settle in here. All inquiries will be cheerfully answered by either of the following names brethren.

DAVID MOORE
PERRY ROBINSON
SAMUEL GREENWOOD
CHANDLERVILLE
CASS CO. ILL.

Inquiries.

Will some brother give us an explanation on the words of Paul, Hebrews 10: 25; "Exhorting one another." Has "one another" the same meaning in this place that it has in John 13 Chapter? "wash one another's feet"? If so, are we not coming far short of our duty? MARTIN NEHR.

Is it right to exclude a member from the Church who walks orderly in every respect, but does not wear his hair after the custom of the old brethren; he having been a member upwards of 10 years during which time he has worn his hair after the manner in which he was received into the Church?

G. W. GISH.

"Neads Theology."—Brother D. P. Sayler informs us that he has seven copies of brother Nead's works and will send them by mail on receipt of \$1.25 for each copy. Those ordering should write the name and address plainly. Address D. P. Sayler, P. M., Double Pipe Creek, Md.

Brother J. S. Burkhart, El Dorado, Blair Co., Pa., has also several copies, which can be had at \$1 25.

Our New Arrangement.—

This week's issue comes out under our new arrangement and contains about two columns more reading than formerly. Our subscribers will be the gainers but we will be the losers unless we can have our list largely increased. The expenses which we have already incurred amounts to about \$10, and as will be readily seen we will be obliged to set two more columns every week, which will amount to \$36, for the balance of the year; besides the resources which we would have received for advertising. We hope our friends will apply renewed exertion to swell our list, and relieve our minds of any fear of coming out short.

I would also ask as a special favor, an edition of fifty new subscribers, which would enable me to attend our next Annual Meeting, which I greatly desire, not only for my own satisfaction, but that I may be enabled to give to the readers of the "Companion, the full particulars, and proceedings of the meeting, and at the earliest date. Shall I be gratified?

DIED

March 19th 1865 at James Creek, Hantington Co., Pa., ABRAHAM LINCOLN, son of Bro. J. W. and Sister Mary Ann WENGERT. Aged 3 yrs. 4 ms. 19 days.—Funeral services By Eld. Isaac, and H. B. Brumbaugh from the words "suffer little children to come unto me," &c.

"Visitor" please copy.

In Miami branch, Montgomery county Ohio, March 16th, DANIEL ARNOLD oldest son of Bro. Henry H. and sister Magdalena Arnold; aged 9 years, 7 months and 22 days. Disease, Diphtherie and inflammation of the bowels. Funeral services by Elder Henry Rubsam and Henry Brubaker from Lamentations 3rd chapter 31, 32 and 33 verses. Little Daniel has been summoned to leave this unfriendly world. He was highly esteemed by those who knew him and he was obedient and dutiful. It is hard to part with one so dearly loved as he was. Yet it will not be long when we trust to be so happy as to see his smiling

face again, where the bitter thoughts of parting will be known no more.

W. J. M. BATCHELDER
Visitor please copy.

WORLDLY MATTERS.

LEWISBURG, PA. March 20th 1865.

Dear Brother Holsinger:—

I write to inform you, and through the medium of the *Companion* many others who may feel interested therein, who have emigrated from this region to various localities in the great West, of the terrible destruction caused by the recent unparalleled flood which has ravaged the beautiful valley of the Susquehanna, we only yet know partially of its dreadful effects on the West branch at Sunbury to Jersey shore up the river a distance of about fifty miles.

The melting of the vast remaining quantity of snow in the Allegheny Mountains, being hastened by rain and warm high winds, and these followed finally by a tremendous fall of rain, on the night of Thursday the 16th produced such an overwhelming body of water, that nothing could resist it, or stem its wild and destructive torrent when it came, in its course of unmitigated and unmerciful disaster.

The water continued to rise until Saturday morning at 3 o'clock when it had reached a height of about five feet above that of the highest flood (1841) we have ever had on this river. We know of at least ten bridges having been either wholly or partially swept away within the points above indicated, and it is likely that every bridge of every kind of every considerable importance, including every aqueduct on the river, along the main stream from its source on the west branch to Sunbury is wholly or partially swept off. The canal is broken boats carried into field and into places from which they never can be taken except by piece-meal, the Rail Road badly damaged in many respects besides the bridges. The Telegraph posts swept away and the wires torn into fragments. Many small houses, stables, sheds, and a great many fences and fence rails carried away, and their places covered with timber and debris of every imaginable shape and kind. The small particles held in solution by the turbid waters gradually settling down has covered the ground with from two to four inches of genuine mud. Whole towns were submerged and much private property damaged, ruined, and destroyed many families rendered houseless and homeless. Not many lives were lost so far as known here. Seven or eight pieces of covered or roofed bridges have lodged within sight of Lewis-

burg. Several old and rather low bridges first gave way on account of an accumulation of a great quantity of lumber and drift against them and these or parts of them broke the rest. The bridge at this place, which was a very substantial one of five spans, was carried away on this wise. First the eastern end span, next the third span, immediately after the second, and then sometime afterward the fourth,—the fifth remains in every instance by a portion of another bridge.

The mails, railroads and Telegraph are disarranged and stopped, other public improvements and public conveniences it will require years to restore to us. The fruit of much labor and toil is lost, perhaps many hundreds of thousands would not cover the loss.

Nevertheless, God is Good; He alone is Just and Righteous; The Lord is our Shepherd we shall not want.

P. H. BEAVER.

EDITOR'S DIARY.

Tuesday, 21st.—The whole issue in the mail in good time, which gives me pleasant feelings and will be satisfactory to our subscribers.

Wednesday 22nd.—To day the conscripts of our Township reported. I was fortunate enough to escape the draft. Went to Altoona at 8 A. M.; returned at 1 P. M.—expected to see a brother who is moving to Ill. but was just too late.

Thursday 23rd.—Omitted.

Friday 24th.—Worked hard all day and at night until 4 o'clock next morning (at which time I am writing these lines,) in order to enable me to go to place of meeting on Saturday as it is too far to go on Sabbath morning. Received a letter from a brother, and personal friend, who thinks it is not good policy to publish the amount of money I receive as some brethren will think I am making too much money." Whether it is policy or not, I don't pretend to know but I know it is an upright, honest, and frank way of doing business,—just what I want to do—and I expect every honest Christian to sustain me in it. If there are any who envy my pecuniary circumstances, perhaps they would assume the proprietorship, and pay me journeyman's wages for conducting the business. Who speaks first? When I am out of debt, have a good suit of clothes, and need only work by daylight, my subscribers shall know it.

Saturday, 25th.—Went to the house—took a few hours rest some breakfast—returned to the office and gave the necessary directions, and at 9 A. M. started to place of meeting on Bald Eagle Valley Railroad.—

Arrived at Sister Crains, near the summit of Warriors Ridge at 11. The family of this aged sister are considerably depressed in spirits, in consequence of two of her sons being drafted. After dinner we, my wife, little daughter and myself, resumed our journey, afoot, and at 2 P. M. arrived at brother John Spanoglis, near the meeting house. We found brother S. selling off at public sale, as he intends to remove to Ill. At 5 P. M. arrived at Old Jacob Becks, and found the family all well and in good spirits.

Sabbath 26th.—Thank God for the Sabbath day. After having had Communion with congenial spirits, and a season of prayer and devotion to God in the evening, and a good nights rest, which I needed very much. I felt myself very much refreshed, both in soul and body. Had a very interesting conversation with John and Bendigo, two of brother Beck's sons, who are mutes, who are all very much pleased to meet with me, or any one who can converse with them. The appointment was for our regular meeting, but the sermon was discoursed as the funeral sermon of Mahlen Spanogle whose obituary will be found in the proper place. Took dinner at brother Evan Nearhoofs, and then started home on foot, 8 miles, which I walked in about hours; but left the family to return by railroad in the morning. Visited a neighbor who had his foot badly crushed by a car wheel.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

John Bindle, Greason, Pa.	1.50
Win. Emry, Norristown, Pa.	1.50
Saml. Brumbagh, Union, Ohio.	1.50
Solomon Secrist, Summit, Ohio.	0.75
Jacob H. Kirtz, Newmittletown, O.	1.50
Fred W. Kohler, " "	1.50
Michael F. Peebler, Libertyville, Iowa.	1.50
Evan Nearhoof, Warriors Mark, Pa.	1.50
Jacob Beck, " "	1.50
David Goodman, " "	1.10
Saml. Carraher, Olivia, Pa.	1.10
Jacob A. Harshberger, Ladoga, Ind.	1.50
Jacob L. Wineland, Martinsburg, Pa.	1.50
Daniel L. Wineland, Pulaski, Ohio.	1.50
J. S. Burkhardt, El Dorado, Pa. (to be sent to his daughter	
Ann E. Riling, Dwight, Ill.	1.50

Among the philosophers there were two hundred and eighty opinions concerning happiness, some offering happiness to be in one thing, some in another but by the spirit and the word we are taught that happiness lies in our oneness with God, in our nearness and dearness with God, and in our conformity to God. Mark, the scriptures pronounce him happy, whose hope is in God, though he wants assurance. Happy is he that has the God of Jacob for his help, whose help is in the Lord his God. Psalm. 146:5,

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY APRIL 4, 1865.

Number 14.

REST.

If Jesus be my friend,
And I to him belong,
I care not what my foes intend,
Though fierce they be, and strong

I rest upon the ground
Of Jesus and his blood;
For I in him alone have found
The true eternal good.

He whispers in my breast
Sweet words of holy cheer,
How all who seek in God their rest
Shall ever find him near;

How God hath built above,
A city fair and new,
Where eye and heart shall see & prove
What faith has counted true.

My heart for gladness springs:
It cannot more be sad;
For very joy it smiles and sings—
Sees naught but sunshine glad.

The sun that lights mine eyes
Is Christ, the Lord I love;
I sing for joy of that which lies
Stored up for me above.

For the Companion.

Inquiry Answered.

(Continued from page 99.)

Unto them that look for him shall he appear the second time without sin unto Salvation. Heb 9:28.

We will now return to the text under consideration "Unto them that look for him shall he appear the second time without sin unto salvation." The text says he shall appear the second time—This shows that he has already appeared the first time how does he appear to the sinner the first time. This ascertained and it will show how he appears to them the second time. The very subject the Apostle is discussing when he brings in this text shows Christ's death and suffering for sinners; but how does all that appear to them in their disobedience? He is the mercy seat, but to that they never came; his atoning power they will not receive; his forgiving love they will not seek; for his redeeming mercy they never call; his dying love has never changed their impenitent hearts; all his calls they

have heard unmoved; his words of life they have never obeyed; *his power to save from sin has never appeared unto them the first, and how can he appear unto them without sin unto salvation the second time, when he has never appeared with salvation the first time?—That would be impossible.*

Oh, if sinners must stand before him at his second appearing, like they stand before him here, living in rebellion against God, in the vain and gaudy ways of sin, 'until they are summoned by the glorious appearing to stand before his judgement bar; or it may be called by his messenger he sends before; the rider upon the pale horse whose name is death, to bid a long adieu to all the vanities in which they have lived and lie down in their cold and silent home in the dreary charnel house, there to remain till the voice of God calls them from the silent grave in judgment to hear the awful words "depart from me ye workers of iniquity for I never knew you"

Now we have the point explained by the Savior himself. He never knew them on earth as their Savior, neither do they know him as their Savior here on earth, and he cannot appear unto them the second time as their Savior, because he has not appeared unto them the first time as such, for he says, he never knew them though they may have said Lord, Lord, and also looked for him to appear at some time or other.

Oh what a different meeting when he appears the second time to his saints—He appeared to them on earth the first time with salvation from sin; he will appear unto them the second time without sin. How different the language when he meets them: "well done thou good and faithful servant;" "come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." They were his ser-

vants in his kingdom here on earth, and will be rewarded with all the glorified saints and angels in his eternal kingdom above; while his servants obeyed his command here on earth, poor sinners often stood by and made sport or as careless spectators looked with indifference on all the ordinances of the Lord's house; or while his servants are following his example as near as they can they are often looked upon with contempt and pointed at in derision. But when the Lord shall be revealed from heaven, "taking vengeance on them that know not God nor obey the gospel of our Lord Jesus Christ," then they will see Abraham, Isaac and Jacob, and all the holy prophets in the kingdom of God and they themselves cast out because they would not live in his kingdom now. But the righteous live like old Abraham looking for a "city which hath foundations, whose maker and builder is God." Sinners can no more look for the coming of Christ than they do for that city. It is not their home, while they live on earth, and it will not be in eternity.

The Apostle says: "our conversation is in heaven from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body" Phil. 3:20, 21. We here have the salvation spoken in our text.

The conversation of the saints is in heaven; (not on politics) there treasure is in heaven; there home is there. The patriarch and prophets are there; the old apostles are there, the saints have fathers and Mothers, Brethren and sisters, and their dear children are there. No wonder that all the affections of their hearts entwine around that glorious home. With what joyous anticipation they look for his second appearing. He will bring all that happy company with him. The children of God will not on

ly meet their Savior but all their brethren and sisters that have gone before them,—all changed unto glorious likeness of the son of God, and live forever; for they live by the power of an endless life.

This second appearing is not only unto salvation, but it is without sin.—Sin is the cause of all the sorrows of this world. Sickness, sorrow, pain and death, all originate from sin; but they are to be saved without sin, consequently all their sorrows shall be wound up here. Death reigns over all; his march is far and wide, on land and sea, he is quick as lightning and slow as consumption, and no one knows when his silent steps may reach their home. Fast his pale hands are wrapping our dearest friends in the sable curtain of death.—Soon we must all take the parting hand, with all we love on earth, and bid a long farewell to those we leave behind. It is not so in our home in heaven in God's eternal city; its Jasper walls cannot be shaken by the wasting hand of time. Death can never enter its happy gates; no funeral train ever walks over its golden streets: no more sickness or sorrow, neither shall there be any more pain, for the former things are passed away; we no more hear of our dear Brethren being driven away from their happy homes, or banished from their families by cruel war, or shot down by cruel rebels as brother Kline was, who could not be deterred from his duty by the dangers of war. As we can see him no more on earth, let us try to be prepared to meet him at the second appearing of our great redeemer. Then wars will no more reach the peaceful home of the children of God; no more will the wicked prosper in luxury and power, while the righteous oppressed with tyranny, must give up all they have on earth, and spend their days in poverty and want; but the coming of Christ will deliver them from all the effects of sin. Thus we see how the second appearing of Christ is without sin. Now dear enquirer, if what I have said does not satisfy you, I hope at least it will do you no harm.

R. H. MILLER.

Ladoga Ind.

For the Companion.

On Avoidance

I have read carefully the arguments pro and con which appeared in the *Companion*, and thought I would not take part in the discussion; but truth loses nothing by investigation, if done with an unbiased mind and in humility. Some articles, however, on both sides I consider not of so sound a logic based upon the word of God, as strongly expressed. We ever should have the glory of God in view in investigating matters of this kind, and to consult no consequence of congeniality. No custom or church practice, or human tradition should influence us in matters plainly revealed by Christ and his apostles. No Misrepresentation, no straining of text, nor any symbolizing will answer its purpose, when language is plainly written by inspiration. Now the arguments of the Adulteress whom Christ did not condemn, nor the eating with publicans and sinners do not touch the case under consideration; for they did not belong to the believers. Nor does the case of Judas, for the church of Christ was not as then organized—Have we one instance upon record that the power vested in the Church was inflicted on one incorrigible member before that period? Has Christ the Head enforced that power? But he gives command, "Let him be unto thee as a heathen man, and a publican." Did Christ eat, or have company with heathens?—If not, then we have example and precept. The effusion of the Holy Spirit was indispensable for the proper organization of the church, and the signs and wonders attending to confirm the inspiration of the apostles, who acted then in conformity to their Master; as that spirit was to remind them of all things taught by him. Hence we dare not stigmatize a Paul, who was taught by a revelation immediate from God, with teaching things contrary to Christ. His words are as plain as language can make it. 1 Cor. 5, 9, 10, 11. "I wrote—not to company with fornicators; yet not with fornicators of this world &c. for then must you needs go

out of the world," Here he makes it positive, that he means not the wicked outside of the church, or else they could not live in the world. It is also evident that he does not mean the company or eating at the communion, for this they knew would be censurable. "But now" he says. "I have written unto you not to keep company if any man that is called a brother." The German saith *suffer him to be called a brother*, "be a fornicator, or covetous, or idolator, or a railer, or a drunkard, or an extortioner, with such an one *no not to eat*. It was said this was an individual case. True, but it gave occasion to name six different crimes to be put in the same class. It was objected that when he is put out, he is no more a brother, the church does not call him a brother, but he may still be *called a brother* by the world, and the apostles frequently speak of false brethren. The word says not brethren, but *called a brother*. He that cannot see a difference between a criminal of the world, or one who was "by the same spirit," with other believers, "baptized into the one body of Christ," need but read 2 Peter 2 chapter, 20, 21 vs. But some brethren want to avoid them before the case has a hearing. Is this according to the example of Christ, as cited in the case of Judas? Where did Christ, or his inspired apostles tell us to avoid them before they are heard before a lawful assembly? We are commanded to "judge nothing before the time—Rom. 16, 17. "Now I beseech you brethren mark them which cause divisions and offences contrary to the doctrine which ye have learned, *and avoid them*." 2 Thes. 3. 14. "And if any man obey not our word, signify that man by an epistle, *and have no company with him that he may be ashamed*." 2 Thes. 3: 6. "Now we command you brethren in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly,"—1 Tim. 6: 5, from such withdraw thyself." I would observe here that there is a vast difference from merely putting one out of the church, in which case he must

withdraw, but on the other hand when one is put in avoidance the members must withdraw themselves according to the apostles injunction. One says, follow him not with your judgment out side of the church. No, but put him right there at once when found guilty of such things, according to the inspired word of God. I would in conclusion say, search the Scriptures and draw therefrom an upright conclusion, do not judge hastily but remember that John says, "If we walk in the light as he is in the light, we have fellowship with one another."—"And truly our fellowship is with the Father, and with his son Jesus Christ."

LEONARD FURRY.

New Enterprise, Pa.

For the Companion.

On Avoidance.

We may infer from 1 Cor. 10: 27, that we are not prohibited from eating with those who are not members of the church, even if they are fornicators.—But from 1st Cor. 5: 11, we receive the following instruction: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner: with such a one no not to eat." The thirteenth verse of this chapter says: "But them that are without God judgeth. Therefore put away from among yourselves that wicked person." Here we find that we are instructed to put him away, and at the same time avoid him by not keeping company with him. Having such plain instructions, why not believe the Apostle and be of one faith? I am aware that some think that the Apostle had reference to the Lord's supper. But why does he not say so? I think that the safest plan for us would be to take him at his word.—At least I think that it is better to believe what he says than that which he does not say. If we doubt whether he meant what he says in this case, we have the same authority for doubting the veracity of what he says concerning something else.

E. UMBROUGH.

Oncida, O.

For The Companion.

A Change in the Manner of Holding our Annual Meeting.

Brother Holsinger:—I wish to communicate a few thoughts through the *Companion* for the consideration of the Brethren, in reference to a change in the manner of holding our Annual Meetings. It seemeth to me the necessity of a change must be apparent to all who have been attending Annual Meetings for some time past, and especially to those on whom the labor and business of the meeting devolves.

Could we not lessen the crowd and thereby lessen the labor, saying nothing about the expenses? I will therefore suggest a plan, not supposing it to be the best that will be made; hoping the brethren will consider it and make amendments to it, and present our different plans to the next Annual Meeting for consideration.

Suppose each State be divided into Sub Districts, say from three to six churches in each Sub-District, and let each of these Sub Districts come together in a church capacity prior to the Annual Meeting, and decide all questions of a minor nature, thus relieving the An. Meeting of many trifling questions. But matters of importance send to the Annual Meeting.

Let each Sub District choose out of their number, 1, 2, or 3, representatives and let these exclusively compose the Annual Meeting, except the Sub District in which the An. Meeting is held. Upon these let at least the business devolve, to act and to decide, and that without a Standing Committee or Sub-Committees. By them let all the papers be examined and the queries filed. It would be necessary to have a Moderator and Clerk. Then let the queries be read out, discussed and acted upon by the body of representatives.

It is my impression the business could be transacted in a shorter time, and to a better satisfaction. We see from the Minutes that there have been from 150 to 160 churches represented at the Annual Meeting heretofore. But suppose there were 200 all told. Then

suppose there would be 50 Sub Districts and 150 representatives. Then to avoid a crowd, dispense with public preaching at the place of business transaction, but hold meetings around at different places in the evening, as the usual order is.—In this way any ordinary sized meeting house would be quite large enough to transact the business and that with satisfaction, and the labor and expense would not be much more than a common Lovefeast.

Brethren give it a prayerful consideration, and make amendments if thought necessary. I am aware at least of one objection that may be made to the above plan; that is it would take away the privilege from the Brotherhood of attending the Annual Meetings. But order is one of the characteristics of God's house. So I would think if we could get the matter within the bounds of order, many of us at least could deny ourselves of the privilege, and submit the matter to the good judgment of our brethren. We should suppose there would be wisdom enough in the minds of 100 or 150 brethren to regulate all church business by God's word.

CHRISTIAN LONG.

Mt. Carroll, Ill.

SAYINGS of brother LAWSHE of Ohio, communicated by sister H. Knauff:

"We have a much greater reward for doing the Lord's will when we do not feel like it."

"The religion of Jesus is a cross-bearing, self denying system."

"Jesus was never called the Son of God until after he was baptized."

"The time is approaching when there will be no safe place on earth but in the kingdom of Christ; for all the rest will be destroyed by war, famine, pestilence, and earthquakes. Christ will reign with none but his resurrected saints during the Millennium. Those who died in Christ and those who will be living in him when he comes, will be changed in the twinkling of an eye."

"The Gog and Maggog are the spirits of the most wicked persons, who always resisted God's people while living on earth."

For the Companion.
Conscience.

The moral sense, or that capacity of our mental constitution, by which we irresistably feel the difference between right and wrong, as South observes it, implies a double or joint knowledge;—namely: one of a divine law or rule, and the other of a man's own actions. Conscience is the crowning principle in man. Its peculiar office is to arbitrate and direct all our other powers and propensities, according to the will of God; and there is a certain feeling of internal violence and disorder when its dictates in this capacity are not obeyed. Its legitimate business is to prescribe that man shall be as he ought and do as he ought, and its existence within us is an evidence for the righteousness of God, which keeps its ground amid all the disorders & aberration to which human nature is liable; for as the existence of a regulator in a disordered watch shows the design of its maker, that its movements should harmonize with time, so conscience shows the design of our Creator, that all our movements should harmonize with truth and righteousness.

The rules of conscience. We must distinguish between a rule that of itself and immediately binds the conscience, and a rule that is occasionally of use to direct and satisfy the conscience. Now in the first sense, the will of God is the only rule immediately binding the conscience. No one has authority over the conscience but God. All penal laws, therefore, in matters of mere conscience, or things that do not evidently affect the civil state, are certainly unlawful; yet, secondly, the commands of superiors, not only natural parents, but civil, as magistrates or masters, and every man's private engagements are rules of conscience in things indifferent. The examples of wise and good men may become rules of conscience; but here it must be observed that no example or judgment is of any authority against law; where the law is doubtful, and even where there is no doubt, the side of example cannot be taken till inquiry

has been first made concerning what the law directs.

Conscience has been considered as,

1st. The Natural or that common Principle which instructs men of all countries and religions in the duties in which they are all alike obliged. There seems to be something of this in the minds of all men, even in the darkest regions of the earth; and among the rudest tribes of men; a distinction has ever been made between just and unjust, a duty and a crime.

2nd. A right conscience is that which decides aright, according to the only rule of rectitude, the law of God. This is also called a well informed conscience, which in all its decisions proceeds upon the most evident principles of truth.

3rd. A probable conscience is that which, in cases which admit of the brightest and fullest light, contents itself with bare probabilities. The conscience of many is of no higher character; and though we must not say a man cannot be saved with such a conscience, yet such a conscience is not so perfect as it might be.

4th. An ignorant conscience is that which may declare right, but, as it were, by chance, and without any just ground to build on.

5th. An erroneous conscience is a conscience mistaken in its rule or standard of judgment.

6th. A doubting conscience is one that is unresolved about the nature of action; on account of the equal or nearly equal probabilities which appear for and against each side of the question.

7th. Of an evil conscience there are several kinds. Conscience in regard to action in general, is evil when it has lost more or less the sense it ought to have of the natural distinction of moral good and evil: this is a polluted or defiled conscience. Conscience is evil in itself when it gives either none or a false testimony as to past action; when reflecting upon wickedness it feels no pain it is evil and said to be seared or hardened. 1 Tim. 4: 2. It is also evil when, during the commission of sin, it

lies quiet. In regard to future action, conscience is evil if it does not startle at the proposal of sin, or connive at the commission of it. For the right management of conscience we should

First, Endeavor to obtain acquaintance with the law of God, and with our own motives, tempers, and lives, and frequently compare them together.

Second: Furnish conscience with general principles of the most extensive nature and strongest influence; such as the supreme love of God; love to our neighbor as ourselves, and that the care of our souls is of the greatest importance.

Third: Preserve the purity and sensibility of conscience.

Fourth: Maintain the freedom of conscience, particularly against interest, passion, temper, example, and the authority of great names.

Fifth: We should accustom ourselves to cool reflection on our past action.

JOHN K. OLINGER.

Dayton, O.

For the Companion.
The History of Saul.

This history may be found in the fifteenth chapter of 1st Samuel. The information we wish to draw from this history is to confute the common idea that it is not so very particular in observing the commands of our Lord and Master.

We find by examination of the word of God that some of the most terrible punishments, by the direct interference of the hand of God, were for sins of thoughtlessness, forgetfulness, or ignorance; cases in which the offenders might very plausibly have pleaded that they meant no harm, and no doubt thought they were doing God's service. We think the history of Saul is one of the many which will prove the point against all successful contradiction.

God sent Samuel the prophet to Saul the king with an express and positive command. "Go smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and

sheep, camel and ass." He set himself with great earnestness to carry it into execution. He gathered an army of more than two hundred thousand and set out on his mission. They smote the Amalekites with a great slaughter, but so far from doing all that God had commanded he spared Agag the king and all the best cattle. "And Saul returned again to Samuel and said "Blessed be the Lord; I have performed the commandment of the Lord." He thought he had really done all that was important which the command required. He had slain the people, wasted their country, and had only saved a few sheep and cattle—and even these he spared for a religious purpose. The Lord said: "Samuel sent thee on a journey, and said, 'Go; utterly destroy the sinners, the Amalekites, and fight against them until they be consumed.' Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord. And Saul said: "Yea I have obeyed the voice of the Lord and have gone the way which the Lord sent me, and have brought Agag the king of the Amalekites and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been destroyed, to sacrifice to the Lord thy God in Gilgal."

Now what said the answer of God to him? Was it sufficient that he had done all that he had thought important and in the trifle he left undone in which he had so good a motive? Was it enough to say he had done what he thought was for the best? No such answer did he receive. "Nay," said Samuel, "hath the Lord as great delight in burnt offering and sacrifices as obeying the voice of the Lord. Behold to obey is better than sacrifice and to hearken is better than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry. Because thou hast rejected the word of the Lord he hath rejected thee from being king."

It follows then, that God requires

simple obedience to his commandments. It follows then, that if he has required that all believers shall be immersed in the "name of the Father, and of the Son, and of the Holy Ghost"—if this is the act which was performed by John unto the Savior, and the Savior directed his disciples to perform unto all who will believe, even to the end of the world—it *must be obeyed*. Will men venture to change the ordinance of God and make the command of God of no effect. Dear readers, whenever people tell you it is not so particular about this or that command, think of the history of Saul! S. A. HONBERGER.

Ashland, O.

For the Companion.

The Cry for "Change."

Joseph A. Sees, on the last times, says: "Another indication to which the Scriptures refer upon the subject is the general shaking and crumbling of social order. "In the last days perilous times shall come." There be "dreamers who despise dominion, and speak evil of dignities, and of those things which they know not." God says: "I will shake all nations, and the desire of nations shall come."—"Yet once more I shake not the earth only, but also heaven." "I will overturn, overturn, overturn it, until he come whose right it is; and I will give it him."

"And how manifestly are these signs fulfilling? What is now the leading watchword that is convulsing the whole earth from the equator to the poles?—Reform, reform, reform; everything must be reformed. Nothing is any longer right or adequate for dotard humanity. Laws, Creeds, Politics, Theology, worship, venerable customs, all are found fault with by the restless spirit that is abroad, and must be revised, changed, recast, and reconstructed, on other models which cannot be agreed upon. The fathers of old have become mere infants; the intellectual giants of other times have dwindled into dwarfs; the great emancipators of the world have degenerated into dreaming school boys, who knew nothing of humanity's wants,

and never comprehended the will of God or the good of man. Suddenly it has been discovered that our domestic institutions are wrong, that our marriage laws are wrong, that our entire legislation is wrong, that the wisest cabinets are composed of fools, that our church arrangements are imbecile, that old fashioned religion is mere hypocrisy and cant, and that whatever is, is wrong. Protestantism must needs have a new foundation, and men are tinkering to effect it. Catholicism must have an addition to its creed, and a special convention was just called to inaugurate the miserable absurdity. And we must have new recessions, and new liturgies, and new interpretations, and new distributions of powers in church and state, and even new gospels, until everything rocks and totters in throes of approaching dissolution."

Never before has there been such a deep and universal agitation upon all that respects the interest of man. Governments the most powerful, ideas the most potent and customs the most firmly rooted, are becoming mere playthings in the hands of remorseless and determined revolution. Surely the signal for the end has come."

To this may be added a few of those who call for a new order of things among us. Suddenly it has been discovered that time is wrong and a new calendar must be had; one day in the year can lovefeasts or communion only be held; the names of the months is sinful and a change must be made. The old order of washing one another's feet is wrong, and a change is called for. The old honored way of appointing the "standing committee" at our yearly meetings is wrong, and a new plan is suggested. The "sub-committee" system is also found to be defective and a new plan is proposed, &c., &c.

This cry from every quarter for change and something new, only proves that "society is sick" and nearing its dissolution; and yet, like the sick man, imagines that if his bed were changed he would be well. Alas, also, for the dreamy hopes of such reformers. The

much needed reform and change, O! man, is with thyself. Attend to it speedily, *for the Lord is at hand.*

D. P. SAYLER.

To Bro. Wm. Hertzler:

The children of God are a "peculiar people." The basis of this peculiarity is their oneness with Christ. The God man had perfectly human sympathies and human attachments, and His friendship as a man was all the more real and intense because He was also Divine. His absolute Divinity made his humanity the more truly and perfectly human. All the elements of human nature were perfectly harmonized in Him. No morbose condition of mind or heart was ever felt or exhibited by the blessed Redeemer. Such absolute harmony of the essential constituents of the nature He assumed was necessary in order to His becoming a perfect Exemplar, and render His death the accomplishment of the ultimate object of His Incarnation. His love as a Mediator none can imitate. It was its propitiatory chance to that made his death anomalous. If our love for each other would be so ardent, and so aglow with the elements of the "Life Everlasting," as to lead us to the Cross and suffer literal crucifixion, it would still bear no resemblance to the love of Jesus in its mediatorial aspects. The form might be the same, but the subjective impulse and the objective purpose would be different. Only *One Being* can die in the character of a sacrifice, such as will suffice for both the righteous and holy character of Jehovah, and the sinful degraded character of man. Only *One Being* composes love so profound acting through a nature so mysterious, as to give qualification to offer such an obligation, and capability to endure what it involves. There is "*One Mediator* between God and man, the man Christ Jesus."

But if his death, in its essential characteristics, admits not of repetition.—His life stands out as a model for all.—His meekness, lowliness, patience for

bearance, long suffering, and love are graces in the exercise of which we are assimilated to His character. To reach his standard of personal excellence as a man, is impossible; but to use "all diligence" to approximate thereunto, is our duty. As the perfection of His character in the midst of an imperfect and sinful world, and in contact every hour of His life with sin in its protean forms, constitutes an irresistible proof of His Divinity, so the reflection, by us, of His characteristics, however dim, demonstrates our possession of the "Divine Nature." His official Character concerns our faith alone; but his personal character as a man, through the different stages of development and preparation for His great work, concerns our life; and it is by our imitation of the latter that we give evidence of our participation in the merits of the former.—He walked the earth in the celestial beauty of unspotted innocence; and unless we make *purity of heart* and an *unspotted life* the great object of existence, prompted by supreme love to Christ, we cherish a reasonable hope of ever beholding His glory and sharing His Kingdom. He was a veritable flower of Paradise—the highest and sweetest efflorescence of the Godhead; and unless our heart contains "the same incorruptable seed," and our life emits the same sacred aroma, we can never be literally "in the likeness of His resurrection," and be transplanted into the grace-nourished, love-titled Garden of the Lord. But alas! where are we, and what are we, not as regards the fact of our "life being hid with Christ in God," but as to our attainment in the life of grace! There is not a single mortal who must not change himself with some defect or folly. There is not a single saint who does not feel daily the need of repentance and forgiveness. The very greatest and best of them—even the apostle Paul—must acknowledge that they have not yet "attained," are not yet "perfect," and that their whole religious experience rests on the felt antithesis of sin and grace.

Let us, then, my dear brother, endeavor, "with all saints," more and more to exhibit to the world, the church, and the private circles in which we move, the living incarnation of that Pattern of virtue and holiness, which is "universally acknowledged to be the highest model for all that is Pure and good and noble in the sight of God and man."

C. H. BALSBAUGH.

Union Deposit, Pa.

Paying Bounty.

"A few words in regard to paying bounty. Some brethren appear to be very conscientious in this matter, and have taken rather a decided stand against it by viewing it in a one sided manner and also by taking advantage of the motives of the brethren who participated in it. To say that we have joined ourselves in clubs, and took an active part in raising the 'bounty' is to say too much, but when our neighbors who have always been kind to us, come round, tell us that they do not feel like going, and if we give them some money, they can get the credit of men who are willing to go and thereby save them and us. When we give through such motives not for our own interest but for the good of our neighbors, where is the wrong, and who will demur against it. We don't think the Governor and Authorities of Pennsylvania will. Those brethren who have so earnestly prayed for our spiritual blindness should remember that it hath been said, "Thou shalt love thy neighbor as thyself." A brother that is not willing to give a few dollars for the good of his neighbor shows as great an attachment to the world and his money, as the one that gives, and as to the purpose for which the money is used there is not a particle of difference as it is all either directly or indirectly used for the suppressing of the present rebellion, and as long as they ask for nothing more than money, let them have it whether it be under the name of Commutation or Charity, to and for our neighbors.—Live in peace with all men and do good to all when an opportunity presenteth itself.

H. B. BRUMBAUGH.

McConnellstown, Pa.

Criticisms.

Brother Hunsaker, in my humble opinion, does not give a solid answer to what constitutes a brother. He says "one who has been born by the same means and power unto the family of Christ, that you and I have." We are to be born of the water and of the spirit, and as we cannot see the spirit we have only the fruits to judge from, and if a brother yields such fruit, that he must be put in avoidance, there is room to doubt if ever he was born of the spirit. We can only know for ourselves, how we were born into the family of Christ. Some have only the form of godliness and not the power. Esau was only Jacob's brother in the flesh. The Savior has given the Church the power to make a brother unborn. "What ye bind on earth shall be bound in heaven;" "If he will not hear the Church, let him be unto thee an heathen and a publican."

H. KNAUFF.

Covington O.

On the 74th page of the *Companion*, I notice an article under the title of "A queer idea," and I think the article and the heading correspond tolerably well. We did not expect that the readers of the *Companion* would expect us to discuss matters not connected with the signs of the times, for that was the subject under consideration by the writer on the 22nd and 45th pages. I hope brother J. W. B. will be able to see that he attempted to darken the council given by the writer, and will govern himself accordingly. He concludes: but why not give a thus saith the Lord for it? I thought I had done so, and will here add a little more: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

MARTIN NEHER.

Ladogo, Ind.

Brother P. J. Brown objects to avoidance on account of its unreasonableness. Is not all scripture the same in the estimation of the carnal mind? For instance: circumcision, the birth of our Savior, and even baptism, if we suf-

fer ourselves to be ruled by the will of the flesh. He also affirms that it is an "unscriptural" practice. Let him prove his second objection, and it will be noticed with becoming respect

JOHN HUNSAKER.

*Logan Ohio.***The Great Mystery.**

The body is to die. No one who passes the charmed boundary comes back to tell. The imagination visits the realms of shadows—sent out from some window in the soul over life's restless waters, but wings its way wearily back with no olive leaf in its beak as a token of emerging life, beyond the closely bending horizon. The great sun comes and goes in the heaven, yet breathes no secret of the etherial wilderness. The crescent moon cleaves her nightly passage across the upper deep, but tosses overboard no signals. The sentinel stars challenge each other as they walk their nightly rounds, but we catch no syllable of their countersign which gives passage to the heavenly camp.—Between this and the other life there is a great gulf fixed, across which neither foot nor eye can travel. The gentle friend whose eyes we closed in their last sleep long years ago, died with rapture in her wonder stricken eyes, a smile of ineffable joy upon her lips, and hands folded over a triumphant heart, but her lips were past speech, and intimated nothing of the vision that enthralled her.—*J. G. Holland.*

LOCAL MATTERS.**Tyrone City, Pa., April 4, 1865.**

In another column will be found a motion for a change in the manner of holding our Annual Meetings to which we would call special attention. As the time of holding our next Annual Meeting is fast approaching, it would be well that all matters to be brought before the council should be properly arranged, and questions of such importance, as the one under consideration should be extensively published and discussed, so that we may get the sentiments of all, and the concurrence of a large majority. With this view we have given the matter immediate attention, and in the same No. with brother Long's proposition, and with his permission,

would respectfully offer the following amendments:

1st. To strike out the words; "and the Sub District in which the Annual Meeting is held."

2 To add the following as a rule or a constitutional limit to the Council: That hereafter all queries involving a point of Church order shall lay over for decision by the Annual Meeting next following the one at which it is introduced.

In support of our 1st amendment we will say that we can see no reason for adding to the representative body of the whole church, the Sub-District in which the meeting is held. We oppose it because it would not be a fair representation of the Church. In many cases such Sub-District would sway the whole meeting. For instance: let the meeting be held in the Middle Penna. District, where there are between 2000 and 3000 members, and we should find little difficulty to gain any point we desired.

As the representatives would have no authority but that delegated to them by the District which sent them, they could not act upon any question, upon which they had received no instruction from their constituents, hence the suggestion of our second amendment.

With these amendments, we would heartily approve of brother Long's proposition.

On the Subject of avoidance we have yet quite a supply of matter. Among those waiting their turn are: P. J. Brown, Enoch Eby, Jacob Holsopple, Grabil Myers, and D. B. Sturgis.

New Subscribers wishing to begin with the present quarter, (No. 14) may enclose us \$1.10, and let their subscription run out with the present volume. We have printed about 100 extra copies of this edition with the view of supplying back Nos. from this date. For \$1.20 we can yet supply some 50 copies beginning with No. 11. Send on orders.

To Advertisers.—We have received several advertisements for in-

sertion in the *Companion*, since our new arrangement has gone into effect. Of course we must decline the offer.—Matters which may be of interest to our readers, and at the same time profitable to the advertisers, may be inserted under the head of "Special Notices," at the rate of 25 cents a line each insertion.

Correspondence.

Brother John Nicholson, of Moultrie, Columbiana Co. Ohio, writes :

Brother Grabill Myers was with us several days last month. I think with many more of the brethren, that he has sown Gospel seed that will be blessed even to an hundred fold. May God bless his labors in the Lord everywhere. May we all take the Apostle Peter's advice as he exhorts to perseverance in the truths of the Gospel, and diligence in the improvement of every Christian grace. This epistle, like the 2nd of those from Paul to Timothy, was penned when the writer knew himself to be drawing near to martyrdom ; and it derives a solemn interest from that consideration. It may be remarked, how important holiness appears to him at that moment, when he was enjoying the highest anticipations of a glorious immortality ; and with what peculiar earnestness, as in the prospects of Christ's second coming, he urges it. On reading the views which are here presented to us of the perfections of God, the glory of Christ, the tremendous consequences of sin, and the grandeur of the coming judgment.

Brother Isaac Moore, Ladoga, Ind., says :—

"I see in the *Companion* an inquiry concerning the brethren that had to leave the Valley of Virginia. Among the names I notice those of Spitzer and Holsinger ; they are all of my connection. My mother was a daughter of Philip Spitzer, and my grandmother was a Holsinger. I would be glad if some of them would write to me, and and let me know who made their escape and what become of the rest, &c.

Elder Samuel Moore, Bealsville, Pa. under date of March 4th, says :

Owing to the pressure of the times here, I yielded to the urgent invitations of the brethren in North Western Ohio, and paid them a visit last month. I found the brethren well, in body, and very anxious to improve their spiritual life. I found the country very inviting and the people very hungry for preaching : consequently, I and little family have concluded, the Lord willing, now in a few days, to move to Hancock Co., Ohio, and you will therefore send the *Companion* hereafter to West Independence, Hancock Co., O.

A Spiritual Puzzle.

How is it that Mathusalah being the oldest man died before his father ?

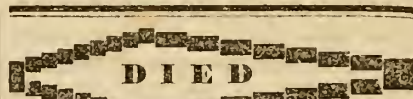
CATHARINE OAKS.

ANSWERS TO PUZZLE IN NO. 12.

"Aarons Rod yielded almonds—which was without root or branch."—JACOB K. HARLEY.

"Aaron's rod budded, blossomed, and yielded almonds."—CATHARINE OAKS.

"Aaron's rod yielded almonds."—J. S. SNYDER.



In the Sugar Creek branch, Ohio, March 18th, SIMON ALBERT, son of brother John and sister — ANGEL ; aged 2 years 2 months and 28 days. Disease, Diphtheria.—Funeral services by brother John Neff and the writer, J. S. SNYDER.

In U. S. Hospital at Fortres Monroe, February 28th. MAILON SPANOGLE aged 28 years and 5 months.

WORLDLY MATTERS.

EDITOR'S DIARY.

Tuesday, March 28th.—Although we worked hard, from daylight until long after dark, yet we were unable to get all the papers into the mail, and in consequence some of our Western subscribers will not receive their papers until next week, which will disappoint them as much as it grieves me.

Wednesday, 29th.—Finished printing and packing papers. Had a visit by brother S. Z. Sharp, on his return from the office of the Provost Marshall, having been drafted and paid his commutation.

Thursday 30th.—Omitted.

Friday, 31st.—Distributed 5 columns, set three.

Saturday, April 1st.—Set five columns for *Companion*.

Sabbath, 2nd.—Read the history of King David, from the period at which he was called from the pasture-field, [1 Sam. 16 : 12, 13], to the death, burial, and funeral discourse of Abner. [2 Sam. 3.]

TO BE REMEMBERED.—Reader, did you ever know that every column of a newspaper contains from five to ten thousand distinct pieces of metal, the misplacing of any of which would cause a blunder or typographical error ? With this curious fact before you, don't you wonder at the general accuracy of newspapers ? Knowing this to be the fact, you will be more disposed, we hope, to to excuse than magnify the errors of the press.

Markets.—Prices are very unsteady, and we are pleased to notice a downward tendency. From Pittsburg papers we quote Flour at \$9.25@9.50. Corn \$1.00@1.05. Cloverseed \$14@14.25. Bacon—Shoulders, 18@19c, Sides 20 ; Sugar cured Hams, 22. Potatoes, \$1.10. Butter, 28 to 35. Eggs 20.

Cotton goods have already come down one third, and we would advise buyers to hold off a little longer.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Jos. Shick, Jeromeville, Ohio,	\$1.10
Abraham S. Bury, Logan, Ohio,	1.50
S. G. Karn, Peru, Ind.	1.50
P. P. Brumbaugh, Coffee Run, Pa.	1.50
A. M. Zug, Lebanon, Pa.	1.50
P. C. Musser, M. D., June Lew, West Va.	4.50
Lydia Showalter, Wadsworth, O.	1.50
Benj. F. Flory Edom, Iowa.	0.75
Joseph Connell, Piercetown, Ind.	1.50
Andrew Bristline, Roxbury, Pa.	1.50
Ellen Goshorn, N. Germantown, Pa.	1.50
J. H. Hoekenberry, Orrstown, Pa.	1.50
D. B. Good, Congress, Ohio,	1.50
Henry Wise, Cameron, Va.	1.50
F. Grove, New Oxford, Pa.	1.50
Allen Boyer, Lena, Ill. (to be sent to his son in the U. S. Army.)	1.50
Annie S. Beightel, McConeistown, Pa.	1.50
D. B. Sturgis, Goshen, Ind. for ad.	10.00

Latest War News.

Richmond Occupied by Grant's army.

The morning papers, this morning confirm the telegraphic dispatches of yesterday, that Petersburg and Richmond are in the hands of the Union Army, after an engagement of 4 days. Our loss is estimated at 10,000, and that of the rebels at 20,000.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—Jesus.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY APRIL 11, 1865.

Number 15.

God Made the Heart.

God made the heart with every chord
Responsible to his love;
To cheer, to bless, to keep his word—
Like angel hearts above.

'Twas made to feel for other's woe,
Life's sorrows to beguile;
To soothe the tears the wretched know,
And bid the mourner smile.

'Twas made to be the charm of earth,
Where all affections meet;
Where every human bliss hath birth,
And every hope is sweet.

'Twas formed the weak and sad to aid,
To bid misfortune flee;
Had man ne'er mar'd what God has made
How heavenly earth would be!

For the Companion.

The Roaring Lion.

'Be sober; be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour: 1st PETER 5: 8.

I just purpose to drop a few thoughts upon a portion of the above language of the Apostle Peter

Having heard expressions from different persons, which led me to conclude, that there are some who do not seem fully to comprehend the full idea that the apostle had in view in the expressions, "as a roaring lion." I can not conceive that the apostle meant, that the adversary was walking about "roaring" like a lion as some express their idea.

The apostle Peter, we think, was too well acquainted with his "devices" to teach his brethren that he went about "roaring" like a lion. Certainly the apostle alludes to the sly, cunning, and artful disposition of the lion, when he says "as a roaring lion."

Hence it is important and proper to consider how a roaring lion proceeds when he goes about seeking that he wishes to devour. Is he in the habit of uttering his distant thunder like roar when prowling the forest in quest of his prey? Exactly the reverse.

His instinct has taught him that his

"roaring" would act against his desire when in search of a victim. It would frighten the other beasts of the forests away, and he would soon be left to "prowl alone." Historians tell us that he proceeds with the greatest stealth and caution: so much so that he has been known to crouch along on the ground for miles, in order to deceive and surprise his expected victim. And not until he is sure of his prey does he spring forth from his ambush. We suppose after he has his victim secured, he is not careful about "roaring." Just like the adversary. Now it seemeth to me that if the devil would be walking about "roaring" like a lion seeking whom he may devour, there would be almost a countless number less souls deceived by him in this present age.—But ah! sad truth it is, that instead of "roaring" he comes bleating like a lamb, or in other words comes with sheep's clothing drawn around him.—Not unfrequently under the masque of religion does the adversary come to devour the soul, and having learned from an inspired apostle, in addition to our own experience the fact that he is so cunning and crafty. O! let us resist him, steadfast in the faith. And let us ever keep near our Shepherd for protection. One who never was baffled with the skill and artfulness of Satan, and one who is able to save to the uttermost all who put their trust in him. Let us who are of his flock steadfastly follow his footsteps, our prayer being

Jesus, like a Shepherd lead us;
Ever keep us in thy care;
On thy pleasant pastures feed us,
Those which are the Christian's share.

D. E. BRUBAKER.

Grand De Tour, Ia.

For The Companion.

Hope.—Essay No. 1.

The word hope is full of meaning, and more so than is generally attributed

to it. It has at times much to do in regulating our thoughts in a natural point of view. How much more ought it to cheer us on in our pilgrimage thro' this lower world for happiness and eternity

Hope is either strong or weak, according to the object in view. It is a primary faculty of the human mind and by nature may be stronger in some individuals than in others, but much depends in the manner of cultivating it. We must be very careful how we use and what direction we give to this consoling faculty of our soul. Without it gloom and despondency would as a natural consequence continually cross our pathway in this benighted world, while no bright anticipations of a future world could be depicted before the mind of man, wherein he could exercise a saving faith.

Hope and faith have some bearing upon each other, and it appears that hope cannot be fully exercised without faith. We can hope in a thing, but we must first believe that the thing exists or will be brought into existence. Faith is the antecedent of hope. This the inspired record makes evident, because "Faith is the substance of things hoped for, the evidence of things not seen."

As there two kinds of faith, namely: a dead faith and a living faith; so in like manner there is a false hope and a hope founded on the infallible word of God. Here the wayfaring man must be on his guard, and not build on a sandy foundation, and risk the very life of his soul at the expense of a hope that will perish when the storms of temptations rise, and the rains of persecution descend. Well might Job say, "The hypocrite's hope shall perish." If we would possess a hope that overreaches all transitory hopes, we must cast our thoughts beyond this vale of tears.—

Our hearts must be weaned from time and timely things to such an extent that the love of God occupies the chief place in our hearts. In short our desires and thoughts should be directed heavenward, in order to obtain that genuine hope that can never perish.

The Savior in his sermon on the mount taught thus: "Where your treasure is there will your hearts be also. Every true christian must acknowledge that God is our support, our guide and our hope. Yes, he is everything to us. We are dependent upon him in everything we do or undertake. Why should he not be our hope, our salvation and our all. This again corresponds with the words of the prophet Joel: "The Lord will be the hope of his people."

There is nothing more cheering to the Christian in the hour of death than that living hope extending beyond the dark valley of death, and terminating as it were in the glorious mansions of bliss beyond this vale of tears. All the best comforts of life and the best friends that earth can afford, are nothing in comparison to the hope of the Christian. It is an easy matter for the Christian to die when he knows God to be his friend. I cannot conclude this essay without quoting the words of Solomon on the difference between the hope of the righteous and the wicked; he says: "The hope of the righteous shall be gladness but the expectation (or hope) of the wicked shall perish."

W. G. SCHROCK.

Berlin, Pa.

For the Companion.

On Avoidance.

I wish to offer a word of caution against contention about matters of tradition, and words to no profit but to the perverting of the hearers. If the Church is ever divided it will be on some point not essential to salvation.—I find the Brotherhood almost invariably willing to yield to the word of the Lord. The most serious difficulty arises from self will or tradition. I am fully agreed to yield to the tradition of the elders so far as the word of God justifies, and so

is every one who has arrived to an experimental knowledge of the truth. In all cases let us deal mildly with those who differ with us, and especially when we have nothing but the tradition of the elders to build upon. I have seen cases of contention about tradition to such an extent that the plain command of God was violated. "O, come, let us reason together," says the Lord. Let us not be too ready to judge, for we cannot bring judgment against any one unless there has been a violation of law.

Now in regard to "avoidance as it is termed in the *Companion*, I had no intention to interfere with it, as I consider the difference between avoidance and being entirely excluded from the church not essential. Some will argue from effects; that depends altogether upon the degree of knowledge the subject had arrived to. I feel confident all who have arrived to an experimental knowledge of truth, being justly excluded, after a legal process of action, will consider themselves excluded from heaven; hence they will seek a speedy reconciliation.

Now since it is rather a one-sided matter in the *Companion*, all pointing at brother Sharp, I have concluded to give my views on Paul in the case.

In the first place I consider we are doing Paul injustice, to blame him with a thing he never said. Some intimate he might have meant it. I don't know what he meant unless he meant what he said. There is no call for contending about words or the meaning of words; let us look to the nature of the case and the matter is plain to my mind.

Paul's letter to the Corinthians says: "It is reported that there is fornication among you, and ye are puffed up and not rather mourned that he that hath done this deed might be taken away from among you. Now he tells them how to proceed in the case, "In the name of the Lord Jesus Christ when ye are gathered together, and my spirit with the power of our Lord Jesus Christ." Now what is it to act in the name of the Lord Jesus Christ? I understand it to mean by his direction and

that in all cases. Matthew 18th covers all cases of crime or church offense, without which no one can be excluded or avoided.

I consider that not bearing the church, when a proper course is pursued, is as great a church offense as fornication would be, in the sight of God, but not in the sight of the world or the eyes of the people. If all members would hear the church we would have no such cases as Paul mentions in the 5th chapter of 1st Corinthians. Purge out the old leaven for a little leaven leaveneth the whole lump. Just so, Paul, if such cases are suffered to remain in the church the whole body becomes guilty and is taking part in the crime.

Next he comes with eating the feast. What feast? I understand him the same as I do Jude. In speaking of the worst class of people. He says "There are spots in your feasts of charity when they feast with you;" and in winding up of the matter he says, "Put away from among yourselves that wicked person." Away from where? Why of course from the church. Don't keep company or eat with him as you did before, or else you all take part in the matter. That is the way I understand Paul in this case.

I am aware that avoidance was practiced by the Church in former years, and by some to this day, yet I have known more or less about the church for fifty years, and I never saw it practiced, but heard of it all this time.—But I will tell you what I did see: I saw the brethren eat the Lord's Supper as a common meal, and in fact I find some of them not much better informed yet. So I don't wonder at them or blame them for understanding in the way they do. Taking the Lord's Supper as a common meal—no not to eat with him. If the feast, or Lord's Supper is a common meal, then there is no other eating but common meals; so I conclude from that idea avoidance in common arose, and good meaningly too. But since we are better instructed by our Annual Meeting, to eat the Lord's

Supper as a sacred feast, and not as a common meal, the case is quite different, and it lets Paul out clear of introducing a thing which his Master never has mentioned. I wish to be understood that I find no fault with those districts who agree to keep up the order of avoidance. So far as receiving and excluding members is concerned each district should have the authority to act for its self. It is not common that the whole church is consulted when a member is excluded or put in avoidance. The only way to settle this matter is to allow each district to decide for itself. I mean the church and not the Elders only. My object is to let Paul out of the difficulty.

I must close, my epistle is getting too lengthy; I might say more; I see a remark in the *Companion*, best not tell all you know at once.—Very good advice.

GRABILL MYERS.

For the Companion.

The Home of our Childhood.

What pleasing, yet mournful reflections, are called up in the mind when memory with swift untiring wing, carries us back to the home of our childhood.

Fancy paints in vivid colors, and portrays them before the eyes of our imagination, all the dear old scenes and places connected with the home of our birth, the nut trees the calamus patch, the winding rill in the meadow, the barn, the orchard, the garden, the well at the door, "and the dairy house nigh it," and last but not least the house the same old house that sheltered our youthful heads when many times we rushed in breathless haste beneath its friendly roof to avoid being caught in a shower, the same old house in which our infant eyes first beheld the light of day gleaming in through the lattice; the same old house the walls of which have so often resounded with our childish mirth, and echoed back merry peals of laughter, for which we were often chided by our parents as being too boisterous; the same old house in which we were taught by our dear mothers to say "Now I lay me down to sleep," &c.

before retiring to rest in the evening; the same old house that has stood perhaps forty years without undergoing much change except some repairing and ornamenting perhaps, but the same apartments are there; the same doorways through which we so often went in and out; the same stairway that we ascended so often on retiring to bed at night; and with some of us the same dear parents to welcome us when we go "home" to see them, though they are fast going down the steps of time: and the place that now knows them, will soon alas!—know them no more forever. I will close my essay by addressing the youth that are still under the parental roof.—The first commandment with promise is, "Children obey your parents," &c.—strive to make them happy and lighten as much as possible their cares which are greatly enhanced by their affection and solicitation, for your welfare both temporal, and spiritual, and when you leave their roof you can look back with the pleasing recollection, that you "did what you could" and let us all try to make our homes as happy as possible, so that they may somewhat resemble our home in Heaven, and O! let us all try so to live, that we may meet on the sunny banks of happy deliverance unbroken families, there to praise the three in one, with more perfect praises than we are capable of in this life, we will then be permitted to wear the starry crown that is laid up for all the faithful and be clothed in white and shining garments, led by our dear Shepherd in green pastures and beside of still waters, and have all of our tears wiped from our eyes.

"The heavenly home is bright and fair,
Nor death nor sighing visit there;
Its glittering towers the sun outshine,
That heavenly mansion will be mine."

L L TOMBAUGH.

For the Companion.

On the Second coming of Christ.

In answer to an inquiry of sister Leah Creece, in the *Companion*, No. 9, on page 71. I will try to give my views according to scripture.

The passage referred to, reads as fol-

lows. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

In the first place, it is very evident that Christ will appear the second time. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.—Rev. 1:7. When Jesus stood accused before the high priest, Caiaphas, where the Scribes and Elders were assembled, Jesus after acknowledging that he was the Christ says; nevertheless I say unto you, hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven.—Math. 26:64. Daniel the prophet also speaks of the second coming of Christ: "I saw in the night visions, and behold, one like unto the son of man came with the clouds of heaven &c. Dan. 7:13.

And on one occasion, when the disciples came to Jesus privately to inquire when the destruction of the temple would be; and the sorrows and calamities which the Savior had predicted would take place, He says, "And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory," Math. 24:30. The above named passages of scripture, plainly teach us that Christ will come a second time; and I think needs no further comment.

But the passage above referred to appears to suggest another query, viz., Unto whom will appear without sin unto salvation? I answer, unto them that look for him, or those that love his appearing, his people, who expect his coming to judgment. Those who have walked in all the commandments of the Lord blamelessly; who have washed their robes, and made them white in the blood of the lamb. He will come without sin: that is he will not come to suffer for sin, as he did before: but he will come to give his people free, full, and everlasting salvation.

JACOB KELSO.

Elderton, Pa.

My Sabbath Rest.

O sacred day of holy rest,
The Sabbath which the Lord hath blest
And to his people given;
On thee descends a peaceful ray
Of the eternal Sabbath-day,—
My heritage in heaven;
Yes, still
I will
Refresh my sight,
In this calm light,
This peaceful ray
Of the eternal Sabbath-day.

For the Companion.

On Avoidance.

I take up my pen, I think for the last time to write upon the subject of "Avoidance." It was not my intention to say another word through this medium upon this subject, until I read the 10th No. of the *Companion*, and saw brother D. M. Holsinger's criticism upon a former article written by myself, in which brother H. seems to take particular exceptions, not to the doctrine I advocate, but to the expressions I use, and thinks such expressions as "unreasonable" are "unbecoming a follower of the meek and lowly Jesus." Now brother H. with all due respect, I must differ with you, because one who esteemed himself as the "least of all saints," and evidently a follower of the meek and lowly Jesus, did make use of the term. I mean Paul in 2. Thes. 3:2. The other words he objects to amount to the same meaning, when defined, so that I am not in the worst of company after all. But Bro. H. seems to think I impeached upon the old Brethren, by the use of the term. I however think not, at least such was not the design. I did not say the "old Brethren were unreasonable; I said the *practice* of putting people in avoidance was an unreasonable practice, that is it seems so to me.—When we write or speak we express our own mind, and not the mind of others. And to my mind the practice is unreasonable, and if the reason of its unreasonableness was not apparent from the ground I did give, it may become so by giving more.

I hold in common with the "old Brethren," for I learned it of them, that there are but two ways one lead-

ing unto life and one to destruction;—that there are but two classes of people the good and the bad, the Godly and the ungodly; that there are but two organizations, the church and the world; that there are but two eternal states, and we are all traveling to one or the other. Now a man or a woman is either of one class or the other; either *in* the Church or *out of it*; we have no middle state *here*, and no purgatory hereafter, hence when a member of the Church renders himself unfit through transgression to be *in* the Church, he is put *out of it* by the authority of the Gospel, the Church acting under its (the gospel's) teaching. This is all plain and scriptural, *reasonable* and right. In view of these facts the apostle points out the crimes that render a person unfit to remain in the Church. See 1 Cor. 5:11. And one that was thus guilty he says, put away from among yourselves that wicked person, verse 13.—Now when this is complied with he belongs to the world and if he continues in his sins is a sinner of the world. If his crime is fornication he is a fornicator of this world."—Before he is put out however, although guilty and his guilt known to some members of the Church, though they have not the power to put him out of the Church, for this must be done by council of the church during the interval of the detection of his guilt, and the action of the church in the case, those who know him to be a fornicator, not as yet of this world, because he is yet in the church and is called a brother; he is known by the world as a Bro. he is known by the church as a brother until they disown him by a legal process, and until such action is had, those who know of his guilt are to keep no company with him, *no not to eat*.—(verse 11.) But after he is put out he is then a fornicator of this world and we are not restricted from having intercourse with them, we are not forbidden to eat with them for this is the positive condition in verse 10. Now Brethren if this is not the reasonable and scriptural teaching upon the subject, I acknowledge I am unable to understand the teachings of the Holy scripture.

It may furthermore be made a question whether the "old Brethren all believe in the practice of avoidance. In the first place will some of our fellow-correspondents who use the phrase so much, be kind enough to tell us who do you call the "old Brethren." If you mean Brother Paul, or Peter, or James, or John, or all the inspired and holy worthies of the New Testament, let us all say *Amen*; let us observe their teachings; by so doing we will continue a united and prosperous church but if you mean any fallible uninspired persons, though no one doubts the purity of motives that actuated them, yet when we are all weak and short-sighted alike, none of us likes to be regarded as criminal, because we happen to be younger than some others, or as heretics because our mind is different upon some subjects from others. Besides if the ordained Elders of our Church are what is meant by "old Brethren." I know of several at least, who do not agree with the practice of holding persons in avoidance, after they are out of the Church, and I claim justly too for even Paul himself intimated that he had nothing to do to judge them that are without. It is them that are within we are to judge. For them that are without God judgeth; if we judge them, that is punish, for the judgment here means punishment, we undertake to do what none but God has a right to do. Now dear Brethren I have written somewhat lengthily. I hope you will bear with me. I am done with the subject. I will leave it with you for what it is worth and in no wise will write upon it again, for the next year to come. Should there be anything in what I have said that offended any I ask forgiveness, and an interest in all of your prayers, that we may all finally be brought to one mind, as children of the same Father, and heirs of the same inheritance.

P. J. BROWN.

New Pittsburg, Ohio.

Souls rich in grace practice that themselves which they prescribe to others.

For the Companion.

A Little Grave.

Some may pass it by unheeded. It is only a little child lies buried there. But Oh! there is a world of meaning and affection in this expression. They think not how many hearts have been almost crushed by the addition of the small grave to the city of the dead; how many happy homes have been bereft of a loved one.

Sweet and heavenly are the thoughts called up when viewing the grave of a little child. And how pleasing to read the inscriptions on their tombstones.—We may read something like this: Our little loved one lies buried here! Ah! what a weight of meaning is contained in those words. Like a lamb from the fold of the shepherd it has been taken from the embraces of the parents.

It has come forth like the rose, the fairest of flowers and perished in its beauty; but we know that while its little body lies in the tomb, its spirit, pure and innocent, has passed away to God who gave it, to bloom in a brighter and better world. It numbers one of the lambs in God's fold.

A little grave—it takes but a small space in the grave yard; but ah! there is a void in some heart which can never be filled; there are tears shed daily which cannot be restrained, all on account of the newly made little grave.

But mourn not the departure of the loved one, whose every tone was music to the heart, for it is now making far sweeter music

In the heavenly choir above,
Singing God's praises and his love.

What a consoling thought it is to know that they are so happy, and we should not wish them back again to this world of care and sorrow; but we should endeavor to live that when the message of death comes to claim us, we may rejoice, knowing that we will again meet those little ones in our Father's heavenly kingdom. There we with them may surround his throne, arrayed in robes of spotless white, and sing the praises of Him who hath said: Let the little ones come unto me and forbid them not, for of such is the kingdom of heaven."

M. M. CUSTER.

Philadelphia, Pa.

LOCAL MATTERS.

Tyrone City, Pa., April 11, 1865.

My Paper has not Come.

—We have lately received several such complaints as the above and think it will do to say a few words to all our subscribers on the subject. Experience has pretty well convinced us that *not one time in a hundred* does a subscriber fail to receive his paper through any neglect or blunder of ours. In almost every case we have found either that the subscriber was not prompt and particular in prepaying his postage and making himself known at the Postoffice, or that the paper was taken from the P. O. by some other person. Two or three letters lately have told us that the paper had come to some members of a club—or where several copies go to one office—but not to others. We believe this to be almost impossible, for this reason—all the papers that go to one office are put up in *one package*, and the name of the Postoffice is written *only* on this; so that if the wrapper is broken open on the way and the direction lost, *none* of the papers would come to hand. If the wrapper is *not* broken on the way, it is almost impossible for a *part* of the papers to reach their destination without the *whole*. Therefore, if one or more members of a club receive their papers, it is almost positive proof that *all* the papers have reached your P. O., and you should at once require the P. M. to account for them.

Subscribers should always pay their postage in advance, as under the new arrangements P. Masters are not allowed to deliver mail matter until the postage shall have been paid.

Errata.—On page 98, 18th line from top, middle column, read *Jews* instead of *Jesus*.

Also, same column, 12th line from bottom, it should read, "us are not the new inventions of young brethren as he seems to think."

Both these errors were marked in the proof but not corrected.

Also, on page 104, 3rd column, 11th

line from top, read *Eid.* Jacob Beck, instead of *Old*.

"The Pious Companion."

—Such is the title of a neat little book written by brother Samuel Kinsey, Dayton, Ohio. We have given it a superficial examination and can say that we have found nothing objectionable, while it contains much that is true and important. It contains 131 pages, is well bound, and will be sent post paid on receipt of 50 cents. Address Samuel Kinsey, Dayton Ohio.

Avoidance.—Those who write on the subject of avoidance hereafter will please condense their articles, so as to contain nothing but argument. We desire to give every one a hearing who has an idea to advance, but wish to avoid a repetition of the same arguments or assertions. We do not wish to be understood that we want no further communication on the subject, or as desiring a discontinuance of its discussion, but only to guard correspondents against "words to no effect." We cannot give all our space to one subject without suffering our paper to lose some of its interest.

Correspondence.

Sister Mary Custer, of Philadelphia, says:—

We are in possession of reasonable health and strength, for which we feel thankful to our Heavenly Father.—There are many of our neighbors who are not so favorably circumstanced.—Death seems to be in our midst; many of all ages are called to eternity, and some alas, are ill prepared to meet the change.

I presume you have already heard the good tidings from our little church.—Our hearts were indeed made to rejoice to find that the good Spirit was again at work, and I hope that many more may follow the example, come forward and enlist under the banner of King Emanuel, determined to fight bravely in the righteous cause, and finally receive a crown of glory a pledge of the Redeemer's love."

Brother J. F. Neher, Rossville, Ind., finds fault with the *Companion*, on account of "high words" and thinks he could understand it better if it were written in a "Gospel language." Our correspondents will please accept the hint.

Sister Lydia Showalter, Wadsworth, Medina Co. Ohio, says :—I noticed a remark that brethren should visit more in the outskirts of the churches. I think so too, for that is our case. They preach in the body of the congregation but let those freeze who live at a distance. How glad we would be if the brethren and sisters would visit us often.

Brother J. C. Baughman, Bloomville Seneca Co., Ohio, says :

As I was asked by a kind brother to subscribe to the *Companion*, I always said I would first test it, and if I found it to bring good and wholesome doctrine to the edifying of self and family I would have it. I have looked over two Nos. and found it good, and I pray God it will hold out so. But we ought always to be on the watch; if we are not we will get into idle thinking and idle talk. Christ says we shall give an account for every idle word we speak. We must give an account thereof in the day of judgment. Paul to the Ephesians 5: 4, says: "Neither filthiness nor foolish talking, nor jesting which are not convenient; but rather giving of thanks. Even Paul admonishes us in the fourth chapter of the same epistle, "Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace to the hearers. Now dear brethren, when we come together at meeting to worship the great God, if we engage in idle talk and jesting, or even get so far as to argue politics, how will it minister grace to the hearers. But to the contrary it will wound the feelings of the brethren and sisters. What kind of light will we show to the world if we engage in such vain and idle talk? If we talk like the world and laugh

like the world, wherein do we show any separation? We are plainly taught in Scripture to be separate from the world. We are also taught by the enlightened Apostle James who says: "Behold we put bits into the horses' mouths that they may obey us and we turn about their whole body." Ought we not to have a bit ready at all times to put into our mouths whenever we get into idle conversation? Let us be on our guard and let us live soberly and righteously in this present world. Let us strive that our light may lighten our beloved neighbors on the road to that glorious city.

Brother Joseph Bowman, Midway, Clark Co., Ohio, whom we requested to give a report of their experience in Virginia, &c, says :

"I will take the liberty to write a few lines in regard to our leaving our homes, as I saw in the *Companion*, which I received yesterday, that brother David Moore wishes to know something about them, and you desired me to give some information.

We lived in Rockingham Co., Va., near Harrisonburg, in brother Solomon Gager's church. There were seventy-one or seventy-two members left their homes out of our district, besides friends and children. There were three speakers in our church, and two come out: brother John Easley, and John Flory. There were five deacons and three came away: brother Samuel Miller, Joseph H. Harshbarger, and myself.

A great many of the brethren and neighbors had all their buildings burned. There was a little town called Dayton, two miles and a half from where we lived, which was burned and all the houses & barns within two miles around it. Our buildings were not burned but my sister's and nearest neighbors were. Oh! brethren, it is hard to leave our homes, and our brethren and friends, and to leave our property behind and suffer the troubles we had to undergo since this war. I had good property there, upwards of two hundred acres of land. My father and mother lived with

us and are with us now. My father's name is John Bowman; he is in the seventy fifth year of his age, and we are now in a strange country, and have but little to go upon, and everything is high. Our consolation is that we are among the Brethren who have been very kind to us for which we desire to be thankful.

We look back to our homes, before this war, how we enjoyed ourselves among our brethren and our kindred, and perhaps we shall never see their faces again; though we have a hope beyond this vale of sorrow that if we hold out faithful until death, we can once more meet where there will be no more separation; there we will meet our forefathers and our children. Oh Brethren let us be more faithful in our calling, let us be steadfast unmovable, always abounding in the works of the Lord, for this world is but a few days and full of trouble; it is not our happy and eternal home.

I have been very well pleased with the *Companion* though I seemed to hesitate a good while before I sent for it as I was scarce of money, though I have but little enjoyment unless I can be with or hear from the brethren and talk about the good things that pertain to our eternal welfare. It has been very interesting to me and I think there can be a great deal of good done by it.

We lived about fourteen miles from brother John Kline, and were at his funeral. The church mourns his loss.

Brother John Brindle, Greason, Pa., has favored us with the following letter addressed to him. Also with a copy of the *Rockingham Register*, dated July 1st, 1864, containing a communication relating to the death of our late brother John Kline. The letter and extract will be found below.

WILLOW GROVE bottom, Va. }
Aug 6th, 1864. }

Dear Brother :—Your kind favor of the 12th of July came duly to hand but as I was just about leaving home to attend a series of meetings some fifty miles from here, I have deferred the

answer until now Through the mercy of God, we are well at present, and have been for some time, but since we met it pleased God to take to himself two of our children who are now employing their infant tongues in singing the praises of their Redeemer, and while we mourn the loss of their society here, we thank God that they are done with the sorrows of earth and patiently wait the arrival of that glorious day when we shall meet to part no more. None of my family are or have been in this cruel war. I have 4 sons, subject to duty, two however who are members of the church one in the ministry, the other two had to make their escape. God has helped us, may we ever be grateful to him. I have passed through many fiery trials since I saw you, I have been publicly traduced, and reproached in private circles, threatened with legal proceedings and personal violence, but from them all God has delivered me, and I am still permitted to go forth in defence of the blessed Gospel, and in the mean time within the field of our labors many sons and daughters have been born to God, professing faith in Jesus were added to the church, by baptism and so have been raised with Christ to a newness of life, and are now giving the best evidence of having the witness of the spirit producing the fruit of the spirit, *joy, love, peace, &c.* while many who make a loud profession of having the love of God in their hearts, are engaged body and soul in mortal combat, and coming to a throne of grace, like Cain with the blood of their fellow being and in many cases their own brethren fresh dripping from their fingers from such religion oh God deliver me. How anxiously do we look for the introduction of the universal reign of peace, when the place of the wicked shall not be, and the meek shall inherit the earth and delight themselves with the abundance of peace." "He that testifieth these things sayeth surely I come quick, even so come Lord Jesus."

I heard with sorrow the announcement of the death of our venerated brother

Kline, but doubtless he had fulfilled the design of his being in the arduous labors of his eventful and useful life, and so God has saw proper thus from this world of sin and sorrow to remove him and now adorned with the robe of linen clean and white, his head adorned with a martyrs crown having overcome he has sat down with Christ in his throne enjoying that rest prepared for the people of God. The church on earth has lost in him a pillar, but no doubt his mantle has fallen on some other that his place will be supplied. May the goodness and mercy of God follow us through this life of care and that then we may dwell in the house of the Lord forever. Fraternally yours.

BENJ. F. MOOMAW.

DEATH OF REV. JOHN KLINE.—Died, suddenly, from the hand of murderous violence, on Wednesday the 16th of June, 1864. Rev. JOHN KLINE, of Linville's Creek, Rockingham county, in the 67th year of his age. He was shot by some unknown person or persons, whilst on his way to his home from a neighbor's whither he had gone on business.

The object of this poor tribute of regard to the memory of this aged minister of Jesus Christ, is to rescue his name from unfounded aspersions cast upon it by those who did not know the motives by which he was governed.—He had been, originally, a strong and determined Union man, but he had made up his mind to live and die in the Confederacy, and was engaged, not in the dissemination of the Union sentiments, but in striving to do all the good he could to the souls as well as to the bodies of men. He had been a preacher in his church for 40 years, and had during that period visited regularly all the Annual Meetings of his church, traveling thousands of miles and preaching thousands of sermons in defence of what he believed to be the truth. He had probably traveled more miles on horseback, and preached more sermons than any other preacher in his own or any other church. The old and faithful horse he was riding when he was killed, had carried him 63,000 miles in his ministerial labors! He was zealous, industrious, and energetic in the discharge of his ministerial and Christian obligations. He was exceedingly kind to the poor, who have

lost in his death one of their best friends. To his church and the poor he had given annually the whole of his surplus income. He was a public spirited citizen contributing liberally to the construction of public improvements in his native Vailey. He was buried on Thursday, at Linville's Creek Church, on his own land, a large and sympathizing congregation mingling their tears over the sad event which had called them together. He leaves a wife, who has long been seriously afflicted in mind together with numerous brethren, kinsmen and friends in Virginia and in other States, to mourn the loss of a zealous, earnest, exemplary Christian minister. To them his loss can never be repaired. But they hope to meet him in that better country, when wars and violence shall cease, and when every man shall be judged according to the deeds done in the body. A. FRIEND.

Brother P. B. Shoemaker, of Plattsburg, Clinton Co., Missouri sends us, in a slip, an article from the St. Louis *Dispatch*, headed a "General view of Missouri," which he wishes to have published in the *Companion*, or at least noticed by us. The article is lengthy and would occupy three or four columns. The object brother S. has in view is to induce some of the brethren who are disposed to emigrate West, to locate with them, and more especially ministers. He says he has lived in Missouri twenty years, and thinks it is the country for the brethren. We copy the closing paragraph of the article referred to, for the present, and may hereafter give it more attention.

INDUCEMENTS TO SETTLERS.

To settlers or mere land purchasers, Missouri offers the strongest inducements. Just at this time there is a combination of circumstances that has thrown an immense quantity of land into the market, and it may be confidently asserted that improved farms in Missouri, convenient to market, can be purchased for one half that would have to be paid for the same improvements and quality of land in Ohio.

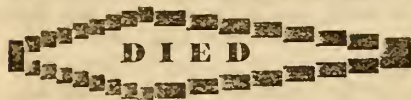
Inquiries.

Will some one take into consideration and give his views on Matthew 25:

6, which reads as follows: "And at midnight there was a cry made behold the bridegroom comes, go ye out and meet him." When is that cry to be made? or has brother Thurman made it as some will have it?

A. NEHER.

Rossville, Ind.



In the Antistam congregation March 31st Mrs. CHRISTIANA KITTINGER, wife of Benjamin Kittinger; oldest daughter of brother Daniel, and sister Hannah Holsinger aged twenty two years, one month, and twelve days. At the same time and place, DANIEL EDWARD, infant son of the above parents; aged ten days.

The spirits of mother and babe, departed about the same time; the babe in the mothers arm; were placed in the same coffin, and buried in the same grave. The mother during her illness gave evidence of an earnest desire, of a lively interest in eternal things, and hope of eternal life; yet sorely regretting a procrastination of return to the Lord. The husband and friends may fully console themselves with the hope of their realizing eternal life.

March 21st, at Jefferson, York Co., Pa., SAMUEL SHUE, aged 62 years, and 16 days. Funeral services by Andrew Miller and John Bucher.

WORLDLY MATTERS.

EDITOR'S DIARY.

Tuesday, April 4th.—Up to time with our work. Great rejoicing in town over the capture of Petersburg and Richmond.—Quite a demonstration in the evening in the way of bonfires, illuminations, and speeches. I felt cheered up with the prospects of the speedy close of the war, but I could not evade a feeling of sympathy for the many widows, orphans, and disconsolate parents, who are to night mourning the loss of husbands, fathers, and sons, and to whom the shouts of the populace, the hum of the drum and the roar of the cannon will be grating sounds.

Wednesday, 5th.—Bade farewell to a friend (S. S. Proudfoot) whom I shall never see again, he being in the last stage of consumption and intending to leave for Iowa in the morning. *I may die soon, he cannot live long.* War news quite satisfactory.

Thursday 6th.—The daily papers contain the following display heads:—Grant's head quarters in Petersburg—Davis sold his furniture at auction—Ewel fires the city (Rich-

mond)—25000 rebel prisoners taken—They are confined in Libby prison.

Was pained by the cruelty of a teamster who struck his horse in the face with the butt of his whip, for not standing quietly, when I had overheard him say, but a few moments before, that he supposed the animal was not well. Only yesterday I noticed a drover lash one of his animals across the head hard enough to destroy an eye, which if he did not hit was more to be attributed to the good luck of the mule than the sense of the driver. Such treatment of brutes is inhuman.

Friday, 7th—Read the Richmond correspondence of the public journals, from which it appears that an immense amount of property was destroyed by fire. The Union army was greeted with enthusiastic cheers by the people of Richmond. The colored people were excessive jubilant and danced for very joy at the sight of their sable brethren who were the first to enter the city.

Latest War News.

Gen. Grant announces officially the surrender of Gen. Lee and the entire army of Northern Virginia.

We do not pretend to give particulars, nor could we give even a summary of all the news. We think that our readers will be satisfied when we assure them that the end of the rebellion is at hand. The whole North is rejoicing and from the Southern news we are led to believe that ere long we shall "know no North and no South." Let us pray to God that it may be so.

Remarkable Works of Human Labor.

Ninevah was 14 miles long, 8 miles wide and 46 miles round, with a wall 100 feet high, and thick enough for three chariots to go abreast.

Babylon was 50 miles within the walls, which were 75 feet thick and 100 feet high, with 100 brazen gates.

The temple of Diana, at Ephesus, was 420 feet to the support of the roof. It was 100 years in building.

The largest of the pyramids was 481 feet in height, and 853 feet on the sides. The base covers 11 acres. The stones are about 60 feet in length, and the laborers are 208. It employed 320,000 citizens and 400,000 slaves.

The temple of Delphos was so rich in denations that it was plundered of \$50,000,000, and the Emperor Nero carried away from it 200 statues.

THE first names are all Hebrew, and the explanation or meaning of them is also in Hebrew, thus proving that it was the language used at the time that they were so named. It was so with the names of Adam, Eve, Cain, Seth, Noah, &c. The wonderful names by which God has condescended to reveal himself to us—the great names Jehovah, and Jesus, or Jashua—are also Hebrew, and full of meaning.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Hiram Musselman, Scalplevel, Pa.	1.50
Jacob Diehl, Gettysburg, Pa.	1.50
Isaac Miller, Granite Hill, Pa. (money lost)	
J. C. Baughman, Bloomville, O.	1.50
Austin Moherman, Ashland, O.	1.50
J. D. Trostle, Linganor, Md.	1.50
Jacob M. Mohler, Covington, O.	1.50
Leonard Wolf, Rossville, Ind.	1.50
Leah Replogle, Waterside, Pa.	1.50
Jacob Kelso, Elderton, Pa.	1.50
John Musselman, Painter Creek, O.	1.50
Saml. C. Umbel, Markleysburg, Pa.	1.50
John Studebaker, Goshen, Ind.	1.50
David D. Clark, Box 714, Dayton O.	1.50
Elizabeth Fahrney, Quincy, Pa.	1.50
J. B. Geifford, Olivia, Pa.	1.50

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY APRIL 18, 1865.

Number 16.

For the Companion.

Certainty of Death.

Life is short and death is certain;
Such we'll drop into the tomb.
Soon, oh! soon death's sable curtain,
Will enshroud us in its gloom.

Gloom of death, ah! how repugnant,
To the carnal, worldly mind.
Fear and dread, and awe and terror,
In the fear of death combined.

But to Christians, O how cheering,
To anticipate their end,
And the grave how soft and pleasant—
Death is but an angel friend.

Our dear Savior's gone before us,
And invites us all to come.
Many mansions will be ready
Till his children all get home.

L. I. TOMBRAGHT

For the Companion.

Jesus alone can comfort his people.

"But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." &c
John 4: 14.

Our Savior in his interview with the woman of Samaria when resting at Jacob's well, taught her and all those who read this narrative, that if we would be truly happy we must seek for this heavenly treasure only in Him. In the context He said, when speaking of the water that she had just drawn from Jacob's well, "he that drinketh of this water shall thirst again. Pure and bright as this delightful element was, yet it would not quench her thirst for ever, neither could it purify and cleanse her heart which was polluted by sin.—It also teaches us that the choicest blessings earth can yield, cannot satisfy the immortal desire of the mind. God who sees the end from the beginning never designed that the temporal pleasures of this world should make glad the heart and add no sorrow. Well might the poet exclaim,

"Were I possessor of the earth;
And called the stars my own,
Without thy presence and thy grace,
I were a wretch undone."

But the blessed Jesus in the language which heads this article teaches us clearly that he is himself the fountain of eternal life. Therefore He could say of a truth. But whosoever drinketh of the water that I shall give him, shall never thirst. By the water here spoken of is meant the greatest influence of the Holy Spirit which is given to all those who believe with the heart unto righteousness. While all the waters of the ocean cannot cleanse or purify the soul, the Holy Spirit by the application Christ's atoning blood can by the washing of regeneration and the renewing of the Holy Ghost purge our consciences from dead works to serve the living God. This is called a new creation in Christ Jesus. Those who are thus renewed in their minds have a foretast of that rest which remaineth for the people of God, and their fruit is unto holiness and the end is everlasting life. For Paul tells us that those that believe do enter into rest, and it is this heavenly rest that causes them to thirst no more after the pleasures of this fleeting world; but they long to be more and more conformed to the will of their Divine Master.

Therefore let those who are following the vain pleasures of this world and thirsting after its wealth and honors know that the love of the father is not in them. Paul had learned that in whatsoever condition he was in, there-with to be content." But alas! how few professing christians do we find that can say I am really satisfied with my lot. The great mass are found crying out what shall we eat and what shall we drink and where with all shall we be clothed. Still thirsting after the fading pleasures of a dying world, unsatisfied and unblest.

Now it is certain that such have not drank of the heavenly water which Christ imparts to those that have experienced a genuine change of heart.

For if they had it would be in them a well of water springing up into eternal life.

When Peter on the day of pentecost saw the young converts rejoicing in a Savior's love, he cried out "who can forbid water that these may be baptized who have received the gift of the Holy Ghost as well as we." Peter did not think of water baptism washing away their sins. Their sins had already been washed away by the washing of regeneration and the renewing of the Holy Ghost. For it is the Spirit of God that applies the atoning blood to the heart, and thus causes us to drink of the fountain of life which will be in us a well of water springing up into everlasting life.

But Peter as a true minister of Jesus reminded them of their duty to obey a positive command, for he understood the great commission much better than many of our learned clergymen of the present day. "Go ye into all the world and preach the Gospel to every creature he that believeth and is baptized shall be saved; but he that believeth not shall be damned." The language of this commission is exceedingly plain no ambiguous words are not used, but Oh! how often do we here men try to mystify it to suit the doctrine of their sect or party.

This is certainly abomination in the sight of the Lord.

We are also here taught by the great teacher that the love of God in Christ Jesus is not an evanescent emotion which like the morning cloud and the early dew soon passes away. But it is perpetually springing up into everlasting life.

For the Savior said to his disciples

"my sheep hear my voice, and they follow me and I know them, and I give unto them eternal life, and they shall never perish for no man is able to pluck them out of my Father's hand." And the Lord by the mouth of the Psalmist declares that "the steps of a good man are ordered by the Lord and though he fall he shall be utterly cast down for the Lord upholdeth him with His hand."

Paul in writing to the Philippians brethren says "for we are confident of this very thing that He who hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

We therefore see clearly from this subject, that salvation is entirely of the Lord; yet how important that each child of God becomes a laborer in his spiritual vineyard. If we take no interest in the prosperity of the Zion of our God, we are only deceiving ourselves, having a name to live while we are dead. For the language of every true disciple will be, Lord what wilt thou have me to do. Oh how pleasant to study the volume of eternal truth; on his law to meditate day & night and to be cheered by the glorious promises with which it abounds.

And now dear reader let me urge you to examine your own heart as in the light of God's own searching truth, and seek for greater conformity to the divine will. For it is written "If thou wilt hearken unto my law, thy peace shall be as the rivers and thy righteousness as the waves of the sea."

GEO W. ENGLISH.

Milroy, Pa.

Selected for the Companion.

On Dress.

Brother Holsinger:—I communicate to you the following which I happened to have in my possession:

Whose adorning; let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a

meek and quiet spirit, which is in the sight of God of great price.—1 Peter 3:3, 4.

Much has been said and written on the subject of dress, and both argument and satire have been frequently employed to correct a taste for extravagant personal decoration.

There is one view of the subject in which we are all personally interested. Is it pleasing or offensive to our Creator? Our bodies are the fragile, perishable covering of a soul, formed for immortality; a delicate combination of matters, liable to be decomposed and which must, eventually, mingle with its parent earth.

But the soul is immortal; it will never die.

When every particle of matter that composed the human body shall be dissolved, and mingled in one undistinguished mass, the soul will survive; and O! solemn, interesting thought! its bliss or woe will be unalterably, complete, eternal.

If then we are hastening to an interminable state, and if happiness or misery depends on the manner in which we improve a few years of probation, how absurd to spend a large proportion of time which is so precious, in adorning and decorating the frail tenement of clay, which will soon wear the pale habiliments of death and moulder in the "deep damp vault," unknown and unknown.

Are you a votary of fashion? Seriously consider, if the time which the toilet has engrossed, for mere superfluous decoration, if devoted to the acquisition of useful knowledge would not have opened to the soul a banquet of intellectual enjoyment, as far surpassing the pleasure to be derived from dress, as mind is superior to matter—"To employ all the energies of an immortal mind to decorate a mortal body" how superlatively absurd! This absurdity appears in a stronger light, when we take into view the advances you might have made in the knowledge of God, in preparation for a happy eternity. If the time thus thoughtlessly squan-

dered, had been given to serious meditation and prayer.

Thoughtless as you may be now, as to the concerns of your immortal spirit eternity is approaching by rapid and inevitable steps.

The young, the blooming, the fashionable, have been consigned to the silent mansions of the dead.

You too must die! Though the hour of dissolution is unknown it is certain.

Death has disrobed many a votary of pleasure, of the gay paraphernalia of fashion, and you too must soon relinquish the trappings of vanity and your fashionable costume must be succeeded by a shroud.

As a reasonable being, you must acknowledge that those pleasures are most worthy of pursuit that will afford subject for pleasing retrospection in a dying hour.

Will it then contribute to your happiness, to reflect that you have figured in the galaxy of fashion, and have wasted in mere superfluous decoration, a sum that would have called down "the blessings of them who were ready to perish" on your heads? Alas! no:—you will then need more arm support and durable consolations than personal decorations have power to bestow.

The rich man was clothed in fine linen, yet "IN HELL HE LIFTED UP HIS EYES, being in torment," while the poor beggar at his gate who was clad in the garb of wretchedness, "was carried by angels, to Abraham's bosom."

Would you not revolt, in horror, from the thought of arraying the remains of a departed friend with the profusion of ornament that mark the costume of fashion? The heart least accustomed to reflection, would shrink from the employment of superfluous decoration on so solemn an occasion.

There are many minor considerations in which the propriety of a plain dress evidently appears.

Besides the saving of expense, which might be appropriated to nobler pur-

poses, the economy of time, for which we are accountable to God, a plain dress argues a simplicity and purity of mind, which will procure respect even from the wicked.

Instances are not unfrequent wherein one female who by her plainness of dress and decorum of manners having exhibited an index to a pious mind, has restrained and kept in awe, while in her presence, the most vicious and abandoned.

Do you acknowledge the propriety of these remarks, and yet plead that dress is a sacrifice we are compelled to make to the opinion of the world, without which we could not be received in polite circles?

For your souls sake, be persuaded to forsake those circles, where obedience to the precepts of the Holy Scriptures would subject you to reproach.

Are you more reticent of the etiquette of fashion than of the favor of God, and a seat in heaven?

The subject is not so trifling as many imagine. God has been pleased by the mouth of his inspired servants, to express his disapprobation of extravagant dress, and the holy APOSTLES have not thought it irrelevant to their design to forbid the use of gold or pearls or "costly array" in which may be included every article of dress and decoration, which is not necessary to comfort, convenience, and propriety.—It is a lamentable truth, that some, who profess to be the disciples of Him whose garment was without a seam, are yet seen in the costume of fashion. In what sense have such obeyed the injunction, "Be ye not conformed to the world?" How does it appear that such have "come out from among those whose livery they still wear?"

The soldier is not ashamed of the uniform that distinguishes him as a defender of his country; nor should the Christian of that external appearance, that manifests to the world that he is a champion in the cause of God.

Plainness and simplicity of apparel are the uniform of the Christian.

By this, he manifests to the world at

the first view, that he has voluntarily renounced the fascinating, though fleeting pleasure of time and sense, and is seeking sublimer enjoyments, and more permanent felicities, in the favor of of God, and the anticipation of immortal blessedness.

"Be not conformed to the world," is the injunction of an inspired writer—Christian, do you believe that all scripture is given by inspiration of God? Then, no longer lend your influence to the fashions of the world by wearing its livery.

If God have bestowed on you an abundant portion of the riches of this world, which "perish in the using," let your persons be adorned with neat simplicity, and your fund of charity be proportionably increased; so shall the widow and the orphan repeat, with gratitude, the story of your benevolence and the dignity of virtue impart a more attractive charm to your person, than all the superb decorations of fashion have power to bestow.

Above all things consider, that all superfluity is incompatible with the strictness that the Gospel enjoins, and a fashionable dress indicates a conformity to the world, utterly inconsistent with the profession of godliness.

Reader this address is to you. The writer is your friend; is one who has pursued the phantom pleasure, in the busy rout of fashion; but though grace has been brought to relinquish the vain pursuit, and seek for permanent felicity in the enjoyments that religion presents to her votaries.

Experience happy experience, dictates that "to advance in grace, is to advance in happiness;" and the work of grace progresses in the soul in proportion as the world is subdued.

My dear friend or friends these few lines are addressed to you; not to deprive you of any comfort or convenience relative to your happiness, but that you may be permitted to wear the robe that has been "WASHED AND MADE WHITE IN THE BLOOD OF THE LAMB."

L. F. STAMY.

Reasoning.

The Iocratio way of disputing is managed by questions and answers, in such a manner as if I would lead a person into the belief of heaven, or hell, or of a future state of reward or punishment, I might begin in some such manner of inquiring as the following, and propose the most obvious and easily answered questions:

Question.—Does not God govern the world?

Answer.—"Surely he that made it governs it."

Q.—Is not God both a good and a righteous governor?

A.—"Both these characters belong to him without a doubt."

Q.—What are the motives of a good and righteous governor?

A.—"That he punishes the wicked and rewards the good."

Q.—Are the good always rewarded in this life?

A.—"No; for many virtuous men are miserable here and greatly afflicted."

Q.—Are the wicked always punished in this life?

A.—"No; certainly not; for many of them live without sorrow, and some of the vilest of men are often raised to great riches and honor."

Q.—Wherein does God make it appear that he is good and righteous?

A.—"I own there is but little appearance of it on earth."

Q.—Will there not be a time then, when the tables will be turned and the state of things be changed, since God governs mankind righteously?

A.—"Doubtless there is a proper time wherein God will make that goodness and that righteousness to appear."

Q.—If this be not before death, how can it be done?

A.—"I can think of no other way but by supposing man to have some existence after this life."

Q.—Are you not convinced, then, that there must be a state of reward and punishment after death?

A.—"Yes, surely; I now see plainly that the goodness and righteousness of God, as a governor of the world, necessarily require it."

To be continued.

For the Companion.

On Avoidance.

In noticing the views presented thro' the *Companion*, on the subject of a avoidance, I am induced also to present a few thoughts bearing on the same, which, I hope, may not be entirely in appropriate.

A question has been raised as to the extent of the authority of the Church; there seems to lie the whole difficulty. While all hold that those guilty of the crimes referred to by the Apostle should be put away, i. e., excommunicated.—A part of the Brotherhood hold that merely putting away, excluding from ordinary church fellowship, is as far as the church has authority to act, while others contend, and, I think, correctly, too, that the Apostle's instruction goes further. If so, the Church has authority exceeding the mere putting away, and its duty is not performed until it proceeds to the extent of its authority. It must at least appear conclusive to all who understand the Savior's ministry, that no circumstance occurred, by or during the ministry of the Savior, that can be employed in testimony in support of the former views; hence it is superfluous to refer to any such as the "traitor's kiss," or "the woman in adultery." Those cases are not relevant to the question. Neither is there any claimed as evidence, direct in support of the latter. The Apostle's instruction in the above case rests mainly on itself, yet it is not incompatible with the spirit of christianity as exemplified by Christ, but as simply a practical application, and as a logical result of the effects of the doctrine of Christ.

Now, all must admit that Christ did not deal much with special sins, but leveled his shafts against the principle which is the parent of sins. The Apostle Paul in his epistles is more specific in naming the different acts which constitute violations of the principles which underlie the chief commands of the Gospel. Hence we may expect to meet with some things in the Apostle's ministry apparently differing from the Savior's; yet when properly considered,

as remarked, it is simply a practical application of the Savior's principles as taught by him, and of equal authority. For says the Savior, "ye shall be witnesses unto me," &c. And again, He says, (see John 14: 13) "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." That is, more extensive. And furthermore it is to be expected that the Apostle in organizing churches would meet with cases of a different character than those the Savior met with. They, the apostles, stepped into a different feature of the same general work, introduced by Christ. Hence, in the apostles' ministry we, as observed, meet with some things quite different from those in the Savior's ministry, yet not contradictory thereto. Consequently the apostles may well give instruction in any special case, beyond what the Savior exemplified. And if so, we should not say that we will reject it.

By the authority conferred upon the apostles by Christ, Peter could cause Ananias and Sapphira to be struck dead. Also Paul could cause a Bar Jesus to be struck with blindness, &c. I would ask, are those acts exemplified by Christ? Yet can we reject them?—Also, by the same authority the anointing of oil in the name of the Lord could be and was ordained. By the same authority avoidance was established for such aggravated sins as noticed by the Apostle Paul. And is the Apostle's testimony is to be received in those other cases, though not exemplified by Christ, why not in this of avoidance?

Brother D. P. Sayler quotes verses 12 and 13 of the 5th chapter of 1st Cor. as evidence that the church has no authority to judge in any case after expulsion. He holds that because the Apostle says, "them that are without God judgeth," that therefore the church should not and cannot by the Apostle's instructions in this case follow then, with judgment beyond putting away; for God, the Apostle says, judgeth them, hence the Church should not. I hold that the Apostle in saying, "them that

are without God judgeth" is speaking of a class that do commit the same and other crimes; who never were members of the church, or if members, sinned and remained impenitent. Neither is there any intimation given by the Apostle that those members who were guilty of fornication, &c., should be put away in order to God's judgment being executed, abstract or separate from church judgment.

But in order to affirm the judgment of the Church see Matthew 18: 18, "Whatever ye bind on earth shall be bound in heaven." &c.

The Apostle would have them put away "for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." In thus putting them away the Church is actuated by the mind and spirit of Christ, "for he came to save this that was lost." I admit that God will judge them that are without, and also those who have been members and sinned and remained impenitent. For says Paul, "God has appointed a day in the which he will judge the world." But if those who are expelled for fornication obtain the destruction of the flesh, so as to save the spirit in the day of the Lord Jesus, they are no more to be classed with the world, and are no more without.

The day of God's judgment has not yet come; or if so, then the doctrine of the Universalist is true. "God's judgment will be laid to the line, and righteousness to the plummet. The judgment of the Church is for the destruction of the flesh, that the spirit may be saved, &c. God indeed judgeth them that are without: for, as brother D. P. Sayler says: "without are dogs, sorcerers, whoremongers," &c. And these shall have the cup of God's indignation wrung out to them; "be banished from the presence of the Lord and from the glory of his power. But that day has not yet come. But that the spirit may be saved in that day, they, the Church, shall now judge, and put away from among them that wicked person.

According to brother D. P. S. God's judgment would be too late for the above

nanced purpose, that is that the spirit may be saved. The object of the Apostle undoubtedly was to remind the brethren at Corinth of their negligence. With this as his leading object he quotes verse 12. The Apostle did not think himself authorized to determine anything concerning those who were not professed Christians; but did it not belong to them to exercise a judicial authority over the members of their own church, and to censure the scandalous? As for those without, they must be left to the judgment of God, who would not permit them to escape punishment.—Therefore let the Corinthians put away from among them that wicked person. He ought not only to be put away, but his society should be shunned by every believer; and they all ought to refuse even to eat with him, until he had given signs of sincere repentance; for they were not only not to eat with him but also not to company with him. Thus the most effectual method would be taken to convince them of their guilt and danger. Yet this was not to be done in hatred or for his ruin, but in hopes that it would be the means of bringing him to repentance: and the mortification of his fleshly lusts, so that his soul or spirit may be saved in the day of the Lord Jesus.

Finally, is not the Church authorized or qualified to judge? Most certainly See 1 Cor. 6: 3. "We shall judge angels, how much more in things pertaining to this life." All believers possess the spirit of Christ, hence qualified and hence demanded to do God's work in some respects; for if God judgeth them that are without, surely you ought to judge them within.

From the foregoing observations it seems to me that it will be clearly discovered that the judgment of the Church is for to produce quite different results to those God's judgment is intended for. God's judgment will be unto condemnation; the judgment of the Church is to effect men's salvation. There is to bless and not to curse, and who will deny that the church has this right in laboring for men's salvation, to

proceed to censure, to expel, and to abstain from eating or keeping company with fornicators; for the prohibition is, not to keep company with such, in addition to not eating with them.

The arrangements on God's part are such that when the Church is moved by the spirit of Christ, to proceed to censure, or to expel, or to refuse eating or keeping company with such, the object the Church had in view in doing so, shall be realized; and that is: that the flesh may be mortified and the spirit saved in the day of the Lord Jesus. Hence it follows that the church confers the greatest good on such as should fall under its judgment, by bringing them to experience its undoubted power. As a general rule it is most effectual; but in this as in all things else there are exceptions to general rules. But who will say when we have a few warm days in winter, that there is no such thing as winter! Just so in the above case.—Who will say that because all are not reclaimed through church censure, that therefore it is not a rule ordained of God. Are there not exceptions to all God's general laws? From these considerations we conclude that when the Church is thus laboring for the well-being of its members, it is employing its most powerful method, when all else has failed; and that the spirit of christianity is most nobly exemplified. And I further hold that no one can otherwise consistently dispose of 1st Cor. 5. Either Paul or Christ will be rejected.—But receiving the meaning of the Apostle as here given, which is the meaning that would strike the most common mind, then all is order, harmony, unity. Christ and Paul are one.

S. S. MOHLER.

For the Companion.

On Avoidance.

I regret the necessity that calls forth this reply to some parts of brother Saylor's article on "Avoidance," page 89 and 90, number 12. He says: "From the character of some of the articles, a stranger could readily draw the conclusion that the brethren are governed in

their rule of faith and practice by the minutes of our yearly meetings." Does he mean that the decisions of our brethren in conference is not to be regarded? May not brethren, as well as strangers, readily draw the conclusion that he does not regard the decision of the yearly meetings and the practice of the old brethren as of much importance? To this I take exception, and hence claim to be heard in the *Companion*.

If the decisions of our yearly meetings are disregarded by any district or church, then any member of that district, by the same example, may refuse to obey the decisions of the church or district, and with equal propriety claim that his own judgment is superior to that of his brethren. Does his baptism differ from the rest of his brethren? If not, why parade it as authority for rejecting what St. Paul means? (if he means what the brethren who advocate avoidance says he does.) What part of the express word, or where is the express word of the Lord to which it is so contrary? He has failed to inform us. He says the woman was not put in avoidance; query, who told him so? But, according to his definition, if she was a sister he ought to till the church could come together and put her out. He says: "This I will certainly do. I will certainly not eat with such transgressors when I know it to be true, until the church is assembled and the transgressor is put away." Well, then, he believes in and practices (or says he certainly will) avoidance. Now, what becomes of his argument, or assertion, that "the best regulated, the most influential and prosperous churches he ever visited have existed and do still exist without it?" *Best regulated, the most influential and prosperous WITH-OUT avoidance; and yet you are certain that you will practice it. The only difference between your judgment and that of the yearly meeting and the old brethren's practices is not whether avoidance is taught in the scriptures and right, but in point of time. They say till he reforms; you say "till the church can come together and put him*

out to the devil." But "don't follow him with your judgment." St. Paul says: "If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one do not to eat." Now I ask, in the name of reason and correct judgment, is it the name "brother" that is so offensive that inspiration puts in avoidance, or the conduct of one who is called a brother and of course had been taught and knew better? The only difference between the argument of brother Saylor and the other brethren is in this: whether it shall continue till he reforms or only till you refuse to call him a brother. In his reasoning on this subject with a brother he condemns his own course. He says: "I said you hold your fellow man beneath your dog, for you will eat bread in the presence of your dog and give him part of it; how, then, can you ever receive such an one into fellowship again?" I now ask him, is it better to degrade one in the church below a dog than it is after you have put him out among the dogs, for you say you "certainly will not eat with such while called a brother"? Now that brother Saylor believes in and practices avoidance, he cannot deny. The only difference between him and the brethren is, he practices it before they are unfellowshipped by the church, and the brethren afterwards.

D. B. STURGIS.

Goshen, Ind.

For The Companion.

The Uncertainty of Life.

Life—how uncertain it is. It resembles, in a manner, the lighted candle. The small, uncertain flame increases to the steady blaze, throwing its light all around it; then diminishing again to the low, dull flame. So is life. The weak, uncertain infant, if exposed in the least, soon withers and dies, but if well nurtured and taken care of will in time become the strong, healthy man; the man passes the middle of life, and slowly and surely declines till he topples into the grave. Life was given us to

improve our condition and fit ourselves for eternity. We, then, if permitted like the candle, should increase in strength—spiritual strength—till we shine like it and like it spread the light of our understanding all around us. We then should increase in good deeds, first seeing that we ourselves have our lamps filled and plenty of oil in store, and then, lighting our lamp, we could throw the light of christianity all around, and not, like the self-righteous man, lighting our candle, put it under a bushel, that it may not be seen; but, like the truly righteous man's, so shining that, like a city set on a hill, it will be seen, and, seeing it, all men may rejoice in the glory of the Lord.

What light shines brighter than a true christian's? He sheds his light to all around. All see the works of a christian, and all feel a warmth, a kind of encouragement to press on in the path of righteousness and to go out into the world and battle for the Lord still more that he may gain the glorious end. The christian, like the candle, does good to all that come in contact with him; he not only does good to those who come to him, but he goes out into the world to seek and to do good.

But the christian needs his grace replenished often, for, like the lamp, it not trimmed and filled with oil, his light will become dim, and in a short time will cease to be seen. The christian needs prayer; he must pray often for grace from on high, so that he may withstand the trials and temptations of this world; also, that he may not become ashamed of the cause in which he has enlisted.

The true christian is not ashamed of the cause of Christ. He, like the candle, if well lighted, will shine under all circumstances.

The direct command of God to the christian is "Serve God and do his works;" so that as soon as a man becomes a christian he volunteers in the service of God to spread his grace through all the earth abroad.

If life is so uncertain how necessary it is to prepare for its close. We do

not know when death may overtake us; it may come like a thief in the night, when we are least expecting it; or to some it may be long threatening. But it will come some time; and oh! what must happen beyond death. Oh, reader, what are your circumstances? Are you prepared to die? How is your account with your God? your account for eternity? Eternity, endless time! Oh! sinner, remember that God's wrath is not for a time, but forever, eternally. And oh! christian, what a happy thought. The enjoyment of God's presence will be forever. What a happy lot is in store for the christian that is faithful to the end.

Then, oh mortal, "I revere to meet thy God." "Choose this day whom ye shall serve."

T. M. SEINMAN.

Tyrone, Pa.

A Look into the Mirror.

An being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. ACTS 4: 23.

"And being let go, they went to their own company."

Here we have a simple statement which most beautifully sets forth the tendencies and instincts of men. The brute creation itself has this instinct well developed. Man in all stages of refinement naturally, seeks company congenial to his feelings and habits and if perchance he falls in with the opposite company you can easily detect his unhappy situation, for he, like the "unclean spirit," seeks for rest but finds it not. In the text we have the "divine nature" nicely depicted. We invariably find when a man is released from any special employment, that is, set free, or "let go" that he, true to himself, most likely seeks companions agreeable to his taste and habits. In a word, when the parade is over, the soldiers betake themselves to various pursuits and associates. When the counting house is closed, some go to the reading room, some to religious assemblies, and some, alas not a few, to the

tavern, the theatre, the low saloon, or the gambling table. Thus "being let go," the young, alas the older too, are almost sure to find out their own company. It is not so much in an editors diary that you learn the turn of the inner man as when the person is fully at leisure; for then you may readily see the bent of his mind and character—The former has much to do, the latter is left to follow his inclination. Hence when he gets free from present claims you are able to judge of his heart, by selected pursuits, and companions.

"By their fruits ye shall know them." Matth. 7: 16, and 12: 33.

Two men may stand all day behind the same counter to sell goods or be at any honorable and honest employment, but observe them when "let go," each one goes to his own company; one retires for public worship, upright associates, or religious books,—the other makes his way to the taphouse, vicious companions, or degrading publication.

Thus, kind reader, it is "being let go" we soon find out our own company. Reflective reader, let me ask how do you act when "let go?" What company do you seek? Do you exercise yourself in holy worship, praise, and prayer as in Acts of the Apostles? Or do you as we too frequently see the case even at church, as soon as "let go" from religious exercise, seek as your companions, the giddy and thoughtless, the profane and immoral, the scoffer and sceptic, the infidel or atheist. Oh! in time, when the door of mercy stands open, when you may retrace your steps and "redeem the time" search O, search and see for yourself.

LEWIS KIMMEL.

Selected For The Companion.
Gethsemane.

Passing again out of the Jaffa Gate we rambled down the valley of Gidon, around the base of Zion, to the Pool of Siloam.

At this point my companions left me and I continued my walk alone up the valley of Jehoshaphat, not displeased with the solitary wandering among the

tombs, and of standing alone on the sacred soil of Gethsemane.

Again and again had I passed by the inclosure, but could not bring myself to enter it: now, however, I was alone and soon to depart from the Holy City and my feelings had been softened by a walk among the tombs. At the foot of Mount Olivet, just opposite St. Stephens Gate, a rude stone wall encloses about a quarter of an acre of ground, in which stand eight ancient olive trees, some of them very large. There is little doubt that this enclosure was the spot of our Saviors sufferings on that tearful night where he was betrayed.—Musing on the affecting narrative of the evangelist, I approached climbed over the tottering wall, and sat down at the foot of a gnarled and snattered olive that seemed, to my excited imagination as if it might have stood there and heard the Saviors cry "Father if it be possible, let this cup pass from me."—The stillness of the place was oppressive the temple wall almost overhangs the spot, but no hum of life comes upon the breeze over its gloomy battlements. My heart sunk deeper in sadness as I heard the creak of a raven that flew over the apparently deserted city. All that remains of Gethsemane harmonizes with the sad associations of the place—No one can walk under its venerable olives, and think of the meek sufferer who once poured out great drops of sweat and blood, and yet, in his agony, cried "Father, not my will but thine be done," without a deeper love for the Redeemer, and a stronger "fellowship of his sufferings." Mine eyes were constrained to attest the power of the place over the heart, and, as I arose to depart, I involuntarily exclaimed, I must go hence, and never again shall I see thee, O Gethsemane! But I shall see the Lord of Life and of Glory coming the second time without sin unto salvation: and be it my sole endeavor so to live as to hail him on the morning of the resurrection, with the exclamation "Come Lord Jesus, come quickly!"—*From Dr. Durbin's observation in the East.*

Proverbs.

One lie draws ten more after it.
Of money, wit, and virtue, believe one fourth of what you hear men say.
One day of a wise man is worth the whole life of a fool.
One ill example spoils many good laws.
One eye of the master sees more than four eyes of his servant.
One pair of ears will drain dry an hundred tongues.
Obstinacy is the worst, the most incurable of all sins.
One mild word quenches more heat than a bucket of water.
One fool in one house is enough in all conscience.
Of two rewards, he hath the better who first finds the other out.
One sword keeps another in the scabbard.
One enemy is too much for a man in a great post, and a hundred friends are too few.
Oil and truth will get uppermost at the last.
Open your door to a fine day, but make yourself ready for a foul one.
One is not so soon healed as hurt.
Of two evils choose the least.
Of idlers comes no goodness.
The swallow makes not a spring, nor not one woodcock a winter.
One man may better steal a horse than another look over the hedge.
One beats the bush, and another catcheth the bird.

LOCAL MATTERS.

Tyrone City, Pa., April 18, 1865.

We were pleased to learn from Bro. G. W. Brumbaugh, that the brethren and friends in the Clover Creek branch, Blair Co. Pa. are generally well, and that brother Christian Brumbaugh was recovering from a severe spell of Inflammatory Rheumatism. We were also glad to hear that the brethren there are "all" satisfied with our weak effort.—That being our natural home—where we were raised,—where our natural parents and friends reside—where our first christian associates may still be

found—where every one knows all our faults, motives, desires,—our whole history—a word of approbation seems to act as a powerful stimulant.

Brother George (excuse the familiar phrase) further says:—"I must confess that the work is going on better than was expected, and I do think if the paper will be continued in the way in which it has so far been conducted, that a great deal of good may result from it. I would say—do not be discouraged;—your enterprise has found acceptance with a great many brethren and sisters."

Brother John Beaver, from the Union County branch sends us seven new subscribers, and \$10.50, and remarks—"I think this will be fully our share towards enabling you to go to the Annual Meeting, to give us a general satisfaction of the meeting."

Fully your share, thank you. If others will do a little more the desired satisfaction may be relied upon, God willing. I have thought that perhaps, if the Brethren had a medium through which they could learn pretty much all that occurs at our Annual Meetings, that many of them would not go to so much labor and expense of attending them. I have thought so. I shall endeavor to demonstrate the idea.

Correspondence.

There will be a lovefeast in the Ten mile district, Wash. Co. Pa., on the 20th and 21st of May next. The brethren East who attend the Annual Meeting are cordially invited to be with us at that time. Public conveyance from Pittsburg to Brownsville on Steamboat, from Brownsville to Hillsboro on Hack; where they will be met by the brethren with conveyance, if we be informed of any coming to the meeting.

JOHN WISE.

Brother Holsinger:—I hereby inform you, and the readers of your excellent paper, the *Companion*, that I recently visited the brethren of the Station congregation, in Green Co. Pa. I spent seven days laboring among them

with happy success. There were 12 additions, 11 by Baptism, and 2 restored. The Brethren at the Station are doing well. There have been 22 accessions since New Year's day, or the first of January 1865. The brethren and sisters seem all alive to duty. They read much, and try to obey what they read. They will be happy to be visited by any traveling brethren who may please to call with them.

The Station congregation of brethren is located in the western part of Green Co. Pa. near the Baltimore and Ohio R. R. Brethren traveling on said road who may wish to visit them will address Eld. Adam Wise, Cameron, Marshall Co. Va.

They will stop at Cameron Station and find brother Adam Wise. (my natural brother,) three miles East or a little South of East, from Cameron. May the Lord carry on the good work among them and throughout the brotherhood. Amen.

JOHN WISE.

Hillsboro, Pa.

By order of the church I will inform you that we have appointed a Love feast, on the 31st day of May, in the Upper Miami branch Miami Co Ohio Elders Henry Rubsam and Adam Steinbarger invite the laboring brethren and members generally to be with us.

H. H. ARNOLD.

WORLDLY MATTERS.

EDITOR'S DIARY.

Saturday 15th.—ABRAHAM LINCOLN died. How the news did shock me! And now, while the slow tolling of the bells is sounding in my ears, how serious, how painfully solemn my thoughts. And is it true? Is he who at the setting of the sun was the greatest man in the country—if not in the world,—in the full vigor of health, of mind and body—is now a lifeless corpse! Alas it is true! Lightning has spoken in and the clouds are gathering as witnesses. It is no dream; it is a painful reality.

The above was written in the morning, when the dispatches were received that the President had been assassinated, and at 10 o'clock, that he was dead. The day has now passed away, and it is the first in three months that I did no work.

But last night our town was beautifully illuminated. Flags were proudly and triumphantly floating in the air, and every heart seemed joyous. To-day the flags are draped in mourning, and the nation weeps.

LIST OF MONIES received for subscription to the *Companion*, since our last.

Isaac Barlow, Millers-town, Pa.	\$1 50
Jos R. Royer, Stoneburg, "	1 50
Chas. Royer, Millersburg, "	1 50
Wm K. Moore, " "	1 50
Lewis Badger, White Spring, Pa.	1 50
Andrew Miller, " "	1 50
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The postage per single copy of the "*Pious Companion*" is 8 cents; two copies 12 cts. Will not our friends favor us by ordering 2 books instead of one, which would save us postage. Two books will be sent for \$1.00 30 or more copies by express, 38 cts per copy. Give plain directions. Address, Samuel Kinsey, Box 44, Dayton, Ohio.

A few of "Winchester's Lectures on the Prophecies" can be had by addressing the above. Price, \$2.25 post paid.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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VOLUME I.

TYRONE CITY, PA., TUESDAY APRIL 25, 1865.

Number 17.

For the Companion.

"The Living Present."

In o the misty Future.

Wanders a long and thought;
But ere returns bringing alone,
The lesson often taught.

Back to the distant past,
The restless spirit turns;
But only there find vain regrets,
The self-same lesson learns.

Man, great as thy life may be,
Thy nature half divine;
In all time's endless rounds can be
The present only mine.

What'er the duties then,
Which life requires of thee;
And in thy varied powers what'er
Thy purposes may be,

Know that the only time,
Thou canst fulfil them all;
Is in the moments as they pass,
Which nothing can recall.

With earnest purpose, then,
And with uplifted brow;
O! mayst thou ever use,
"The everlasting Now."

J. S. GITT.

For the Companion.

Sincerity and Consistency.

It is only with a godly fear, a broken spirit, and a contrite heart, that mortal sinners as we are, can judiciously accuse our fellows of wrong. It is with the spirit of Christ only that fallen humanity can proclaim the sacred oracles of God, and be acquitted before his throne. If we say and do the will of our heavenly father then we are truly his children. But what is the will of God? Is this a question of trivial importance? Will God save us if we say even sincerely from the bottom of our hearts of our malicious neighbor, "This is right that I should do to him as he has done to me." Will he save us if we acknowledge sincerely in our hearts and confess with our lips the law, "Thou shalt love thy neighbor as thyself," and yet combine all the efforts, means, and cunningness that we can command and hurl them against our neighbor, in order to increase our earthly possessions, to promote our own happiness in this

life, or to satisfy our own present desires? It is absolutely certain that this is done without taking into consideration the welfare or misfortunes of our neighbors, or by merely saying as is commonly done; "that is his own lookout, let him see and do for himself. We must do the same." Are we the children of God when we have two different weights or measures and use them both in order to deceive them with whom we transact business? We may say sincerely that we do as well as we can. And quote the scripture, "But if any provide not for his own especially for those of his own house he hath denied the faith and is worse than an infidel." But when we are in the act of obeying this commandment we are beautifully restricted to this—"Thus far shalt thou go and no farther." In obeying the commandments of the Lord Jesus sincerely and consistently we take an infallible step toward fulfilling the law which is toward the kingdom of heaven.

"Thou shalt love thy neighbor as thyself." Is it impossible to put a wrong construction upon this very important passage of the holy scriptures? We are or ought to be fully persuaded that this is the whole law compressed as it were into a point; that upon it hang all the law and the prophets; that they are strikingly connected with it; and that they proceed forth from it and to it.—An idea seems to be prevalent in the world and even among those who profess that they are not of the world, that none but those of whom we receive unmerited favors, are to be considered our neighbors when it comes to loving them as ourselves. This erroneous conclusion is sometimes drawn from Luke 10th chapter. Our Savior inevitably here teaches us to take all for our neighbors who need our mercy. It is highly probable that there was in the mind of the lawyer a similar erroneous foregone

conclusion; and it might have been established by "Then said Jesus unto him. Go and do thou likewise"—Which settles beyond a doubt the fact that the true Christian makes it his business to alleviate sufferings of all mankind as much as he can. We are too ready to say that we do the will of God. We are too negligent when it comes to establishing the truth of our assertions by acting. We *know* better than we *do*. We promise fair. We boast great things, and stand gazing at the greatness of God, at His wonderful works, and are astonished at the beauty of His truth revealed to man. But Alas! how little we do. How very seldom we reach the grand crowning point. We may say and believe sincerely that God is all wise and all powerful; that he sees into the deep recesses of every heart; that nothing can escape his righteous judgment, that his goodness and severity are infinite and just; and that He is all in all. But do we act in accordance with these convictions? This is the great question. Do we rather give than receive? When we see thieves do we consent with them by and by? Do we ever say to another, thou doest wrong, and do the same thing ourselves?

These with all other things God has set in order before our eyes, by his son Jesus Christ. And he says to us, "now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver." Oh! how important that we look into the perfect law of liberty, and how vastly more important that we obey it.

J. B. GARVER.

For the Companion.

Make Home Happy.

Mr. Editor:—It is impossible for youth, or manhood, or riper years, to live and enjoy a goodly measure of health and happiness without amuse-

ment, without something that shall entirely relax the mind and body. To walk or ride alone is better than to sit still, but is far from being sufficient to create or keep up a healthy tone of intellect or feeling. It is not exercise alone that is needed. A woman who sees well to her household has sufficient exercise in the ordinary acceptance of the term; but the harder she works the more necessary it is that she should have amusement. The men who toil incessantly, or mechanics, do not need anything to give play to their muscles, or set the blood in motion, but the more active their labors, the more do they need the relaxation which some exhilarating amusement would afford.

The great desideratum in training children is to make home pleasant.—this should be the parents' first study; and this cannot be done unless parents retain their juvenile taste and feelings. *It is their duty to never grow old.* If they become morose and morbid, and frown upon hilarity and mirth, they banish children from their presence, inspire them with a slavish awe, and drive back all their youthful impulses to corrode, and very likely to corrupt their hearts. Oh! how many families do I know where parents, fond parents, too, are scarcely less a terror to their children than a "roaring lion." To go forth from home is the only talisman which unlocks to them a single hour's enjoyment. To return home is to return to a gloomy prison, where they endure a worse than perfectly solitary confinement.

Many a mother do I know who confines herself so exclusively to wearying toil that she has no time or inclination for recreation in any form; and indeed there are many who think it a sin to pass an hour in anything but productive labor; who think time is wasted that is not spent in gaining money in some form; and there is no exception to the rule that parents who thus value time, reap the bitter fruits of their theory in seeing grow rank in the hearts of their children, distrust and fierce, dark passions, that destroy all their bet-

ter natures, that makes them gloomy or else reckless, and not only make them wretched all the time they remain under the parental roof, but so fill their minds with sad associations, that the bitter is infused into every cup they drink through life. Diversions is not less necessary for the old than for the young. Indeed, I am not sure that they do not need it more. The heart should never be permitted to grow old. It should be always young in its sympathies. Parents should not only countenance by their presence the innocent pleasures of the young; but participate in them.

J. S. GITT.

Adams Co. Pa.

For the Companion.

On Avoidance.

In the first place we ask, what is the design of the Apostle's injunction when he says: "With such an one no not to eat"? 1 Cor. 5: 11. I understand the Apostle to have reference to a common meal, and not to the Communion. The object undoubtedly was to mark the transgressor, by which the world may know that the Church of Christ, built upon God's word, must and does disapprove such immoral conduct. And this can only be done, first by gathering the members together, (1 Cor. 5: 4); then to deliver such an one to Satan. (5th verse), by putting him away from among us, (13th verse). The whole church is bound to avoid him, and not only a few members, who may have had knowledge of his transgression previous to the church having taken action in the case.

Says one: Paul says: "If any man that is called a brother, be a fornicator" &c., "with such an one no not to eat." And can a man be called a brother after he is expelled? Is he not then without? To which I answer, he never loses the name "brother." For illustration: a father institutes a law into his family with a promise that if they obeyed that law, they should share part of his estate. But one son, or brother, violates that law, and thereby disinherits himself, until he repents, though he is still

a brother in the family. Now the father in order to keep reproach from his family, tells the rest not to keep company with him, or associate with him as before; do not even to eat with him, in order that the world may see that your brother has violated my law, and that he may be ashamed, and repent and sorrow over his sin with a godly sorrow. Upon such a repentance the church is bound to receive him again, and forgive him, and confirm their love toward him lest he should be swallowed up in over much sorrow. 2 Cor. 2: 7. He needs not to be baptized or born again of water and of the spirit, as would be the case with those without, referred to by the Apostle, in 10th and 12th verses. He has been born, and thereby received the appellation of 'brother,' which I understand he never lost, and never can lose, though disobedient.

ENOCH EBY.

Lena, Ill.

For the Companion.

On Avoidance.

After much and serious contemplation upon this subject, and after carefully and interestingly perusing several articles written upon it, I have thought that this is one of those dark and intricate matters upon which to pass hasty judgment is too hard for us to do.—That avoidance should be in force in the church, is clear to almost every mind, but as to whether it should be inflicted before or after the transgressor has been expelled, is not so plain, tho' the brethren who have written upon the subject seem to see the point clearly, in their own estimation, and all apply to the great Detector, the word of God, for their testimony; yet they are divided in their conclusions.

That there is an error in judgment is evident, seeing that the word of God is not divided 1 Cor. 1: 13. But the question arises, how are we to proceed in this and similar dark and difficult matters? Thank God we are not left to ourselves to grope in darkness, and to find our way in despair. If we lack wisdom we are commanded to ask of

God that giveth to all men liberally, and upbraideth not, and it shall be given him.

We discover, Deut. 17 : 8, that, "If there arise a matter too hard for thee in judgment," &c., "being a matter of controversy within thy gates, then shalt thou arise and get thee up into the place where the Lord thy God shall choose; (8th verse) And thou shalt come unto the priests the Levites, and unto the judges that shall be in those days, and inquire; and they shall show the sentence of judgment." Now, dear brethren, it is my opinion that the subject before us is one of those matters that is too hard for us in judgment. It is within our gates and has become a matter of controversy. Let us arise and get up into the place which the Lord our God has chosen, and seek for counsel: "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God" Heb. 4 : 14. "Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need", (15th verse) so that this subject may be disposed of in such a way and manner as to meet the approbation of Heaven, and unite the Brotherhood in the "one faith" once delivered to the saints; that we may all speak the same thing, and come to the knowledge of the truth and abide thereby, is the prayer of your unworthy brother.

WM. HOW.

Lewistown, Pa.

For the Companion.

On Avoidance.

Having read several articles on avoidance I became somewhat inquiring on the subject. I do not wish to create impossibilities; but I desire a few answers.

The woman must be subject to the man—they are both members—the man becomes a drunkard—he must have a hearing before the church—he is put in avoidance, and must be avoided in worldly matters even by his wife. She is not allowed to company with him.—Now, dear Brethren would not this be

tolerating divorcement? If not, answer me, with instructions how to proceed. Our object should be to reconcile scripture, and not to criticise it.

Do we not all practice avoidance when attending to the sacred ordinances and business in the Church of Christ? We do not keep company with excommunicated members upon such occasions, and consequently they are avoided.—Christ says, Matthew 18, "If he neglect to hear the Church let him be unto thee as a heathen man and a publican." We understand Christ to hold him on a level with outsiders. The outsiders are in the power of satan, the very place Paul tells the Corinthians to deliver the fornicator. He also tells us what for, namely: "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:5 In my estimation the unpardonable sin has not been committed or Paul would not speak of saving the spirit. So there is still a possibility of salvation. Some brethren think there is a difference between Paul's command to the Corinthians and the rule which Christ gave.—Perhaps the difference is in the crime and not in the command. Only different words used in giving the command, because they had been negligent.

Dear brethren, where is Paul's authority for giving a command which he did not receive from Christ? If received from Christ, is it not contained, in substance, in Matthew 18? My desire is to learn, and my object is a union in the Church. I am weak and young, please bear with me.

J. HOLSOPPLE.

Scaplevet, Pa.

For the Companion.

Going Home.

Dear Brethren and sisters:—While trying to press our weary way onward through the land of the enemy, what sweet consolation do we find in these words: "Going Home." Oh, how many times that one word "Home" has cheered me onward when trying to brave the cold storms and tempests of life. And many times does my heart rejoice that we are leaving our "Fath-

er's house" of "many mansions," where we shall meet all the dear saints we have loved so well on this earth.—Though some are separated by distance and others have been snatched from us by the cruel hand of death, yet, thank the Lord they will come again from the land of the enemy. Oh blessed thought this truly cheers me on. We shall see them all, not one will be forgotten then. These things begin to assume a reality they never before possessed to me at least. A few more trials and we shall be in sight of "home, sweet home."

Jesus loves me that's enough
To cheer me when the way is rough,
To soothe, support and comfort me
When earthly hopes and comforts flee.
Loved ones may fail in hours of need
But Jesus is a friend indeed.

Wm. B. SELL.

For the Companion.

Conscientiousness—what is it.

We hear the word conscientiousness used frequently in these troublesome times, but to make the best of it the term certainly is but poorly understood, or else very much neglected, when it should be applied by all means. Now to the best of my knowledge it is not found in the Bible, but it has become so common that an explanation would be entirely unnecessary. What a pity it is then that the true conscientious principle cannot find its way into every case where it most assuredly belongs. For instance, to modify the love of money, which Paul says is the root of all evil: worldly honor; a high look; a proud heart and so on. Consistency is one of the "chief ornaments of the house of God."

Inasmuch as the design of the *Companion* is to advocate truth, expose error, and encourage the true Christian on his way to Zion." It seems to be quite necessary to have more of a variety of subjects discussed through its columns. The subject of Avoidance I think has been amply discussed, and should readily yield, for a time at least, to other matters of a more general benefit. "Enough is sufficient."

J. W. BRUMBAUGH.

Rossville, Ind.

*For the Companion.***Whose duty is it to Preach the Gospel?**

In the *Companion*, No. 13, we find the above question; which becomes a question of great importance to the christian world, when we take into account the important truth, that it "pleased God by the foolishness of preaching to save them that believe." In the first great commission delivered by the risen Redeemer to the eleven disciples, who were to be the faithful commissioners of the doctrine of that kingdom which will eventually bring into subjection all other kingdoms; he says "teaching them," (the converts to the christian faith,) "to observe all things whatsoever I have commanded you." As the master had just commanded them to "preach the Gospel," and also to teach others to "observe all things whatsoever he had commanded them." We would conclude that none were exempt from aiding in the proclamation of that doctrine, by which they themselves were redeemed from the pollutions of earth. Those whom God had blessed with "talents" by which they were enabled to preach publicly to the people, were not confined to the exercise of but a portion of that gift; while those who were less gifted did not withhold their humble offering in enabling others to go forth in the noble work of redeeming the world. What a change would now be brought about, if christians were as anxiously engaged in spreading the peaceful doctrine of man's salvation: how willingly would sinners leave the perishing pursuits of life; how willingly would they come to the light and join the armies of God's militant hosts.

We will notice a few passages of scripture which will give us an idea of the faith of the ancient christians. In Acts 8, we have some account of a persecution by which the believers "were all scattered about except the apostles," "and they (not so) that were scattered went every where preaching the word," and even the appointments of certain ones to the oversight of the tem-

poral welfare of the church did not debar them from exercising in that gift with which God had blessed them — Stephen "filled with the Holy Ghost" went forth publicly preaching the gospel of peace.

We have also in Acts 18. an account of "a certain Jew who being mighty in the scriptures," was "instructed in the way of the Lord, and being fervent in the spirit, spake and taught diligently the things of the Lord." And when others knew that he "spoke boldly in the temple," they expounded unto him the ways of God more perfectly! And when he passed "into Achaia" the brethren there received him; and he mightily convinced the Jews and that publicly, showing by the scriptures that Jesus was Christ." Thus we might find many instances in which the early christian converts manifested a willingness to labor in the great work of spreading the gospel. They were acknowledged faithful by the church and there labors blessed of God.

ADAM EMERT.

*Mount Carroll, Ill.**For the Companion.***Reasoning.***(Continued from page 123)*

The advantages of this method are very considerable. It represents the form of a dialogue, or common conversation which is a much more easy and much more pleasant way of introducing; and more fit to excite the attention and sharpen the penetration of the hearers, than solitary reading or silent attention to a lecture.

Man being a social creature delights more in conversation and learns more in this way if it could always be wisely and happily practised.

This method has something in it very obliging and carries a very humble and condescending air, when he that instructs seems to be the inquirer and seeker of information from him who learns. It leads the learner into the knowledge of truth, as it were by his own invention which is a very pleasing thing to human nature. It draws one to discover his own mistakes.

Writing controversies by questions only, or confirming, or reputing any position, or persuading to, or dehorting from, any practice by mere proposal of queries, the answer is supposed to be so plain that it is not expressed, because the query itself carries a convincing argument in it, and seems to determine what the answer should or must be.

When two persons agree to argue let them agree in the word or words they argue about, as far as they can, which should be their foundation, for if they have no platform to stand on there will be conjunction. Great care should be taken to avoid prejudice, partiality, or love of victory, when you search after truth; otherwise there will be more harm than good done. "Let all things be done decently and in order;" in love, meekness gentleness.

Never be too positive in points of dispute, for it is so hard to recant with some persons when they have been so positive. Look on both sides; examine them well, without partiality; and when you find the truth beyond a doubt, then be positive.

It is good for those who would improve their talents, not to meddle with disputed points that they do not understand well for it is so hard to retract that opinion when he has once settled down upon it. What labor and toiling in order to maintain his opinion. We should not suppose the like of our strong brethren, but we have some weak ones — we have some that speak against the yearly meeting. Although the yearly council may err in deciding between individuals not having a perfect statement of the nature of the case, but that the whole body can err, and be forever in the dark, respecting things concerning our salvation, I beg not to deny; for Christ is with his church unto the end of the world; therefore they can not all err. But that part which does not err is the church.

Always remember that God is on high and yet the higher a man lifts himself up the further he is from God. — God gives grace to the humble, but he resists the proud. The high mountains are dry and barren, while the val-

lies are wet with dew and fruitful. The best way to gain knowledge is to think we know but little. Then we can see cause to seek for knowledge, but he that thinks he knows all will not improve; he is sure to judge of things at first sight, before he hears the two sides. To judge right between brother and brother, ought to be examined on both sides. To judge of things before hand has caused great mistakes, and flies—Receive no charges against a neighbor until the charge has been proven.

DANIEL LONGENECKER.

For the Companion.

"Come Unto Me."

The above is a word of invitation, a word of encouragement. It will touch our hearts if we rightly consider to whom and to whom it is addressed. It is spoken by the righteous Judge to guilty and condemned sinners. The word is not go,—go away to the sorrow and punishment which your sins so richly deserve,—but come to me, come for pardon and favor. "Come unto me all ye that labor and are heavy laden, and I will give you rest." He that cometh to me I will in no wise cast out. O, my dear sisters and brothers, will we not give heed to the sweet words of invitation: "come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world"—Why is it that we are so slow to accept the invitation? Do we not admire the name of the Christian. Or are we ashamed to put on the sheep's clothing, and would prefer to join in the pleasures of this life? The good book tells us we must come out from among the world and become a separate people.

CATHARINE HUNSAKER.

The dove made use of her wings to flee to the ark; so does the humble soul of his duties flee to Christ. Though the dove does use her wings, yet she did not trust in them, but in the ark; so, though a humble soul does use duties, yet he does not trust in his duties but in his God.

In the midst of life we are in death.

MISCELLANEOUS.

Soldier's Letter.

The following letter was sent us for publication by a brother. It was written by Mr. Isaac Hoover, with whom we had some acquaintance in our boyhood, and whose obituary notice will be found at the proper place. Mr. Hoover was a son of brother John and sister Elizabeth Hoover, of Morrison's Cove. His father was a minister of good repute, and his mother was one of the most worthy sisters in that congregation so that he had good religious example, and instruction; and therefore he accuses himself is the sin of negligence, procrastination. It took him 43 years to gather courage enough to enlist with God. We hope that some of those who are in similar circumstances, will be enabled to form the good resolution, after reading his letter. Remember he is in earnest. There is no affectation.—It all comes from the heart. God grant that it may go to the heart of every reader.

JEFFERSON HOSPITAL IND }
- Jan. 31, 1865 }

My dear Wife:—It has been some three or four months since I last wrote you. Since that time I have been transferred from Nashville, Tenn. to this hospital. We arrived in Louisville Ky. the last day of December, and were ordered here. I know I have not done right, not to let you know where I was, but when the regime it was moving I had not time and when we stopped I was always too sick, yet still I might have secured the service of one of the lady nurses, and in that way have let you know where and how I was. The trouble has been principally Diarrhœa, and I am very much reduced in flesh and in strength. I hope I am getting better and that with care I may yet live to see you and the dear children. I feel very often how wicked I have been, in neglecting my duty toward my God and my own soul, involving as it has done neglect to my own dear family. I have suffered much sickness since I saw you, but it has had the effect of opening my

mind to the thought, that though I have proved my loyalty to my country, by leaving all I hold dear on earth, to resist this wicked rebellion, yet I have never shown to God the allegiance I ought to have felt. I have lived too much as if this was our only home, and that what we had was ours, because we made it; but now I see that had not God spared our lives, and blessed us with health, and blessed our labors, we of ourselves could have done nothing. Should I be spared to reach my home again and see you and the dear little children, I hope to show to the world around what a dear Savior I have found. I know you have prayed for my conversion and salvation often. Oh, that I may be spared to help bring up our dear children in the ways of holiness. There is no prospect so sweet to the parental heart, as to know that in heaven there will be no parting. There may we all meet never more to part, in the long ages of eternity. I hope you have the children at school this winter; I want them to be fitted for usefulness in life. I want to know how you all get along. I want to hear from you so soon as you get this, so I can hear you are all well. I think often of you all in my sick bed, and feel anxious to hear from you.—Write and direct to this hospital ward 23. I expect to be here some time—remember me to all the friends. Kiss the dear children for me, and believe me truly your affectionate husband.

ISAAC HOOVER.

Well Answered.

"I will not believe anything but what I understand," said a self-confident young man in a hotel one day.

"Nor will I," said another.

"Neither will I," chimed in a third.

"Gentlemen," said one well known to me, who was on a journey, who sat close by, "do I understand you correctly that you will not believe anything that you do not understand?"

"I will not," said one; and so said each of the trio.

"Well," said the stranger, "in my ride this morning I saw some geese in a

field eating grass. Do you believe that?"

"Certainly," answered the three unbelievers.

"I also saw pigs eating grass. Do you believe that?"

"Of course."

"And I also saw sheep and cows eat grass." Do you believe that?

"Of course," it was again replied.

Well, but the grass which they had formerly eaten had, by digestion, turned into feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the sheep, and on the cows it had turned into hair. Do you believe that, gentlemen?

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

They were confounded and silent, and evidently ashamed, as they well might be.

Scriptural Puzzles.

How did our Savior hide himself, and yet pass out through the midst of the people? (John 8: 59.)—*E. Umbaugh.*

What king of Israel was anointed with oil from a box?—*D. H. Garber.*

There was war in heaven, what kind of weapons did the parties use?—*Kate Shoemaker.*

BIBLE QUESTIONS.

1. How do the Scriptures define sin?
2. May the commands of Christ and his Apostles properly be called the Law of God?

3. Is the book of the law spoken of Gal. 3: 10, the *Old* or *New Testament*?
E. Umbaugh.

4. Why is Peter called a rock?
D. H. Brumbaugh.

Answers to Puzzles in No. 14.

"Mathuselah died a natural death, whereas his father, Enoch, was translated; consequently his age ceased on earth; yet he liveth. Gen. 5: 24."—*D. H. Brumbaugh.*

"Mathuselah was not, properly speaking the oldest man that ever lived, yet he was the oldest man that ever lived and died."—*E. Umbaugh.*

"Enoch, Mathuselah's father, walked with God and was not; therefore Mathuselah died first."—*D. H. Garber.*

"Enoch, being Mathuselah's father, was translated without death."—*Kate Shoemaker.*

"Enoch, Mathuselah's father, never died a natural death, but walked with God and was not; for God took him."—*Lizzie Myers and Jas. Bowser.*

"We find that Enoch, the father of Mathuselah, was a very faithful man, consequently God translated him that he should not see death. See Heb. 10: 5."—*Samuel May.*

A Mystery.

We cannot understand brethren, when they preach to us to keep the example of Christ, and at the same time neglect the example of feetwashing.

"Do as I have done to you." The plainest in the book. The Savior washed and wiped which we all acknowledge. This example of Christ will take two members to do it. The example of the church will take three members to perform the work of feetwashing. Now all that have written on this subject both in the *Visitor* and *Companion*, have taken the example of the church. Therefore the example of Christ is left in the dark and lost sight of.

This example of Christ will make no confusion.

As the Savior did not say "do as I have done," but "do as I have done to you"—wash and wipe. The word one another will make no difference with our present mode.

Garments and these things are only used to criticise. Brethren generally say they are satisfied the way the church has it. Now we wish sincerely, in the fear of the Lord, for the brethren to tell us, Shall we take the example of Christ, or the example of the church?

J. D. EMMERT.

Mc Carroll, III

One of the ancients used to say, that humility is the first, second and third grace of a Christian.

LOCAL MATTERS.

Tyrone City, Pa., April 25, 1865.

District Delegates.—We have not yet been informed of any action by the different branches upon the nominations of brother Isaac Myers.—The brethren should know soon, and should have known ere this. There is little doubt however, but the nominations will be confirmed, and as there were but two brethren nominated there is no choice.

Railroad Privileges.—We learn from the *Visitor*, which we neglected to notice heretofore, that arrangements have been made by which the brethren will travel over the Pennsylvania Central Railroad for half fare when attending the Annual Meeting, and that no time is specified for going or returning. Nevertheless the intention is for attending the meeting, and not for attending to other business.

The Pittsburg, Ft. Wayne and Chicago R. R., it is said has refused to grant this privilege. Is there no other road by which to arrive at Chicago, and which might be more charitable?

Our Western brethren would favor some of us very much by securing the privilege of half fare over their roads.—We will in all probability have a delegation of 100 or more, from Pittsburg.

Advertisements.—The brother who sent us \$5 00 and an advertisement, will please notice that we insert no standing advertisements. If he wishes us to insert the substance of it, under Special Notices, at the rate of 25 cents a line, for one insertion, he will please say so; and if not he will have his money refunded.

Will not our readers and correspondents soon learn to understand our manner of publishing contributions? A sister sends us a reply to brother Neher's inquiry in regard to brother Thurman's "doctrines," but requests us not to publish her name. We desire to insert the article, but do not wish to leave our

rule, and open a door which we could not close without hurting some one. neither do we wish to offend the writer by using her name against her will—She will let us know how to proceed.—We are fully convinced, that it is the better policy to publish the full and proper name of all our contributors; and until we shall find good reasons for changing that opinion we shall insist upon doing so.

A brother informs us that a few brethren in his neighborhood thought that the reading matter of the *Companion* was of a "very ordinary quality." So they have it. Only a few weeks ago a brother wrote us that the only objection he had to the paper was that it was written in "too high language," and said it was actually necessary that he should have his "dictionary" by his side to help him understand.

Perhaps the fault is not with the *Companion*, but with the brethren who object to it, on the grounds above mentioned. Perhaps if those who think it is too ordinary would read more in their Bibles—which teach humility; and if those who cannot understand it would give a little more attention to their spelling books—which teach language;—both absolutely, indispensably necessary to a proper and true understanding of, and saving obedience to the will of God. We have thought that we should hear but little of that kind of complaint.

We will say, while on the subject, that those who write only for the glory of God, by the saving of souls, will use language that is easily understood—"Feed my lambs," "Feed my lambs," "Feed my lambs," were the instructions to Peter.

Those who are so exalted we would exhort to come down and travel with us in the valley of humility.

Correspondence.

Brother D. B. Gibson, Palmyra Maccoupin Co., Ill., says:

"This branch of the Church is, in a very prosperous condition at this time. We have received by immigration about

seventy members in the last two years principally from Ohio. I would say: "there yet is room" for many more.

Daniel Vaccaman was elected to the ministry on the 8th inst.

We are having some accessions by baptism, for which the Lord be praised.

Brother Andrew H. Snowberger, Huntington, Ind., sent us seven new subs. and says the prospects are good for a few more, as the *Companion* is gaining ground in that locality: Twenty four copies are now sent to that office. Brother Andrew concludes thus:

"I think if the agents generally would make a little exertion, your list would be increased considerably.—When the first subscriptions were taken it was a little doubtful whether the paper would be started, but now it is an established fact, and is introduced among the brethren and some will subscribe for it now, who would have nothing to do with it at first.

He will accept our thanks; and in his next inform us whether the new subscribers, wish to close with the volume, or how; that we may credit them.

Proposed Visits by Grabill Myers.

May 6, to Myerstown, Lebanon Co. Pa.
 " 8, " Mt. Joy, Lancaster, Co. "
 " 11, Ephrata, " " "
 " 15, Bareville, " " "
 " 18, Lancaster City, " " "
 " 20, Shippensburg Cum'd. Co. "
 " 27, Warriors Mark, " "
 June 1st to Indiana Co. Pa. Cow
 shanick Branch.
 " 10, "Armstrong " Glade Run. "
 " 21, Somerset " Middle Creek
 " 26, " " Elk Lick "
 July 3, to " " Berlin, "

MT. CARROLL ILL. }
 April 12th 1865 }

Brother Holsinger:—I perceive you did not understand my article in regard to a change in holding our Annual Meeting, in reference to the sub-district in which the annual meeting is held, though I confess the way it is worded, you might readily draw a wrong con-

clusion from it. My idea is simply this. Let each sub-district send 1, 2 or 3 representatives and let the business part of the meeting devolve upon them exclusively. Then it necessarily follows that these representatives must be provided for during the meeting, so let that part of the labor devolve upon the sub-district in which the annual meeting is held, which necessarily will give all the members of that sub-district the privilege to be present at the Annual Meeting. But empower the body of representatives to transact all church business that may be brought before them.

CHRISTIAN LONG.

A letter just received from a brother, contains the following rather language: "I would further say, as to the articles written by myself, if they have come to hand, and you do not feel like publishing them, I hope you will do me the kindness to take my name off your list, and send me no more *Companions*."—In another place he says: "This, if you look at it in the capacity of an editor, is not doing me justice." Again he says: "I will tell you something that you are probably not aware of—I speak advisedly on the subject: from the general reputation of the *Companion*, in our church, if you persist in the former course, I fear your subscription list in the future will be comparatively small."

So it goes. But how have I offended this brother? I will reveal that also.

First. By not having published an article written by him, bearing date of March 17, while others having been sent in since that time, (to his "certain knowledge") have been inserted. This article is headed, "A change in our Annual Meetings—How to make it." The only change the author proposes to make is, "To form a resolution and stick to it, to pay full fare to and from the Annual Meetings."

In defence of this absurd idea he would occupy over two columns of the *Companion*. We will say that the reason the article has not been inserted is, we intended to sift it and prepare a reply, to do which we lacked time.

The other objection is, that we have "already found room for about fifteen articles on avoidance, without the least prospect of making one hair white or black." To this he objects as will be seen from his article in this week's paper, headed "Conscientiousness—what is it?", which was in type before we received the letter herein referred to.

As to our losing favor in *their* branch is a point we don't see. We commenced operations at Rossville with one subscriber, and have gradually increased to ten, and it would be somewhat remarkable if one brother, without a shadow of a reason, should be allowed to quell the tide of advancement. We hope he will endeavor to reconcile himself to the *Companion* again, as he can gain nothing by becoming its enemy. May God in mercy help us all.



April 5th. at Buffalo Valley, Union Co., Pa., WILLIAM E. son of brother Jacob S. and sister Sarah SHIVELY; aged 2 years, 4 months, and 1 day. Funeral services by Eld Isaac Myers & Charles Royer, from 2nd King's 5:26. J. L. BEAVER.

In the Pine Grove district, Ill. March 27, ANNA MAY, daughter of brother Benjamin F. and sis er Margaret E. EMMERT; aged 1 year, 9 months, and 7 days. The occasion was improved by brother Wm Funk.

February 28, in Benton Co., Iowa, brother SIGFRED KABICK; aged 64 years, and 6 months. Funeral occasion improved by the writer and others, from 1 Cor. 15:53—55. W. J. H. BAUMAN.

Visitor please copy.

In the lower Conewago branch Feb. 13, our old friend John Groff; aged 82 years 4 months, and 3 days.

In same district, March 3, our well known and much beloved friend, JACOB SCHRIEVER; aged 30 years 5 months 12 days.

From the same place, fell in battle, at Petersburg, Va. March 25, JOSEPH KRALL, aged 30 years, 7 months, and 23 days.

The funerals of the above were attended by the writer and others.

ADAM HOLLINGER.

In Jefferson Hospital, In 3. Feb. 22, friend ISAAC HOOVER; aged 43 years, 7 months and 8 days, leaving a wife, who is a sister and a large family of children to mourn their loss. His funeral was preached on the 26 of March by brother Daniel Smith and others. He was a member of 136 Regiment Ind. Volunteers, and emigrated to this place from Morisons Cove, Blair Co., Pa.

His last letter to his wife will be found in another column headed "Soldiers' Letter."

WORLDLY MATTERS.

EDITOR'S DIARY.

Note.—Our diary has suffered neglect for several weeks past, for want of time to note things as they occurred. To make this department of our paper interesting, I should have at least one hour at the close of each day, to reflect upon what may have occurred, and note it. I not infrequently write out for several days in a few minutes. In this way much that might be interesting is lost. Last week I should have noted my first acquaintance with a ventriloquist ("my resolution to abstain from the use of tobacco," &c. All of which for the want of time were not noted. Frequently a thought occurs to us when we are "in the harness" which might be improved if we were unharnessed. We are looking for a better day.--- May it come soon.

Monday April 17th.—Had a call by brother J. E. Pfautz, of Kpārata, Pa., who lodged with us.

Worked until after 1 o'clock in the morning in order to get our paper out in time.

Tuesday 18th.—Up at 5 and at work at 6 o'clock. All the papers in the mail in good time.

Wednesday 19th.—Put up bills for Chief Burgess, requesting citizens to suspend business, and attend divine service, to-day during the time announced for the funeral ceremonies of our late President. Distributed 7 columns. Three new subscribers.

Thursday 20th.—Received a letter from brother Peter Fahrney, of Polo, Ill. I am pleased to learn that he is receiving the patronage of his new home, as he is eminently worthy of it, and I would heartily recommend him to my Western brethren and friends, as a Physician of the first class. Having been our family Physician for several years, and having myself been brought from a bed of fever, under his treatment, and also witnessed the effects of his treatment upon others, I am enabled to judge sensibly of his qualifications. I hope success may attend his efforts in his new home, and that his reputation as a Physician, and Christian, may be as bright and unsullied as that of his illustrious father and grandfather.

Friday 21st.—Had no time to write. Set type, &c.

Saturday 22nd.—Did some work in office. Had some desire to go to Philadelphia, to see the remains of our late Chief Magistrate which will lie in state at Independence Hall, tomorrow. Did not feel very well.

Sunday 23rd.—Went to meeting by private conveyance. The owner of the horse

having slept till a late hour and neglected to feed and prepare him made us late, very late. So after all our trouble and expense of riding eight miles through the cold wind on an open wagon, over rough roads, we had about 20 minutes of the meeting. It was no fault of ours. Brother Grub Myers to whom I apologized, replied: "You have made the effort, and the will will be taken for the deed." We hope it may, but we are sure we had no goal of the preaching. On our way home we stopped at sister Becks, where we were hospitably entertained, though partially strangers.

LIST OF MONIES received for subscription to the *Companion*, since our last.

Michael Hoff, Lingnor, Md.	\$1 50
Isaac Eiter, St. Thomas, Pa.	1 50
Robert Badger, Lena, Ill.	1 50
Michael Gloschely, Libertyville, Iowa,	1 10
Sam'l M. Tetter, Buva, a.	1 10
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THE

CHRISTIAN FAMILY COMPANION

Is published every Tuesday at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so-called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY MAY 2, 1865.

Number 18.

Trials.

'Tis my happiness below,
Not to live without the cross,
But the Savior's power to know,
Sanctifying every loss.

Trials will and must befall;
But with humble faith to see
Love inscribed upon them all—
This is happiness to me.

Did I meet no trials here.
No chastisement by the way,
Might I not with reason fear
I should be a cast-away

Trials make the promise sweet;
Trials give new life to prayer;
Bring me to my Savior's feet,
Lay me low and keep me there.

For the Companion.

The Kingdom of Heaven.

When did the kingdom of Heaven commence? There are so many different opinions afloat in the world, upon the subject of the commencing or beginning of Christ's Kingdom, or the kingdom of heaven. Says one "it commenced with the ministry of Jesus," says another, "with the sending out of the twelve apostles." "At the resurrection of Jesus," says a third; at none of these but at the day of pentecost," says a fourth.

Now my friendly readers with all these different opinions before us, how are we to reconcile the matter in this case? Says one, give us the law and testimony to reconcile the matter. We shall proceed to investigate the subject before us; and as it is always necessary for us to have a starting point, no matter what we undertake to do, it is also necessary for us when we commence to labor in the kingdom of God, to know where to commence. And as it is of so much importance to understand the nature and design of that kingdom which our Lord and Savior Jesus Christ came to establish with fallen man, we shall try to use such scriptural evidence as we think necessary to establish that kingdom at its proper place.

In the first place then, we learn from scripture that the law and prophets were until John; since that time the kingdom of God is preached and every man presseth into it. St. Mark commences his Gospel, "The beginning of the Gospel of Jesus Christ the son of God as it is written in the Prophet, behold I send my messenger before thy face which shall prepare thy way before thee. In those days came John the Baptist preaching in the wilderness and saying, repent ye for the kingdom of heaven is at hand. The law and the prophets all point forward to John the Baptist and to the coming of Christ; "Behold I will send my messenger and he shall prepare the way before me.— The prophet is here speaking in reference to John the forerunner, who came to prepare the minds of the people for the reception of Christ's doctrine.— John came preaching the remission of sins, teaching them that the Messiah was to come who was mightier than he who should baptise them with the holy Ghost. We also have the evidence of Christ that John's doctrine was a part of his kingdom. We find our Savior coming to John and demanding Baptism of him in the river Jordan, not that it was necessary for our Savior to be baptized for the remission of sins, but he testified that it was to fulfill a righteous act, and it was through the act of Baptism that God acknowledged him as his son in whom he is well pleased. We learn from the prophet Isaiah that he was given for a witness to the people, a leader and commander; so we see our Savior led the way into the kingdom and God gave testimony that he was his son; and as we learn from Christ's teaching that it is through repentance and baptism that we get into his kingdom, then if baptism is the initiatory right of entering into the kingdom of heaven, and that kingdom did

not commence till the day of pentecost, how did the apostles and these that were baptized before that time, get into the kingdom, as we don't learn anything about them being baptized afterwards. Then we find to commence the kingdom at the day of pentecost don't correspond well with the scriptures, as taught by our Savior and the apostles. But the idea of certain teachers commencing the kingdom with the acts of the apostles. They teach that any commandment or church ordinance taught in the four Gospels are not binding as church ordinances, but that the doctrine taught therein is only to bring us to faith. Then if their teachings are to bring us to faith, and if we obtain that living faith through their teachings we will show our faith by our work, in obeying the teachings of the gospel.— And whilst they claim the epistolary teachings as only binding as church ordinances, yet when they baptise they use the commission as given by Matthew, and the reason why they use it is because they can't find it in the epistolary writings. But if they would use the whole of the commission as given we would have no objections. Our Savior not only tells us to be baptized in the name of the Father, and of the Son, and of the holy Ghost," but the apostles were to teach all things whatsoever he had commanded them. It has always appeared to me that there is a great deal of inconsistency in such teaching and that it don't correspond well with the teachings of Christ.

Then we think that we have given sufficient scriptural evidence above, to establish the facts, that Christ's kingdom commenced with the preaching of John the Baptist, and no matter whether we find this evidence in the four Gospels or in the Acts, or writings of the apostles, for all were written after the pentecost day, and were all written

under the influence, or by the direction of the Holy Ghost; and only so much was written as was necessary for us to use, to secure the salvation of our souls. Then we understand from the teaching of the scripture, that the kingdom of our Savior Jesus Christ commenced with the preaching of John the Baptist and was fully established at the day of Pentecost; and that from the preaching of John until the ascension of our Savior to heaven, Jesus completed every part of the law and ordinances, and delivered them to his disciples, which was to govern his kingdom or Church; and in fact this was necessary in order to fully establish his kingdom and to carry it into perfection.

But as there is to be a growth in grace, so there is to be a growth in Christ's kingdom. It was still to grow and increase and all the subjects of his kingdom are to become lively stones in that spiritual building or kingdom. We learn from Daniel's prophecies, the God of heaven was to set up a kingdom that was never to be destroyed, but was to be an everlasting kingdom. The kingdom of heaven is also represented as a stone cut out of the mountain without hands which was to become a great mountain and fill the whole earth, and that kingdom was to break and subdue all other kingdoms. Then we find according to the prophets, that the God of did at the appointed time establish his kingdom. We also learn from scripture that his kingdom was to differ from all other kingdoms; because the laws that were established to govern his kingdom were perfect and unchangeable; whilst the laws of all the earthly kingdoms are imperfect; therefore liable to be changed from time to time; and all those persons that claim the right of changing God's laws are no part of his kingdom, but belong to the kingdom of this world. I have introduced this subject through the *Companion*, in hopes that the subject may be thoroughly investigated and brought to its proper light before the world and the brethren as it is a subject of much importance and necessary for every one to understand it fully. J. S. SNYDER.

Rogersville, Ohio.

For the Companion.

On Avoidance.

Having read all the brethren have said through the *Companion*, on the subject of avoidance, so called, and believing the brethren to be sincere when they say, their object of discussion is, to come to a union of sentiment, and in order to that end I feel also to lay in a mite.

First, let us take strict notice of the object in view by Paul, in writing the 5th Chapter of 1st Corinthians from first to last; namely, to show them their error as a church, and the evil consequences that would follow their negligence. We will look at the chapter. From first to sixth verse he tells them what they should have done: in the name of Christ, that is by the authority which Christ gave to his Church, to bind and to loose on earth, to deliver that member who was guilty of so gross a transgression, to satan—that is, put him out of the church. Instead of doing this they had held him in full fellowship and were puffed up in it; 6th verse, “your glorying is not good.—Know ye not that a little leaven leaveneth the whole lump?” 7th verse, “Purge out therefore the old leaven that ye may become a new lump, for even Christ our passover is sacrificed for us.” 7th ver. “Therefore let us (the Church of Christ) keep the feast, not with old leaven, neither with malice and wickedness, (as they did with that wicked person still with them), but in sincerity and in truth. Here he compares the Church of Christ with that of the Jews, for as the Jews could not keep the feast of the passover acceptably to God, with leavened bread, so the Church cannot keep the feast instituted by Christ and received from him by Paul, and delivered to the Corinthian church, acceptably with such a wicked member as they still had in the church. No doubt they had come together to keep the feast but was not accepted as such by Paul. See 11th chapter, 20th verse.

So far the idea of putting out is still clear. 9th verse, “I wrote to you in an epistle not to company with fornicators.”

Here it seems he was understood to mean all fornicators in the world; but in 10th verse he tells them not, for then ye must needs go out of the world. See German translation, *Sonst muesed ihr die Welt raumen*; that is, you must put them all out of the world.

We now cite you to the 12th and first clause of the 13th verse, where he tells them plainly that he did not mean they should judge them without, but only those in the Church. 11th verse, “But now I have written to you, not to keep company if any man that is called a brother” in the church, and is known to be guilty of fornication, &c., with such a one no not to eat. Now we have come to the point. Does he mean a common meal at home, or to eat a meal in a church capacity? We will let Paul decide.

One brother says, “Some think he means eating the Lord's Supper; but if meant, why not said?” I would ask him what kind of eating Paul alluded to in the 11th chapter, same letter, 20 and 33 verses? and in 5th chap. 8th verse, he calls it the feast kept in commemoration of the sacrifice Christ made for us. The Brethren call it Lovefeast. Jude 12 verse calls it a feast of charity, all meaning the meal eaten in connection with Feetwashing, the Holy Kiss, and the Communion, all of which together constitute the feast as stated above.

Now in the latter clause of the 13th verse he sums it all up, and brings up the idea he carried all through the chapter, and says, “Therefore (pointing them back to what he had said) put away from among you that wicked person.” Now I think it is made clear by Paul's reasoning that he forbids keeping company, and eating with, in a church capacity, members guilty of the crimes mentioned in the 5th chapter of 1st Corinthians, but they must be put away first; and that he does not refer to keeping company and eating in our houses at our common meals.

ISAAC MYERS.

Mifflinburg, Pa.

For the Companion.

Inquiry Answered.

On the 79th page of the *Companion*, an inquiry asks five questions concerning brother Thurmans sacred calander. These questions, or their answer, will be of little interest to the readers of the *Companion* who have not seen Br. Thurmans writings.

We will not attempt answering all these questions in this article. It will be too long before we get through with the first one. Our acquaintance with Brother Thurman forbids that we should think he had any intention of doing wrong by publishing his writings against the practice of the old brethren I mean his calander; the time of holding the communion; Feet-washing, &c. He should have brought these things before the Annual Meeting, instead of publishing them to the world. That way of opposing the practice of the church, is schismatical, and dangerous to the prosperity and union of the Brotherhood. That course, if pursued by the members of the church, would soon engage it in endless strife and contention, over matters of but little importance.

Some of the members will endorse brother Thurmans views, without counseling the old brethren or examining any further than what he has said in favor of his new doctrines. Then division commences its work. Or a brother like myself fearing they will introduce division, and error into the church, takes up his pen to oppose them, and persuade his brethren not to be led into those new doctrines, until they are decided by the Annual Meeting.

But all this danger to the welfare of the church, could have been avoided by taking the example of the apostles, and bringing such matters before the Annual Council, before they were published to the world. It is a great deal harder to settle any difficulty after it has fastened on the feelings of the brethren, than it is before strife and prejudice has been kindled.

So many new things are coming up, that I fear the brethren will not be enough on their guard.

We have stood a united church

through many trials. While wars and politics have divided other churches, ours has, through the blessing of God, been preserved a united church. But if we run heedlessly into every new thing that comes up, the storms that have convulsed the world, will soon get into our neighborhood.

That brother is in the highest calling there for man on earth, who, with the great mission of man's reconciliation to God, is working for the peace, harmony, and union of the church of Christ, and trying to keep all division and strife of every kind from getting among the brethren. We have some such brethren among us. Let us pray God for more of them, and counsel them before we endorse new doctrines, that are contrary to the practice of the brethren.

The Annual Meeting, an institution of heaven, that the apostles recognized in their day, has been set aside by publishing these things against the practice of the church, and against the practice of the apostles.

I have examined brother Thurmans writings and find many things that are not well founded, either in scripture, or reason; and they have been put in a good shape, to give us trouble in our church. I was in hopes that some brother, who had more time and ability than myself, would answer these inquiries about his work.

"The inquirer asks:—Is brother Thurmans *Sacred* calander not arranged according to the method of computing time as given in the Bible?" Where did he get his name *Sacred* calander from. We are certain not from the Bible. but like most men when they want anything new to take with the people, they give it a great or a good name; so brother Thurman has manufactured a good name that will deceive many. There may be sacred days, or sacred months, or sacred years, but sacred time, embracing all time, from the creation to the end of the world, is unfounded either in scripture or fact.

This we will now prove. In the first place, from the creation to the deliverance of Israel from Egypt, a period of a-

bout 2500 years, in which the old patriarchs lived, it is certain that they did not reckon time, according to Bro. Thurmans calander; or the Jewish method either. This is evident from Exodus. 23:16, which shows that the end of their year was at the feast of the Tabernacles, which came in the fall. And from Gen. 26:12, which shows that Isaac sowed and received in the same year a hundred fold, which he could not have done if their year had commenced with the month Abib, for that was in the beginning of harvest. If you will refer to 59, and 60, page of brother Thurmans Chronology, you will see he admits that they did not reckon time as he does. But he says, "We conclude that this (the end of the year) was on the day on which Adam fell.

The unhappy race of Adam continued to reckon time from this epoch until the Lord enjoined upon Israel to reckon time." He also says; "They began the year with the month Tisri, which is the seventh month of his Calander, where he admits the difference we are contending for.

But he says; "We conclude that this is the day on which Adam fell.—His conclusion upon which he changes the method of reckoning time, for the first 2500 years, during which time all the old patriarchs lived, and if his unproved conclusion must set aside their method as wrong, and establish his method as right, I must admit it is easily done. But he admits that his method commences about six months before theirs. Book of Daniel opened page 60.

We will refer to a few assertions on the back, of his so-called Sacred Calander. Then he says: "our Sacred method of reckoning time is not new, for it was used by our God before the creation of man; by Adam before the fall, by Noah who found grace in the eyes of the Lord; by Abraham the father of the faithful; by Moses and all the children of Israel before the law.

In view of his admissions referred to above, how he can assert, that these holy men reckoned time according to his method, I cannot tell unless he thought the brethren would believe him because he said it was so.

To be continued.

For the Companion.

Trine Immersion.

"There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and father of all who is above all, and through all, and in you all.—EPU. 4: 4—6.

Dear brethren: As the passage above quoted is frequently used by our Campbellite friends, in defence of a single immersion, I thought I would call your attention to it, and God being my helper, try to make a few remarks upon it.

In the first place I contend that the Apostle in using the phrase, "one baptism", did not intend to convey the idea of a single action in baptism, no more than he did the idea of one member composing the body, where he says, "there is one body and one spirit, even as ye are called in one hope of your calling." But he intended to impress upon the minds of the Ephesians that there was but one true and living God, who was over all and through all and in them all," and but one true and saving faith, and but one proper way of being baptized. The same one God over Jew and Gentile, and both being in possession of one faith, should be by the same baptism immersed into one body, even as they are both called in one hope of their calling; for he is our peace who hath made both one and hath broken down the middle wall of partition between them; having abolished in his flesh the enmity even the law of commandments, contained in ordinances, for to make in himself of twain one new man; so making peace, and that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby."

I will here make a few quotations from a book published by Alexander Campbell, on Baptism, in Bethany Va., in A. D. 1851.

On page 143 we find the following:

"That the Greek fathers and the Latin ones who were familiar with the Greek, understood the usual import of the word baptizo, would hardly seem to

be capable of a denial; that they might be confirmed in their views of the import of this word, by common usage among the Greek classic authors, we have seen in the first part of this dissertation. For myself, then, I cheerfully admit that baptizo in the N. Testament where applied to the rite of baptism, does in all probability involve the idea that this rite was usually performed by immersion; but not always."

Chamber's Cyclopedia, page 151.—"Baptism in the theology formed from the Greek word baptizo, I dip or plunge, a rite or ceremony by which persons are initiated into the Christian religion. The practice of the Western church is to sprinkle on the head or face of the person to be baptized, except in the church of Milan in whose ritual it is ordered that the head of the infant be plunged three times into the water, the minister at the same time repeating the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost; importing that by this ceremony the person baptized is received among the professors of that religion, which God the Father of all revealed to mankind by the ministering of his Son, and confirmed by the miracles of his Spirit. A triple immersion was first used and continued for a long time.—This was to signify either the three days that our Savior laid in the grave, or the three persons in the trinity; but it was afterwards laid aside because the Arians used it. It was thought proper to plunge but once."

Page 182. Basil, A. D. 360.

"By three immersions the great mystery of Baptism is accomplished"

The same page. Amrose, A. D. 374.

"Thou wast asked, 'Dost thou believe in God the Father Almighty?' Thou saidst 'I do believe,' and wast baptized, that is thou wast buried. Thou wast again asked, 'Dost thou believe on our Lord Jesus Christ and his crucifixion?' Thou saidst, 'I believe', and wast immersed again; and so wast buried with Christ."

The same page. Wittius.—"It is certain that both John the Baptist and

the disciples of Christ ordinarily practiced immersion, whose example was followed by the ancient church; as Vossius has shown by producing many testimonies from the Greek and Latin writers."

Page 183. Mr. Bower.—"Baptism by immersion was undoubtedly the Apostolical practice, and was never dispensed with by the church, except in case of sickness."

The same page. G. I. Vossius.—"That the Apostles immersed whom they baptized there is no doubt, and that the ancient church followed their example is very clearly evinced by innumerable testimonies of the Fathers."

The same page. Mr. Reeves.—"The ancients carefully observed trine immersion, in so much that, by the canons Apostolical, either Bishop or Presbyter who baptized without it, was deposed from the ministry."

Many more witnesses might be produced to further establish our doctrine of trine immersion but I deem it unnecessary, and will close by adding, that with all the witnesses that Mr. Campbell has produced, which I think is the rise of one hundred and thirty, who testify to immersion, seven of whom testify to trine immersion, and not one against it.

W. S. BEANBLOSSOM.

Stirrup Grove, Ill.

For the Companion.

The Divinity of Christ.—No. 2.

Having been informed since my article on this subject has appeared in press that some of our most influential ministers deliver Unitarian doctrine, thus denying Christ in the God head, or his divinity. If the plain language of Christ is not sufficient to convince all skeptics upon this subject, when he said, "I and my Father are one;" then truly, the power of his word, (which is said never to pass away, though heaven and earth vanish and will be no more,) will have lost itself from those who yet doubt. I would, in behalf of our Savior, that is, to do him the honor due him, call the attention of the reader to a number of passages in Holy Writ to

yet further substantiate his divinity by giving some of the attributes of God which are likewise attributed to the Son of God.

God is omniscient. See 1 Sam. 2 : 3. 1 Chron. 28 : 9. 1 Kings, 8 : 38. Jer. 17 : 10.

Christ is omniscient. See Rev. 2 : 2. Luke, 6, 8. 5 : 22. 9 : 47. Matth. 13 : 4. Rev. 2 : 23.

God is omnipresent. Acts, 17 : 27.

Christ is omnipresent. Matt. 13 : 20, and 28 : 20.

God is immutable. Mal. 3 : 6.

Christ is immutable. Heb. 13 : 8.

God preserves the universe. Job 7 : 20. Psalm 36 : 6. Psalm 145 : 20.

Christ preserves the universe. Col. 1 : 7.

God, the end for which all things were created. Prov. 16 : 4.

Christ, the end for which all things were created. Col. 1 : 16.

God governs the universe. Psalm 47 : 7. Psalm 10 : 16. 1 Tim. 6 : 15.

Christ governs the universe. Acts 10 : 36. Revelations 18 : 13—17 Rev. 17 : 14.

God, the object of divine worship.—Matt. 4 : 10. Exod. 34 : 14. Luke 23 : 46.

Christ, the object of divine worship. Heb. 1 : 6. John, 5 : 23. Acts, 7 : 59.

These references are carefully arranged, and I hope the reader will study them attentively. By taking the scripture in all its combinations, we can conclusively prove that Stephen worshiped the Lord Jesus in his dying moments that Paul worshiped him; that Christians are described as his worshippers; that saints and angels in heaven worship him. In conclusion I would appeal to your christian honor and integrity, as if placed in the presence of God and his son, in whose presence we at all times really are; to give your faithful verdict on this great question,—Is the Lord Jesus Christ, God over all; or is he merely man; or an exalted creature? Can a man or an angel bear the exalted

titles of God, as presented in my former article? Can he attain the sacred titles, God with us; God over all, the true God; the great God; the mighty God; Jehovah? Can a man or an angel be possessed with attributes as shown by the references of the volume of truth; to be the alpha and omega, the first and the last; the creator of all things visible and invisible? Can such a being be the searcher of hearts, present in all places at the same moment, wherever two or three are gathered in his name? *and this to the end of the world?* Can a man or an angel be the same yesterday, to day, and forever; the preserver and sovereign of the universe; and the end for which all things were created? Could it be said of a man or an angel, that should honor him as they honor the infinite God? Ah! no. Let us come boldly before the throne of God and Jesus Christ and worship them by adoration, rendering due honor to Father and Son as God over all.

SAM'L B. FURRY.

New Enterprise, Pa.

For the Companion.

Death of a Brother.

"Jesus saith unto her, Thy brother shall rise again." John 11. 23.

In the beautiful life of Jesus, recorded by four inspired men are many sweet and tender scenes in which goodness clothed in flesh is seen ministering at the couch of frailty and depravity, or mourning over the sorrows of bereavement and gloom. The Savior was indeed an angel of mercy moving from dwelling to dwelling, and from city to city, with the sole purpose of binding up broken hearts, wiping away flowing tears, and bringing gladness to the afflicted and distressed. While the rich the honored, and the prosperous, refused to receive him, the poor and desolate welcomed Him to their homes and carried His image on their hearts.

The case now presented to our minds by the single sentence which stands at the head of this article, is an effecting instance of sympathy for human suffering and power in relieving it.

In the town of Bethany lived two sisters who ministered to the wants of an only brother.

But while denied some of the luxuries and comforts of wealth, they had the joys of simple innocence and Christian love. They had heard the preaching of the Nazarine, had become his disciples and had often entertained him at their scanty board. Brother Lazarus was known as one who loved the saints and who ministered to their wants.—But he became sick. The hand of disease was laid upon him, his joys withered and his cheerfulness fled. The first thought of the sisters was to send for Jesus. A messenger was dispatched to say to the Savior. "He whom thou lovest is sick." On receiving this intelligence the Lord exhibited no anxiety or alarm. He attended to other matters as usual and at the end of two days called His disciples to accompany Him on his journey, at the same time informing them that Lazarus was dead. On reception of this news Thomas said, "Let us also go that we may die with him. Their journey commenced; they entered the town of Bethany and met Martha coming out to meet them. As soon as she saw Christ she said, "Lord if thou hadst been here my brother had not died." The reply of Jesus was calm and firm. "Thy brother shall rise again. Martha did not understand Him and supposed he referred to the resurrection of the great day. Jesus seized the occasion to impress the minds of those around him with a great doctrinal truth. From the present sorrow He carried them on to the general resurrection and declared himself to be the resurrection and life and presented himself as the way by which the dead might live, and the living never die. When he had finished His discourse He moved on to the tomb followed by the two sisters, the disciples and a large company of the people of Bethany.

SAMUEL A. HONBERGER.

Ashland, Ohio.

To be continued.

For The Companion.

Dr. Wayland on Retaliation.

The following extracts are taken from Dr. Wayland's excellent work on moral Science. In reference to personal injuries received he says :

"We should consider that the offender is a creature of God and we are bound to treat him as God has commanded. Now, no treatment which we have received from him, gives us, by the law of God any right to treat him in any other manner than with kindness. That he has violated his duty towards us and towards God affords no reason why we should be guilty of the same crimes."

In regard to waging war he says :

"The individual has no right to authorize society to do anything contrary to the will of God—hence, it would seem that all wars are contrary to the revealed will of God, and that the individual has no right to commit to society nor society to commit to government, the power to declare war. * * * To all argument brought in favor of war, it would be a sufficient answer, that God has forbidden it, and no consequences can possibly be conceived to arise from keeping this law, so terrible as those which must arise from violating it." If this be true it will follow that the cultivation of a military spirit is injurious to a community, inasmuch as it aggravates the source of the evil, the corrupt passions of the heart by the very manner in which it attempts to correct the evil itself."

The above exposition is made by one of the most eminent scholars of the English Baptists, and were the principles he so ably advocates, more universally practiced by his church, there might be a closer union between the German and English Baptists.

S. Z. SHARP.

Kishacoquillas, Pa.

For the Companion.

Be Ye Separate.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what

is that good, and acceptable, and perfect will of God."—ROMANS 12 : 2.

The above words are very important to the believer in Christ. We must not be conformed to this world, for Christ says "My kingdom is not of this world, else would my servants fight." We are also not to love the world nor the things that are in it; which is sufficient proof to us that we should be separate from the world. We should also be of one mind, in which case we would all conform to one order, which would enable us to know each other. We sometimes see brethren who do not look like brethren. I was once walking along the pavements of a town, when a little boy said : "There goes a Dunkard." He knew by my clothes what church I belonged to. "Seek first the kingdom of God and all things will be added unto you."

When we set out to serve God we promised before God and man that we would lay off all worldly lusts. God will hold us accountable for the act.—Let us have our minds upon Christ, and seek to please him who died for us, and rose again for our justification and redemption. Let us try to obtain a home in heaven, which will amply repay the persecutions of this life.

MATHIAS SMITH.

Logical Regeneration in Baptism.

Whenever the subject of baptism is treated upon, scripturally, by Christ's ministers, and when the unbelievers of the Christian Baptism are brought to exclaim with King Agrippa, "thou hast almost persuaded me to become a Christian," they, generally, as their last resort, say, "What can this water help?" or, that this water cannot take away sin, &c. If they can (of course logically) say, that water (by Christian Baptism) cannot take away sin; then we practitioners of the Christian Baptism, can claim and say (on the same ground) what can these few drops of water help which are sprinkled or poured on your heads, and called baptism? But if your baptism, constituting a few drops of water, is essential for the remission of your sins,

(as you say) then our Baptism, constituting much water—the Christian Baptism, is so much more essential for the remission of our sins, than your baptism is essential for the remission of your sins, as the trunk of a tree is stronger than a mere fibre. This is taken logically. It is not the water that takes away the sins; but the POWER that is in the Word of God, for the word of God is "quick and powerful."

GEO. BUCHER.

Cornwall, Pa.

LOCAL MATTERS.

Tyrone City, Pa., April 25, 1865.

"I have been a steady reader of the *Companion* for some time, and have been well pleased; but one objection that I have I must tell you. I have felt a little hurt at several expressions in your Diary, so much so that I can hardly pass it by. So, dear brother, you are the one that I must reveal my feelings to.

It seems that the death of the Chief Magistrate of our country moved your feelings so much that you were not able to work that day. I think if we are subjects of Christ's kingdom the loss of a great man that is out of our kingdom, ought not affect our feelings so much that we are not able to work.—But I see far more reason not to work, and give way to deep feelings and sympathies for a bleeding and dying Savior, the anniversary of whose death, according to Chronology, was just the day before; and we confess that a greater one never appeared upon earth, unto whom is given all power in heaven and upon earth.

Then further you say that "But last night our town was beautifully illuminated,—flags were proudly and triumphantly floating in the air." To such an expression I entirely object. The — and follies of this sinful world I cannot call beautiful. And I understand that the doctrine of our Savior and the Apostles was quite the contrary. We believe that the true followers of Christ do not indulge in such follies, and the

brethren as far as I know abstain from all such follies. So it appears very inconsistent to deny ourselves of such follies and still call them "beautiful"

Remarks.—As the above letter was perhaps not intended for publication we forbear giving the authors name or place of residence. We insert it in order to give our readers some idea of the objections we have to encounter.

We don't know that we can make the matter much better by replying to the brother's objections, but we will offer a few explanations.

1st. What we notice in Editor's Diary is under the head of Worldly Matters, and should be regarded as belonging to that class.

2nd. One may perform work on a farm in a state of mind in which he could not possibly set type; even if he were left entirely to himself.

3rd. It is not only the loss of a great man that presented itself to my mind, but the appearance of a new species of evil and danger to our nation, and to our form of government. That state of mind which is of so firm and cheerful a disposition as not to be touched by so great a calamity, is to be admired for its adaptation to human wants, more than as an indication of deep, and prayerful religious investigation.

We could give many reasons for our depressed spirits on the first announcement of the murder of the President, but we forbear, believing that every reflective mind will appreciate our feelings.

But he objects to calling an illuminated town "beautiful." If he ever saw such a sight we should like to know what he would say of it. Be it folly—be it wicked—or whatever you may be pleased to call it in its nature and tendency, to the eye—the natural eye with which we viewed it, it did look beautiful. If the brother inferred from our diary that we indulged in the folly then he was mistaken. But we saw it and could not help seeing it.

If the Christian were allowed to indulge in everything that is "beautiful" he would have but little temptation to

resist. We agree with him that the Christian must and *will* abstain from all "follies" social and political.

We admire his principle, revealing his mind to the proper person, instead of complaining to others, and the christian like manner in which he expresses himself; and hope all our kind friends will bear with us, and admonish us when they think proper.

Lost.—We have neglected from time to time to notice the loss of several letters. One morning about the middle of March we received four letters, opened them and glanced over them, was called to something else, and never could find them again, although we searched everywhere. We remember that one was from brothers Jacob H. Kurtz, and Fredrick W. Kohler, with subscription money which we credited. Another from brother Jos. Holsinger, of Iowa, we think with an item of correspondence. A third from a friend in the army, the fourth contained \$1.50, but have no recollection of the writers name, but are impressed that it was for a new subscriber, and that it was from the West. We are anxious to make all right, and hope the writers of the letters referred to will pardon us, and should their letters have contained anything of importance, we request them to write again.

Voting.—We have on hand several articles in defense of voting, for which we expect to find room shortly.

Paying Bounty.—On this subject we have also several articles on both sides of the question. As it is not likely that the brethren will again be required to pay bounty in the present war, we propose to drop the matter for the present. Is it right?

Avoidance.—This subject has been pretty thoroughly, at least quite lengthily discussed. Some have thought too much space has been given it, and a few opposed its discussion at all.

We have published every article on the subject that has come to hand, and

therefore no one can say that the discussion was not an open and free one. Had we closed the discussion when a few brethren who seemed to take no interest in the subject demanded it, we would have been accused of partiality, by those to whom we would have refused a hearing. We have now (Monday) not an article on hand on the subject and therefore we would now propose to close the discussion until at least next January. It will no doubt be brought before our next Annual Meeting, but cannot be fully disposed of by that body, that is it cannot be entirely set aside, or adopted as a general ordinance of the church. To do that it is necessary to have the voice of the whole church, which cannot be had by the present method of doing business at our Annual Meetings.

"But what have you gained by the discussion?" asks one. What do you gain by preaching, my brother, when men and women refuse to give heed to your persuasions, entreaties, & exhortations? And yet would you be willing in view of the apparent non-efficacy of your labors, to cease ministering for the conversion of souls? Certainly not.—Neither should you stop reasoning because you fail to persuade every one.

Errata.—Page 110, first column 28th line from top, read *character* instead of "chance to."

Same column, line 11 from bottom read *possesses*, instead of "composes."

Same column, line 8, from bottom, read *oblation*, instead of "obligation."

Second column, line 28, from top, supply the word cannot between "we and cherish," making it read "we cannot cherish."

Same column, line 17 from bottom, read *love tilled*, instead of "love titled,"

Same column, line 10 from bottom read *charge* instead of "chaunge."

Correspondence.

Brother Leonard Wolf, Rossville, Ind., says:—"I think it no more than my duty to subscribe to your paper, which may help to enable you to carry on your work which has so far proved

very satisfactory in my neighborhood. But as praising it to you will not make it any better, we will not do any more of it. Still if you wouldn't hear any thing at all about it, you couldn't tell whether it was satisfactory to your patrons or not. Praising it to neighbors would do more good since it would encourage subscription."

Brother Wm. Chambers, after referring to the discussion of the subject of avoidance, concludes thus:—"Let us be careful in what way we handle the word of God. I for one am preserving all my papers for my children, and for other generations to read; and what will they think when they see the contentions among the old brethren. My prayer is that the time may soon come when the brethren will all be of one mind, and all speak the same thing."

Brother W. S. Beanblossom, Stirrup Grove, Ill, says:—"We have had three additions to the church, by baptism, quite recently. Also at our last quarterly council Meeting brother Daniel Vanaman was advanced to the first degree of the ministry."

Brother S. Z. Sharp, Kishacoquillas, Pa., says:—

There is still a lively interest manifested in our church. Four souls have been awaked to their spiritual interest and were added to the church on last Sabbath.

Announcements.

A lovefeast will commence here on the last day of May. Brethren will stop at Anderson, Madison Co. Ind., where the brethren will meet them and convey them to place of Meeting.

N. F. TRUYER.

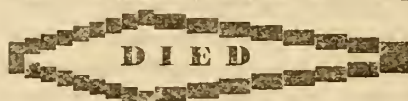
Ovid, Madison Co., Ind.

The members of Cherry Grove, Carroll Co. Ill. have concluded, (the Lord willing,) to hold a lovefeast in their Meeting House, on the 14th day of June next, to which an invitation is extended to the members of the adjoining churches, and also to the members coming from Pennsylvania and other

eastern states, to the Annual Meeting, to be held in Lee Co. Ill.

JOHNSPROGLE.

(Written for the Church.)



In Berlin branch, Somerset Co., Pa. February 7, our Worthy sister SUSANNAH SCHROCK, wife of brother George Schrock; aged 46 years, 3 months, and 29 days. Disease, Consumption, which she bore with Christian fortitude. She remained sensible to the last and was glad to die, having a strong confidence in her Savior. Funeral services by brethren John P. Cober, and Jacob Blough, to a large concourse of people, from 2 Tim. 4: 7, 8.

D. P. WALKER.

Visitor please copy.

In Antis town'p, Blair Co., Pa., Warriors Mark branch, April 21, sister MARY ANN STINER, wife of brother Benjamin Stiner; aged about 51 years. Funeral services by brother Sam'l M. Cox, from Rev. 14: 12--14

WORLDLY MATTERS.

EDITOR'S DIARY.

Monday April 24th.—Had a short call by brother Grabill Myers, while on his way home from yesterday's meeting. Weather becoming a little more pleasant.

Tuesday 25th.—Behind time. Would give good wages to a journeyman for several days. Will not be likely to come when I want him.

Wednesday 26th.—Did the work that we should have been done yesterday. How very unpleasant thus to drag along with the thought of disappointing several hundred persons. I can appreciate the feelings of those who will come 4 to 8 miles to the Postoffice for their paper, when they are informed "it didn't come. If help can be had we will do better next week.

Thursday 27th.—Was informed of the death of S. S. Proudfoot, which occurred 18th inst.

Friday 28th.—Omitted.

Saturday 29th.—9 A. M. just returned from Postoffice with 10 letters, and we are anxious to see what they contain. We will see.

No 1. From brother Samuel Kinsey, Dayton, O., with \$1.50 for *Companion* to be sent to Wm. Wampler, same place.

No. 2. From John C. Miller, Shady Brook Linu Co. Iowa, with stamp for specimen.

No. 3. From Geo. Worst, New Pittsburg, Ohio, with contribution.

No 4. With stamp for specimen Nos. to be sent to W. K. Marquit and W. K. Simmons, Union City, Randolph Co. Ind.

No. 5. From Henry L. Runyan, Mt. Carroll, Ill., with \$1.50 for *Companion*.

No. 6. From brother I. J. Rosenberger, West Independence, Ohio, With article headed "Being rapidly educated," with request to insert only his initials if not against our rule. It is against our rule as will be seen in last weeks paper.

No 7. From brother John Mohler, Covington Ohio, with \$1.00 for *Companion*, to be sent to Emanuel Hershey, Greenville, O. the balance of the year.

No. 8. From brother J. S. Snyder, Rogersville, O, With \$1.50 for *Companion*, to be sent to John Moomaw, Stone Creek, Ohio.

No. 9. From Leonard Stephen, Holberts Bluff, Martin Co. Ind., with \$1.50 for *Companion*.

No. 10. From Sam'l Rittenhouse, Reedsburg, Ohio, with \$1.50 for C. F. C.

Sabbath, 30th.—Read various portions of Scripture, without settling upon any particular subject. Suffered with the toothache.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Dan'l P. Walker, Berlin, Pa.	\$1.00
H. Ellanberger, Cambridge City, Ind	1.50
Mary R. Stern, Monroe, Iowa,	1.50
N. F. Truyer, Ovid, Ind.	.75
Peter Fessler, " "	1.50
Sam'l Kurtz, Shaffertown, Pa.	1.00
Eld. Sam'l Book, Waterloo, Pa.	1.50
John Noogin, Greencastle, Ind.	1.10
Sam'l Webb, " "	1.10
Zim Manker, " "	1.10
Zed Goodwin, " "	1.10
D. H. Himes, Ladoga, " "	1.50
Sam'l B. Furry, New Enterprise, Pa.	1.50
Sam'l Benner, " "	1.50
Dan'l Lichty, Summit Mills, " "	1.50
G. H. Walter, Meyers Mills, " "	1.50
Dan'l Walters, Popar, Ohio,	1.50
Wm. Wampler, Dayton, " "	1.50
Henry L. Runyan, Mt Carroll, Ill.	1.50
Eman'l Hershey, Greenville, Ohio,	1.00
John Moomaw, Stone Creek, " "	1.50
Leonard Stephens, Holberts Bluff, Ind.	1.50
Som'l Rittenhouse, Reedsburg, Ohio,	1.50
Jacob N. Deeter, Martinsburg, Pa.	1.00
Peter Lewis, New Boston, Minn.	1.50
Geo. Whetstone, " "	1.50
John H. Wirt, Warren, " "	1.50
C. F. Wirt, " "	1.50
Dan'l Dcardorf, Franklin Grove, Ill.	1.50
Levi Trostle, Taylor, " "	1.10
Elizabeth Spindler, Covington, Ohio,	1.50

SPECIAL NOTICES,

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Grove's Improved Sorghum & Sugar Juice Evaporator.—This is a convenient Pan, cheaply built and set up. Takes only half fuel of other pans. We offer different sizes. We furnish Sectional Combined Cane Mills to order. For full dimensions, &c. address DEHL & GROVES, NEW OXFORD, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—Jesus.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY MAY 9, 1865.

Number 19.

On the Day of Judgment.

THOMAS OF CELANO—THIRTEENTH CENTURY.

(Dies ire, Dies illa.)

Lo the Day of wrath, the Day
Earth and heaven melt away,
David and the Sybil say.

Stoutest hearts with fear shall quiver,
When to him that ereth never,
All must strict account deliver.

Lo the trumpet's wondrous pealing,
Flung through each sepulchral dwelling
All before the throne compelling!

Nature shrinks appall'd, and death,
When the dead regain their breath,
To the Judge each answereth.

Then the Written Book is set,
All things are contain'd in it,
Thence each learns his sentence meet.

When the Judge appears again,
Hidden things shall be made plain,
Nothing unavenged remain.

What shall I, unworthy, plead?
Who for me will intercede,
When the just will mercy need?

King of dreadful majesty,
Who sav'st the saved, of mercy free,
Fount of pity, save Thon me.

Think of me, good Lord, I pray,
Who trodd'st for me the bitter way,
Nor forsake me in that Day.

Weary sat'st Thou seeking me,
Diedst redeeming on the tree;
Not in vain such toil can be.

Judge avenging, let me win
Free remission of my sin,
Ere that dreadful Day begin.

Sinful o'er my sins I groan,
Guilt my crimson'd face must own,
Spare, O God, Thy suppliant one!

Mary was by Thee forgiven,
To the thief Taou open'st heaven,
Hope to me, too, Thou hast given.

All unworthy is my prayer:
Gracious one be gracious there;
From the quenchless fire, oh spare!

Place thou me at thy right hand,
'Mongst thy sheep, oh make me stand,
Far from the convicted band.

When the accursed condemn'd shall be,
Doom'd to keenest flames by Thee,
'Midst the blessed call Thou me.

Contrite suppliant, I pray,
Ashes on my heart I lay,
Care thou for me in that Day!

For the Companion.

Inquiry Answered.

(Continued from page 139)

There is not one word in the Bible,
about the year commencing with the

month Abib, until God delivered Israel from his bondage in Egypt, when the world was 2500 years old. He then made a special law, to a special people for the purpose of separating them from all other nations. He then gave them the first of the month Abib from which to reckon their Ceremonial worship.

But before leaving that point we wish to show another difference between the old patriarchs and brother Thurman's method of reckoning time. Compare Gen. 7:11, which shows that the flood commenced on the 17 day of the 2 month with Gen. 8:3, 4 which shows that after the end of 150 days the waters were abated, and the ark rested on the 17th day of the 7th month, makes just 5 months, equal to 150 days, and at least one day over, because it was the ark rested on the 17th day of the 7th month. Now to divide 150 by .5. we have 30 days for each month, with at least one day over. This proves that their months were longer than brother Thurman's. And makes it very clear that they then as we do now, reckoned time by the Solar year while the Calendar reckons by the Lunar year. This makes a difference in the month, of a day and in the year of 12 days.

In the second place we will now show, that there is a difference between the Calendar, and Jewish time, the Calendar divides the natural day into twenty four equal parts called hours.— But the Israelites did not divide the day into hours until after the captivity. Dan. 3:6. They learned it from the Chaldeans, when the world was more than 3500 years old. And even then they used their hours different from brother Thurman. Their hours were 12 equal divisions of the artificial day, measured by the rays of the sun on the sun Dial, which made them longer in Summer and shorter in the Winter.— They had no time pieces as we have.—

As brother Thurman says in his Calendar, and makes it one of his leading points in his new doctrine that the Jews began their day at sunrise, and closed it at sunset. He also contends for their division of the day into 12 hours, and this was undoubtedly their method of reckoning time, in the days of Christ. On the 11th page of the Calendar brother Thurman says: "we learn that the 12 hours did end at evening, or when the sun did set."

Now turn to the month of June in his Calendar, and count the hours from sun rise to sunset; you will have about 15 hours for the artificial day. Three hours more than they had in the days of Christ. Moreover he argues and we admit it, that their day ended with 12 hours, at sunset. In the Calendar it is nearly 30 minutes past 1 o'clock. In the difference of the month of June, yet higher latitude. Brother Thurman's zeal to establish the Jewish method would be hard on the people in that latitude where they have six months night, and compel them to begin their day with the going down of the sun when it had not been up for six months.

It is certainly evident that God intended the law given to Israel concerning the method of reckoning time, to apply to that people and country only and not to apply to those who live where the sun does not rise for several months.

Another fact showing that the whole of that law was intended for Israel only is that south of the Equator would bring the 14th day of 1st month at a season of the year when the Jew could not keep the Passover according to Scripture, because it would come in the fall or winter, and they could not offer the first fruits of their harvest which they were commanded to do. It would also bring

brother Thurman's time for holding the communion, in the winter season in some countries. This shows that that law which was reasonable and applicable to that people and latitude, could not be kept in every latitude.

In the third place we will show that Jewish time cannot be kept by our time piece, which divides the natural day into 24 hours. The Jews divided the night into four watches. Now set your time piece on the 20th of June to 12 o'clock just at sunset, and see how much you will lack of keeping Jewish time. Their first or evening watch would end at 2 o'clock and 15 minutes according to your time piece. The second, or midnight watch would end at 4h 30m by your time. The third or cock-crowing would end at 6h 45m by your time. The morning watch would end at 9h by your time. Thus you see your time makes the night 9 hours long and worse still you have 9 o'clock at sunrise. The Jews divided the night into four watches, 3 hours each, making 12 hours to your 9, and still worse they began the day at sunrise, and their first your time. At the 3rd hour of the day you would have 12h 45m by your time. At the 6th hour, or noon, you would have 4h 30m, by your time. At their 9th hour you would have 8,15 by your time. At sunset they have the 12th hour, and you have 12 o'clock. Now you see you can keep but one Jewish hour out of 24 with your time piece, except when the sun is on the equator.

The New Testament is our perfect law of liberty. We live under the new covenant which God has made with his people.

"Not according to the covenant he made with their fathers, in the day when he took them by the hand to lead them out of the land of Egypt. Heb 8: 9. How different is brother Thurman, when trying to bring you under that very covenant, made on that very day, when God took them by the hand to lead them out of the land of Egypt.

To be continued.

For the Companion.

A Word of Comfort to the Bereaved

Who with me have been made to drink deep out of the cup of sorrow, which we so much desired our heavenly Father to pass it by; but confidently relying upon him who we know will do that which is best for us. We could humbly say with our divine master;—*not our will but thine be done.* This I think should, however painful may be the separation, occasioned by the resistless hand of death, which separates us in appearance forever; but thanks be to God the separation is only temporal, not eternal. To those who have believed in Jesus, who has gained the victory over death, having this faith we can lay claim on the comfortable promises, with which the gospel abounds; and can say with the apostles, "blessed be God the father of our Lord Jesus Christ who through his abundant mercies hath begotten us again unto a lively hope by resurrection of his son from the dead; and gave him a seat by his own right hand until his enemies are subdued, and the kingdom of this world will have become the kingdom of our God and his son, whose right it is to rule and reign."

Wherefore brethren and sisters, let us be encouraged for already over the hill tops of earth's trials and troubles we, by faith see the light of that blest morn, when we shall be permitted to meet again with our loved ones, that are gone before, and with them mingle in ascription of praises unto him who hath called us unto his kingdom and glory and with them walk by the crystal waters, and gather fruit from life's fair tree.

And above all, ever be with him whose life was freely given a ransom for us, whose death caused the earth to quake, the rocks to rend, and all nature to put on its mourning garbs.—The sun that brilliant orb of day, was three long hours in mourning clad. Till David's dear son was heard to say it is finished.

Oh, that we may have it to say when

we take our leave of this unfriendly world, that we have finished our course and have kept the faith, henceforth there is a crown of righteousness laid up for us in heaven. Oh, my dear brethren and sisters, how many years of sorrow does such a dying moment overbalance. And such may be ours. Says the apostle Paul, if we love his appearing and follow on in these footsteps, and do the religion the Apostle speaks of, for

It is religion that can give
Sweetest pleasures while we live;
This religion must supply
Solid comforts when we die,

And now is the time to accept of the opportunity of doing good; for soon the warning voice of the watchman will be heard no more. Soon they will be called to quit the walls, and sermons and prayer be all o'er; and if not ready then we will have to say with many others, the harvest is ended, and we are not saved.

LEAH CRONCE.

Mt. Carroll, Ill.

Sister Eliza Musselman, says:—"I have noticed a few words in the *Companion*, on page 118 from brother Nether, from Indiana, on account of high words; that is right brother; I say so too; and not only I, but many more the same, I like to read the *Companion* but I wish to understand it too. Brethren write your articles so that the simple can also understand it. I wonder if the brethren can not give us, what they have to write—and to preach—in the same style of simplicity as the Lord and Apostles did! If this is entirely impossible, of course then we shall have patience. And as I see that the brethren are still engaged in writing for the *Companion*, I desire some one to give us an explanation of Cor. 2: 1—5, also ch 1: 18—31. James 4: 1—7.

It is recorded of Severas, that his care was not to look upon what men said of him, or how they censured him, but to look what was to be done by him "God loves," says Luther, "the runner not the questioner."

For the Companion.

Intemperance.—Essay No 2.

When we look around us and see the unholy practice of using ardent spirits as a beverage, it causes us to shudder at the very idea, that an evil of such great magnitude might not be checked, and its wicked course cut short. If only right measures could be adopted and brought into execution by those in authority. In the humble opinion of the writer the contemplated subject before us, is one of the greatest evils that has ever polluted our fallen race. But it appears that ever since man turned from God in order to enjoy himself, he endeavored to seek it as a pleasure through the lust of the flesh or the pride of the eye. But if we would qualify ourselves thro' the means of our own devices, independent of God, as a source of enjoyment, our gratification will be only momentary, without a benefit to either body or soul, but a great drawback to our well being. I sometimes think that satan, the insidious enemy of souls, could not have selected a better means with which to contaminate and make wretched the children of men by imposing upon them the use of ardent spirits as a beverage. Intemperance with all its attending evil, (says a writer upon the subject) has been a greater scourge upon the United States than any invading foe, taking generation after generation on an average. Well might the prophet say "The land mourneth because of drunkenness." That which causes inebriation was never the production of creation. Alcohol in the Arabic language means a fine powder and was used by their women to paint their faces. But the term is now used in a more limited sense for the highly purified spirits extracted from spirituous liquors. It is in its nature a subtle poison; a great stimulant, in short it is a real "mockery" and "avenger." This new substance and poison is not found in the vegetable matter, in its natural state from which the intoxicating liquor is distilled—just as little as the poisonous miasma is found in the natural food we subsist on. But after vegetation undergoes a change, that

is when it is in a state of fermentation a new substance is created—what we call alcohol—and that is the cause of intoxication. Alcohol in its nature is a subtle poison, as stated, and likewise a great deceiver. People as a general thing when drunk with it think they are much richer, wiser or perhaps much better than they really are. Auctioneers sometimes employ it by offering it gratuitously to their customers in order to deceive them and thus get their money, which they could not otherwise procure. A lawyer once offered several tracts of land which he wished to dispose of. But when the time of sale came the buyers were there but the land would not sell as he expected. He then invited them in to his house to warm themselves, and while they warmed themselves without he prepared some stimulating liquors to warm them within. After they had partaken freely of the alcoholic spirits, the sale was opened again and the land was disposed for four times its worth. The trees appeared, to those who had alcohol in their brains, much larger and where there was only one they seemed much more independent and richer than usual. Such may be the deception as as to judgment when in a state of inebriation. But says one, "I always use it in small quantities, and think in this way it does me no harm; in short I use it as a medicine. Facts prove abundantly to the contrary, that men who abstain entirely from it are equally, yes, better off than those who use it as a beverage. They can do just as much labor and are just as long lived as those who use it; and in cases of fever and cholera, and such diseases, are more likely to recover than those who are accustomed to the use of spirituous liquors.

Nearly all our disputes and contentions arise through intemperance. Hear Solomon on this subject: "Who hath woe? Who hath sorrow? &c. Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the

last it biteth like a serpent, and stingeth like an adder." Again he says "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Again "Be not among winebibbers, among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty." Having shown a few of the causes of intemperance I now wish to show the root and some of the dreadful effects of the same. The very root of this greatest of evils is the making of it. If the legislators of our land would make laws to the effect that no grains of any kind should be distilled except for medical and mechanical purposes, the evil would soon cease. But this I am afraid will never be accomplished, because many of our lawmakers we have reason to believe are too much contaminated by this vice themselves. Still another remedy of getting rid of this evil would be for the farmers not to sell grain to the distiller. Our grain, the great staff of life, should never be applied to such a wicked purpose. For the sake of gain and accumulating a few more dollars, men who profess to be at the idea of being called into the distillery when at the same time they cannot avoid the cry of the poor, who can hardly support themselves and must frequently suffer on account of the high prices of grain! Oh ye lovers of riches think where you are drifting to! Can it be possible that those who calling themselves christians, in pursuing such a course, can be doing their duty towards God and man, especially the poor, which we have always with us! But says one "my neighbor sells to the distiller and besides he will buy at any rate as much as he wants, and what harm will it do if I sell him a few bushels." Remember the words of our Savior, "Let your light so shine before men that they may see your good works." Besides if we sell merely to obtain the very highest price, we are intemperate, because the word intemperance means an excess, in not only drinking or eating, but in every thing we do.

To be continued.

For The Companion.

"I Am the Way. John, 14: 6."

If we believe there is a future state of happiness called Heaven, and a future state of misery called Hell, there can be nothing of greater importance to us than to obtain the one and escape the other. If we have any serious thoughts of these things we cannot but inquire which is the true way to Heaven? Every thing that calls itself religion pretends to be the way; but as there are so many different ways they cannot all be right; and we are bold to say they are *all wrong* except *one* and that one is declared in the text "*I am the way.*" said Jesus.— If men say good works are the way; ask them are good works Christ? If they say baptism and the Lord's supper are the way ask again, "are these Christ? Is repentance Christ? Are alms Christ?" This is a very easy method of coming to to the truth. Christ is the way and therefore whatever is not Christ is not the way. He then only being the way let us then show what sort of a way Christ is.

1st, Christ is a new way, so he is salvation by Christ is a new invention, for he is the lamb slain from the foundation of the world; but it is called new because there was one before it. The first way in which it was proposed for man to be happy was by his own innocence and perfect obedience, and if Adam had not sinned this would have been his way to Heaven. But as soon as he sinned and fell, and we in him, this way was shut up for ever; so that no soul ever got to Heaven in the way of works, nor ever will. This way, by grace, came after the other, and instead of it, and is therefore called a new way. It is called new because it was newly made when the new testament was written.— Jesus Christ had lately died to become this way. It is new because newly and more plainly revealed in gospel times than it was before and because it will always be new and never give place to any other.

2nd, It is a living way. This way to Heaven was by Christ's dying, yet it is

called a living way because all our life springs from this death. Christ is the life of all who live spiritually or eternally.

3d, It is a plain way. Some ways are hard to find, have many turnings, and windings, and cross paths; but this way is easy to find and to keep. The prophet Isaiah speaking of it says: "the wayfaring men though fools shall not err therein. Isa. 35: 8.

4th, It is a free way. There are private ways that belong to great men, and they are open to few. It would be a trespass for a stranger to be found in them; but this is a public way; the kings high way. St Paul says that it is consecrated, that is appointed to this purpose, and free for the use of all who desire to travel in it. There are no bars or toll gates, where travellers must pay for permission to enter or proceed, for salvation is without money and without price. It is therefore a free way.

5th, It is a safe and sure way. It is a firm solid road. There is no danger of sinking in it, for Christ is the Rock of ages. It suffers no alterations by the changes of time; there is nothing at any time to hinder our access to God and progress to Heaven.

6th, It is a pleasant way. The scripture says: "The ways of wisdom are ways of pleasantness and all her paths are peace."

Dear brethren, you that are travelling on this road, will find no war on this road; all is peace and love, though we sometimes imagine a lion in the way when we keep the straight and narrow path, there is nothing will harm us.— Though it is called the narrow way, it is wide enough for all to travel on. This has often made my soul glad to hear that my brethren in Pennsylvania and all over the United States are all travelling on the road with us here in Crawford county, Ohio, and are all going to the same place. Brethren, let us keep the pleasant way and sure way and the way of peace.

Lastly, Christ is the only Many ways to God and Heaven have been pro-

posed by mistaken men, under the influence of the great deceiver and it is too commonly supposed that any way will do if a man is but sincere in it. But this cannot be true; for if any way of man's invention might suffice what occasion was there for Christ to come from Heaven, obey the law, and endure the curse that he might become our way? Thus you see that Christ is a new way; a sure way; a free way; a safe way; a pleasant way; and the only way.

WM CHAMBERS.

Sulphur Springs, O.

For the Companion.

Another Proposition.

As brother Long proposed, let each state be divided into districts, with 3 to 5 churches in a district. Let those districts hold semi-annual meetings, represented by the officers of the churches in said district and when assembled it shall be their duty to attend to all minor or church business, that may from time to time be appealed to them, from the churches in the district, and also to select 2 delegates from their body to represent said district in a state yearly meeting, as follows:

2nd Let each state (when there are a sufficient number of members) hold state yearly meetings to be composed or represented by 2 or 3 delegates from each of the several districts in the State, and when assembled, it shall be their duty to investigate points of doctrine that there may be a difference upon in their state: and also to receive appeals from districts. Also to select 2 or 3 of their body as delegates to represent their State in a general Conference as follows;

3rd Let a general conference be held every two years, to be composed or represented by 2 or 3 delegates from each state, or yearly meeting, whose duty it shall be when assembled, to investigate the decisions of yearly meetings; change modify, &c. as the case may require, so that a union may exist throughout the brotherhood.

C. F. WIRT.

Warren, Penn

*For the Companion.***On the change of holding Annual Meeting**

As a change seems to be necessary and is desired by many, and as some have proposed plans for change I will also drop a few hints for the consideration of the brotherhood. And as old David said out of two evils let us choose the least. As there appears to be too much of a crowd at our Annual Meeting the query arises, who should he prohibited from embracing the counsel?

I would say: first exclude all who do not belong to the church, brethren's children as well as all others.—Are there too many yet, who should constitute the advisers of Christ's kingdom? When the inspired apostle found occasion for advice he appealed to the elders. Is there a variety of opinions as to who are elders, then let us reason who likely would make good counsellors. Paul tells Timothy what kind of characters we should aim at when we select teachers, or assistants. Now if the church is humble and prayerful to know of God who he hath chosen they will be instructed in this matter. If such then chosen by divine instruction prove themselves worthy, and the church sees fit to ordain them as elders or overseers, should not they all, and first have access to a counsel, the advice of which they are to teach and inspire upon the minds of their congregation. But as some seem to be a little jealous and think it would not be safe to leave all to the controul of the ministry, or officers of the church, suppose every congregation have the liberty of sending one delegate of their own choosing; let him be layman or otherwise. But this I admit would not bring the number to that small compass or limit that brother Long's proposition does. But according to his proposition we would have say 50 counsel meeting before the A. M. And I fear if restrictions were not made use of the 50 combined would soon become 5 times as large as our A. M. under the present mode of holding them. So then exclude none of those at least who have charge of God's her

itage, and who are to be examples to the flock; who spend many and sorrowful hours on account of wolves entering into the flock in various forms; but let us come together from East West, North and South, in the character of Abraham Isaac and Jacob, viz; in the fear of God and love will increase knowledge be diffused the church become more beautiful in these last days, and more terrible than an array with banners.

D. BOSSERMAN.

*Adams Co., Pa.**For the Companion.***Do Good to All.**

We are commanded in God's word to do good to all men. We have no authority to do evil to any one, whether friend or foe, but always good. If we are persecuted and despitefully used by wicked men, we must pray for them. The Apostle Paul teaches us to recompense evil for evil to no man. If our enemy is hungry we must feed him; if naked clothe him, and by so doing we will heap coals of fire on his head. Then let it be our chief concern to do good at all times, let us help the poor whenever we have an opportunity. Give to him that asketh. But how often do we hear the expression, "let them work as I do and they will have enough. But is this doing what is right? I fear not. If we have poor people in our neighborhood and do not help them, when they are in need of help, we do not do our duty. I do not believe there is one among us that cannot do some good to his neighbor if willing to do so. Let us ever be willing to aid one another in time of need. If we have nothing to give but a kind look or a pleasant smile, or an encouraging word, it will often do good. Remember a good action is never thrown away, and one good action is worth many good thoughts.

FRANK ANGLEMYER.

New Paris, Ind.

In looking over No. 18, we notice several misspells, such as Calendar, persuasion, &c. Those who can find them should mark them.

*For the Companion.***Avoidance of Sin.**

Having read the different articles about avoidance, and the brethren seemingly still not able to see alike on the subject, I thought, God being my helper, I would in the language of Paul, "show unto us a more excellent way." We are taught 1st Cor 5: and 9, "know ye not that the unrighteous shall not inherit the kingdom of God, be not deceived; neither fornicators, nor Idolaters, nor adulterers," &c. And we are also taught the value of the soul. That it is of more value than the whole world. Paul tells us we are bought with a price therefore glorify God in your body, and spirit which are God's. Knowing, then, the importance of these things, every man and every woman should avoid sin. And more particular should our dear brethren and sisters, who have renounced the Devil with all his pernicious ways, with all the sinful pleasures of this world; not only have an abhorrence to gross sins, but abstain from every abhorrence of evil. The apostle James tells us, when lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth death. Therefore, the more excellent way would be to avoid those sins mentioned by Paul 1st Cor. 5th chapter, as well as all other sins. To this end we are commanded to watch and pray so long as we do this we avoid fornication. So also with covetousness we should avoid it. "Be content with such as ye have," &c. If we become covetous we are apt to become discontented and greedy, and wrong our neighbors and may wrong our own family, and ourselves. This is a great evil that is in the world and we may be in danger of this evil as well as others named in scripture; it is called Idolatry. These two seem to be closely connected. Were it not for the love of money there would not be so much Idolatrous worship in the world. If the wheel of gain would be stopped I have no doubt the religion that seems to be so popular in the world would be stopped to a great extent. But I also fear

that many of the brethren and sisters have little Idols in their houses. God has forbidden the making of images as well as the worshipping of them, and Peter commands to abstain from fleshly lusts which war against the soul. If we obey, we avoid the evil.

I will not say much about the railer. If we ponder well the first Psalm we will avoid becoming a railer.

Drunkenness is a great evil; this I think is acknowledged by all. So best avoid the making of drunkards as well as becoming such ourselves.

This article is not intended to conflict or say anything against what the brethren have written on avoidance.—But I would here suppose a case of drunkenness. I have a harvest to cut and may need a few hands; and among the hands will be one or two brethren. I purchase the liquor (which I never did) and take it in the field, and take a dram occasionally myself and encourage the hands to take some, and my brother takes too much, that he really gets drunk, but about supper time or next morning he will be sober again.—Should the church avoid him. I think if there is to be any avoidance practiced I should be avoided myself. So in this case, I think best avoid the evil altogether.

The extortioner is one who commits extortion and stands in near relation to the covetous. He is an oppressor and one who makes unlawful demands; best avoid this also. And in abstaining from every appearance of evil, we may be an inducement to others to forsake the evil way. Let your light so shine before men that they may see your good works and glorify your father which is in heaven. May we all be so happy to enter where the wicked will cease from troubling and where the weary are at rest.

MOSES MILLER.

Mechanicsburg, Pa.

It is the greatest glory of a minister in this world to be high in spiritual work and humble in heart. Vain glory is a pleasant thing; it is the sweet spoils of spiritual excellencies.

For the Companion.

WIFE.

O! what a sacred word to one who has known the love, and lived in the dear society of a good and faithful wife!—Look at her at the marriage altar;—with what earnest and sweet solemnity does she make the holy vows. She knows their import—she knows that by them she resigns, that she forfeits her claims to the protection of her father's roof, to the home of her childhood—she says with emotion,

"Mother, I leave thee! on thy breast,
Pouring out joy and woe,
I have found that holy place of rest,
Still changeless—yet I go!
Lips that have lulled me with your strains,
Eyes that have watched my sleep:
Will earth give love like yours again?
Twee mother, let me weep!"

Yes, she goes to make bright and joyous the pathway of one on whom she has placed all the love and affection of her noble nature—to secure whose interest and happiness she lends all her energy—whose every wish she anticipates, whose wants and feelings she reads from the expression of her countenance and before he has named his wish, she knows it, as from intention, and it is done. If he is prosperous and happy she rejoices with him,—if unfortunate she weeps with, and prays for him,—if desponding, she encourages with her council and her smiles,—she is his guardian angel, making smooth the rough places in his journey of life, sustaining and supporting, by her love and sympathy, and with her pure and gentle spirit always pointing upward and onward, refines and elevates his character and makes him a nobler and better man.

What a sacred and holy thing is a pure and perfect marriage, and no other is a marriage in the sight of heaven, they have been sanctioned by the forms of law.—No wonder our first parent could not enjoy the garden of Eden without his Eve. How many an earthly paradise has been made desolate when its presiding genius, its Eve, was removed by the hand of death from a temporal home, to a home in heaven. All is then *desolation! desolation!! desolation!!!*

J. S. GITT.

New Oxford, Pa.

To the Sister's Query.

Our Savior taught us how to answer questions; and I will try to imitate

If God did not know that it was possible for man to fall; why did he prepare a Son to suffer for man's redemption?

Satan was once an angel of light; did he willfully disobey, or did God compel him to do so?

God sent the flood to destroy the wicked, and did so: then where did the wicked that now exist come from? Surely God is not the author of sin. Consequently God knows what the end of all men will be! the obedient will be happy and the wicked unhappy. "Come unto me &c." "Keep my commandments, &c." "Love your enemies, &c." Read the 1st and 2nd chapters of Eph., and may the Lord guide you.

W. SADLER.

Nankin, Ohio.

Announcements.

Lovefeast in the Aughwick branch, Huntingdon Co., Pa., on the 25th and 26th of May, to which the brethren from the East who attend the Annual Meeting are invited, and also the neighboring churches, and especially the laboring brethren are cordially invited.

JOHN G. GLOCK.

Brethren coming by Railroad, would, I presume, stop at Mount Union Station.—EDITOR.

Lovefeast and communion meeting in the Lewistown congregation Mifflin Co. Pa., on Tuesday and Wednesday, 30th and 31st of May, commencing at 10 o'clock on the 30th. Brethren from a distance who would wish to be with us could come by railway to Lewistown Station, 4½ miles from the Dry Valley Meeting-house, where the meeting is to be held.

JOS. R. HANAWALT.

If you can not pray as you would, or as you should, pray as you can.

Christ's strength is the strength of the Christian.

LOCAL MATTERS.

Tyrone City, Pa., May 9, 1865.

Correspondence.

Brother D. R. C Nead, St irrup Grove Ill., says:

"I perceive that majority of the contributors to the *Companion* contend for the original order, and are not in favor of 'strange fire'. As for local news we have but little. Our church is but small, but is in as healthy condition as could be expected at this time. We have had some trouble on the perplexing question of *voting*, which has ended in the excommunication of some members. We consider light has nothing to do with darkness; and again the elder of our church thinks it would not be in accordance with the design of Conference, if after so much trouble and expense for the brethren to meet then and there, to decide on those questions sent to them by the churches for settlement not to enforce them. From the fact I understand that body recommends the best and safest remedy in accordance with the word, and given into the hands of the leaders to administer; which will promote the health of the church, which is the design of the annual meeting."

Brother J. B. Wolf Rossville, Ind., says: I find it my duty to say something in regard to the nature of changing our Annual Meetings. Some brethren will say that there is too big a crowd, and that there should none go but the delegates, who are sent from the district meetings. I will agree with them that there is too big a crowd at our Annual Meetings, but would lessen the crowd in some other way.—We will let the brethren all have the opportunity to attend, but would say let the world stay away. Let the brethren take this into consideration."

Bro. John Kepler, Pleasant Mound, Ill. opposes a change in the manner of holding our A. meetings, for reasons which he does not now wish to mention, and proposes that, to make the burden of holding the meetings lighter, all the branches should take up a contribution toward

bearing the expenses, which could be sent by mail or by the hands of the delegates.

Visit to the Cove.

On Saturday morning I left for Altoona to attend to some business. At the place above named I met brother Grabill Meyers, with whom I had a pleasant conversation, during which my abandoned intentions intentions of visiting the Cove, to day, were resumed, and upon meeting with an acquaintance going thither were confirmed, and in due time undertaken. At 10 we arrived at Duncansville, the terminus of the Railway accommodation, and continued our journey, pedestrianwise, 13 miles. Upon the way to Martinsburg, we observed nothing worthy of note, but soon after passing the latter place, being there by myself, I found several leaves from the *Book of God*, lying upon the public highway, to be trodden under foot by the passing creatures. We rescued them from destruction and would gladly return them to the owner, upon promise to take better care of them in the future. They contain that part of God's word recorded between the word "which" in the 27 verse of Luke 9, to the end of the verse of the 16 chapter, same book.—Read it. Arrived at father's at about 6, and found all reasonably well. Sabbath morning attended preaching at Martinsburg.

Preaching commenced at 10 o'clock and a goodly congregation had assembled. The meeting was opened by singing part of a German hymn which was very impressive to my mind. An English hymn was also sung after which followed a brief exhortation by brother John W. Brumbaugh, who endeavored to impress the audience with the importance of true devotion. Then followed prayer, by two brethren, after the old order of the church. The first 18 verses of the 10th Chapter of John's Gospel were then read, and commented upon, first by Elder George Brumbaugh who was followed by D. M. Holsinger, who defined the following points.

What was the sheepfold? Who was

the Porter? What was the door by which the shepherd led out his flock.—How did christ himself become the way? He noticed also the contrast between the good shepherd and the hireling.

The meeting was then brought to a close by Geo. W. Brumbaugh. After the meeting was dismissed the members present took into consideration the propriety of observing the day appointed by the President as a day of humiliation and prayer. It was decided to be proper, and accordingly two meetings were appointed for said day; viz. at Cross Roads, and at Clover Creek Meeting House

We were pleased to learn that the brethren are about to organize a Sabbath School at Clover Creek, which is certainly a step in the right direction.

Brother Wm. Chambers, Sulphur Springs, Ohio, is requested not to urge the publication of his query. If you have a brother in your branch who is guilty of the offence you mention deal with him according to your conceptions of justice to gross offenders.

We return thanks to brethren S. Z. Sharp and R. H. Miller for copies of the "Sacred Calendar." Our time is at present too precious to examine it, but expect to do so when at leisure.

Brother Martin Neher, Ladoga, Ind., misunderstands brother D. P. Sayler, when he says, "The old honored way of appointing the standing committee is wrong," &c. Brother S. quotes the above language as an inference drawn from the language of another, and not as an assertion of his own.

Brother S. B. Furry will please give a little further explanation of his diagram; we do not fully understand it.

Railroad Privileges.—We learn from a note just received from bro. C. Custar of Philadelphia that the returned tickets on Penn. Central R. R. are limited to the 14th of June. Those wishing to receive the benefit of this

privilege will govern themselves in accordance with this decision.

Brother John S. Snowberger, Monticello, Ind., informs us that Elder David Fisher has made arrangements with the officers of the Toledo, Logansport and Peoria R. R. for half fare privilege from Logansport to Elpassa Crossing, where they change road and run direct to Dixon. The arrangement is to pay full fare going and return free, by having a certificate from the officers of the meeting.

DIED

April 2nd in the lower Cumberland District, friend LEVI GOODYEAR; aged 32y, 3m, and 12d.

April 10th sister CATHARINE GIVLER (formerly Brandt) wife of brother Benjamin Givler; aged 77y, 2m, and 9 days.

April 20th sister CATHARINE ESHELMAN, (formerly Hershy) wife of brother John Eshelman; aged 65y, 3m, and 23 days.

MOSES MILLER.

WORLDLY MATTERS.

Editor's Diary.

Thursday, May 4th,—I have to-day a little time to look about me. When I look backward I see I have made no notes for the Diary since those published in last week's paper. I should mention that by getting up a "race" between the prentice and editor, in which the former came out victor, we managed to be nearly up to time with our paper last week. We have had three successive frosts, and fears are entertained that the fruit has been destroyed.

From a perusal of the public Newspapers in regard to the rebellion, we would conclude that the war is about over. We notice that a number of clerks have been discharged, and that others will soon follow, and that efforts are being made to reduce government expenses, in every possible way.

When I look forward things look a little better with us. We have secured some help for several months, and hope to give more attention, or rather more time, to my editorial duties.

FRIDAY, 5th.—Very fair. Afflicted with sore eyes, so much that I could scarcely read and write; also severe cold. Received no letters by morning mail, a rare occurrence.

Saturday and Sabbath 6th and 7th. See visit to the Cove.

Monday 8th.—Left father's for home, in morning—missed hack at Martinsburg—walked to Duncausville—13 miles—in time for noon train—saved a dollar—very tired with sore feet—arrived home at 1 P. M.

Our Letter Budget.

Monday, May 1st.—Received 13 letters in morning mail.

No. 1.—From sister Eliza Musselman, Mt. Carroll, Ill., with correspondence.

No. 2.—From brother Nixon Cadwalader exhortation against paying bounty. See "Paying Bounty" in local column of No. 18.

No. 3.—From J. B. Wolf, Rossville, Ind., with correspondence.

No. 4.—From sister Sarah Russel, North Liberty, Ind., with request. She is referred to "Avoidance," in local column.

No. 5.—From Cherry Grove, Ill., with notice of lovefeast.

No. 6.—From brother Jonathan Kessler, Pleasant Monnd, Ill., article on "No change in holding our An. Meeting. Also remarks on avoidance. The door was shut on Saturday, brother Kessler.

No. 7.—From brother Samuel Cronce, Mt. Carroll, Ill., on business and remarks on avoidance. See No. 6.

No. 8.—Levi Trostle, Taylor, Ill., with \$3 for self and David Deardorf, Franklin Grove, Ill.

No. 9.—From Elizabeth Spidler, Covington, O., with 1.50 for *Companion* and selection.

No. 10.—From John H. Moore, Chaudleville, Ill., with remarks headed "Postage."

No. 11.—From a sister with verse.

No. 12.—From brother R. Umbaugh, Oneida, O., on avoidance. See No. 6. Can't help it brethren.

No. 13.—From brother John F. Neher, Rossville, Indiana, with puzzle and ans.

Evening Mail.—Three letters.—No. 14.—From brother S. Z. Sharp, Kishaco quillas, Pa. Remarks, queries and criticisms, on avoidance. Notice No. 6.

No. 15.—From brother Jacob Holsopple, Johnstown, Pa., with 1.10 for two new subs. Also lengthy article on avoidance. Notice No. 6.

No. 16.—From brother F. Groves, New Oxford, Pa. Miscellaneous business.

Tuesday's Mail.—From brother David Kimmel, Oskaloosa, Jefferson co., Kansas, stating that they wish to make available those means placed in their reach, for the improvement of their minds and the en-

largement of their views, and with the hope that the *Companion* may be a help, he wished to become a subscriber, and enclosed the price.

No. 18.—From sister Eliza Musselman, Mt. Carroll, Ill., with cor.

Wednesday's Mail.—From brother Jos. A. Hanawalt. See Announcements.

No. 20.—From brother John J. Glock with 1.50 and announcements.

No. 21.—From brother D. Bosserman, Gettysburg, Pa., remarks, on change in manner of holding An. M.

Thursday's Mail.—No. 22.—From brother A. S. Lehman, Franklin Grove, Ill., with 1.50 for, he hardly knew what, but he wanted the paper that brother C. Long had showed to him. It has been sent and a few extra copies which he will please circulate.

No. 23.—From brother D. P. Saylor, with remarks and criticisms on avoidance. Brother Saylor will observe that we have proclaimed an armistice.

No. 24.—From brother M. Miller, Mechanicsburg, Pa., with obituaries and remarks on avoidance of sin.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Peter C. Lehman, Johnstown, Pa.	1.10
David J. Shaffer, Scalplevel, Pa.	1.10
Sam'l Bosserman, Hampton, Pa.	1.10
David Kimmel, Oskaloosa, Kansas,	1.50
Ezra C. Packer, Alliance, Ohio.	1.50
John Beashore, Shade Gap, Pa.	1.50
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THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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BY H. R. HOLSINGER.

"Whoever loveth me keepeth my commandments."—JESUS.

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VOLUME I.

TYRONE CITY, PA., TUESDAY MAY 16, 1865.

Number 20.

The Way of Recovery Through Jesus Christ.

[The following lines were written more than a hundred years ago, at a time when the doctrine of regeneration or the second birth, as it is now clearly recognized by evangelical Christians, was considered as mysterious as the doctrine of sanctification now is in many quarters.]

What, born again! shall nature cease
And miracles succeed—
Is he who speaks the Prince of Peace,
Or must the people dread?
What saint, what angel can unfold,
And make this myst'ry plain;
Shall man be born, live, become old,
And then be born again?

Yes, man first draws his vital breath
Wholly immers'd in sin,
An heir of hell, a child of wrath,
Defiled and black within:
He grows in guilt and gains disgrace
With crimes a crimson stain:
And dares not see his Father's face
Till he be born again.

Death stares him with a sullen gloom,
His face is fill'd with shame
A hand appears, and writes his doom;
The sight dissolves his frame,
Conscience upbraids him to his face,
His very soul with pain
Doth melt; but how revers'd the case
When man is born again?

No legal threats his blood then chill,
No thunders rouse his tears,
A voice that's gentle, small and still,
Salutes his list'ning ears;
A voice which bids the tempest cease,
That stills the raging main,
And to the heaven brings in peace
The man that's born again.

To whom, then, is this offer made?
Who may embrace the call?
A chosen few, of Jacob's seed,
Or speaks the voice to all?
As far's the sun extends his beams
O'er ocean, hill, and plain,
So far and wide the Word proclaims:
Let man be born again.

The gospel trumpet loudly sounds:
"Ye sons of men return—
Here's balm to heal your bleeding wounds,
And comfort all who mourn;
Let heavenly wi-dom be your choice,
No longer hug the chain
Which Satan holds, but hear my voice;
Let man be born again.

"When hecatombs could not atone,
"Your surety I became;

For you I left my Father's throne,
For you I suffered shame;
For you through seas of blood I swam,
I, for your sakes was slain!
The price I paid your souls redeem'd,
And man was born again."

Then take and play the shield of Faith,
The Spirit's sword in hand,
Till ye have cross'd the Jordan Death
And reach'd the promised land.
A land where sickness ne'er annoys,
A land unknown to pain,
A land of pure unfading joy
To men now born again.

For the Companion.

Inquiry Answered.

(Continued from page 145)

The inquiry asks four questions, which we did not attempt to answer in our former articles. These questions have originated from what brother Thurman said in the fore part of his calendar, while contending that we ought to use the numeral adjectives in speaking of the days of the week, first day, second day, &c. instead of saying Sunday, Monday, &c. He contends for the Months, and says many things in favor of his new doctrine. But as they are all conclusions drawn from wrong premises, they fail to prove his doctrine.

His position is that God has enjoined it upon us, to call the days and months by their numerals, and not by their common names. This however he does not try to prove, but takes it for granted, and proceeds to infer, conclude, and make many assertions against the origin of those names, which would appear in a very different light, had they been explained instead of ridiculed. With presumption he tells us that "we ought to blush with shame, that we have exalted the heathen above our God,"—6th page; because we use the common names of the days and months. God has never commanded us to use the numerals, instead of other names either in the old or New Testament. Therefore it is not a law of God. We admit that Moses in

giving us an account of the creation, calls the days of the week by their number. But brother Thurman gives no command of God in favor of this new doctrine. God says "Remember the sabbath day:" there God calls the seventh day and that alone. John did not regard it as a law of God that the days be called by their number alone, when he called the first day the Lord's day,—which he could not have done without violating the law of God if brother Thurman's doctrine is true. For he contends that his method was enjoined from the creation. But when the world was more than 4000 years old, John called the first day the Lord's day.—Query. Did he violate the law of God in doing so. Certainly not. Then as the practice of the apostle is against the doctrine of brother Thurman we know that it is not founded on the word of God. Brother Thurman need not say that John had a right to give the first additional name, for if he had that right, there was either no law against it, or he changed the law, and in either case, it proves that he is wrong.

Brother Thurman's ideas to us are somewhat confused and his points are not clearly stated. Whether he is opposed to all names or only bad ones, he has left us to conjecture; and where, and how he gets a command for his doctrine, is also left to conjecture.

It is not proof of that, to show that the days were called by their number in giving an account of the creation, for the reason that it is not commanded to do so. On the same principle of reasoning, he might say, because God made them coats of skins, we ought to wear that kind of coat now. But as there is no command in either case, the only fair inference is, that there is no law on either subject in that scripture.

The same is true in regard to calling the months to the year by their num-

ber. Though brother Thurman says that the additional name Abib was of divine origin. However he has no proof of that. Though if it was of divine origin, it proves that his doctrine is not true, for he contends that they should be called by their number only. And if it is of divine origin it overturns his doctrine at any rate because Moses used the name Abib, which he could not have done, had he like brother Thurman believed that God required them to be called alone by their number; many of the old prophets like Moses differ with him, when they call the months by their proper names; such as Ezek. 8: 14; Zech. 1: 7; and 7: 1; and Eth. 2: 16, and 3: 7. These and even others have recorded their testimony against this new doctrine; when they use these names in writing to the children of Israel.

The reason why he has run into error at this point, is that he has only taken a superficial view of the subject. Calling things by number when they stand in consecutive order, is not a law of revelation, but it is founded in the very nature of things as they appear to an intelligent mind. Thus if seven days make a week, they must be numbered of necessity, in order to get seven; hence in the very nature of things we cannot get seven in any other way.—The same is true of the months in the year. They must be numbered of necessity because we cannot get twelve in any other way. And this is a universal principle belonging to all nations and all ages of the world. Consequently we find the numeral adjectives in use long before Moses' time, even before the flood: and applied to the days by Noah himself. They were used by Pharaoh, king of Egypt, where Moses was brought up, and where he received his education. Then as these adjectives were in use for more than two thousand years before Moses' time, and were applied to days and months, and to every thing else.—Brother Thurman's fancy has found a law, in Moses' using them, as all the world had done before him. I must

acknowledge I cannot understand. The truth is Moses' like all other men used these numerals as they expressed the succession of days and months, and not because God had ever commanded him to do so. Number only expresses the adjective creation of objects, hence if we speak of them in any other sense than that of relation, the name that expresses that sense is proper and right. Thus God in calling man to observe the seventh day. In a sense not expressed by its number, (which shows only its relation.) He calls it the Sabbath. In like manner John wishing to call our attention to the first day, in a sense not expressed by its numeral calls it the Lord's day, hence we see that inspired men have used additional names to express an additional sense. This proves two things: first that brother Thurman is wrong, and second, that we, following the example of inspired men, may give them additional names. Upon this principle, Moses used the name Abib, which means the young corn, or the first fruits, which were to be offered at the passover.

To be continued.

For the Companion.

You are the light of the world,
MATTHEW 5: 14.

These are the words of the son of God and were only applicable at the time they were spoken to those who were willing if it was required of them to forsake all earth can give for the cause of their master; and now to make them applicable to us we must deny ourselves of all ungodliness and worldly lust, and become willing to take the everlasting Gospel as our guide to the new and heavenly Jerusalem, and we must walk in the foot prints of Jesus. Let those who pervert the ways of our God and teach for doctrine the commandments of men, say what they please, but let us be the more bold in disclosing and holding forth the unsearchable riches of Christ as we know that we are in perilous times when the love of many shall wax cold. Should we not then be care-

ful lest some of us become careless about the one thing needful the salvation of the soul. We can live by being called members of the church, but we are not lively members. I think to be christians we are bound to study God's word lest we might be tossed about by every wind of doctrine and unless every member of God's true church which we claim to be, well read in the scriptures, he cannot obey all the commands which we claim we must observe to be christians. For the apostle says we shall be "ready always to give an answer to every man that asks you a reason of the hope that is in you, with meekness and fear. This we cannot do unless we obey the command of the Savior when he said "search the scriptures for in them ye think ye have eternal life and they are they which testify of me."

Perhaps the time is near when our faith will be tested and if we are not able, when no man stands by us, to defend God's word, and show that our faith is founded on thus saith the Lord, then we have not obeyed all the commands, for we have not acquainted ourselves as we should in the scripture.—And I am sometimes fearful brethren that some transitory object or other occupies our minds too much and if every one of us who has the education to read God's word cannot give the world if they ask us a reason of our hope, thus saith the Lord for it but must say because the church believe and practice the things, so that is my faith. Brethren if any of us have this for a reason of our hope, I say we are no light to the world, for we must call no man Father on earth. Sometimes we are entangled concerning our faith and then if we are not posted we must acknowledge to others that contend for contrary doctrine that they have the right for they smooth things over and we are not posted. So they make us believe we are wrong and we cannot contend for our doctrine, by referring to "thus saith the Lord."

Brethren the scriptures teach us that we must be a separate people from the world, and I must think in this particular we are not letting our light shine

enough for we appear to be hardly one step behind the world in our outward appearance. I think that should undoubtedly tell that we are christians, and show the world that we have a meek and lowly spirit, which is in the sight of God of great price. When we get among the brethren we see some that are so much conformed to this world in dress that we cannot tell that they are brethren. These things ought not so to be, and there is a fault among us.—Those who are heads in the churches, either neglect their duty and do not admonish them by the Gospel to forsake the world with the enticing allurements thereof, or else if rightly admonished, they are high minded and have not learned in the school of Christ.—The apostle says we should all be of the same mind. And if we have not the mind of Christ we are none of his. If we have the mind of Christ we will be known by the world, that we have learned at the footstool of the cross by our upright walk, and chaste conversation, and then our brethren will know us by our outward appearance for we will not follow the fashions of the world, but will conform to the order of the brethren. When I see members that are ashamed to have the finger of scorn pointed at them if they bow to the scepter of King Emanuel and dress as do the old brethren, that is, wear plain and not costly clothing and after the fashion I am fearful that God will be ashamed to own those as his who are ashamed of a guilty and a gainsaying world. If we comfort ourselves like the world, then how are we the light of the world?

Try, young brethren and sisters with myself, (for I am young) to be a little more humble and then Christ will exalt us in due season, and you who have charge of the church Remember that much rests upon you. Try and admonish and persuade in a mild manner, for the members to adorn their professing Godliness, and in conclusion I would say, let all of us who profess to be a light unto the world, try to be one indeed, and then others can see our good works, and glorify our God.

SAM'L. STUDEBAKER.

Yellow Creek, Ill.

For the Companion.

Baptism For the Remission of Sins.

As I am a reader of your excellent paper, and very much admire it, hoping it may receive the patronage due to it that it may live and prosper, that we may have a weekly medium by which we may correspond with each other, and learn to know each other, and understand each other's sentiments in regard to the doctrine of Christ, I will endeavor to spend a few moments to contribute to its pages something that might edify us.

Let us be very careful not to misrepresent the Gospel of the Lord Jesus Christ, in writing for publication, for it will prove a curse, instead of a blessing. Now while perusing No. 16 of the *Companion*, I find something that I think it will do to criticize. G. W. English says, "When Peter, on the day of Pentecost, saw the young Converts rejoicing in a Savior's love, he cried out, 'who can forbid water that these may be baptized, who have received the Holy Ghost as well as we.' " When examining the Word of God we find these words were spoken on another occasion, and not on the Day of Pentecost. He also says: "Peter did not think of water baptism washing away the sins." Now let us examine the word and see what he meant when making that expression to the Pentecostian people.

In Acts 2: 38, we find that Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Here we find he recommends baptism for the remission of sins, and if he did not mean what he said it would be hard to determine what he did mean. It seems to correspond with the Evangelist, Matthew 3: 6, "and were baptized of him in Jordan confessing their sins;" and also Mark 1: 5, latter clause, "and were baptized of him in the river of Jordan confessing their sins;" and also Luke 3: 3, last clause, "preaching the baptism of repentance for the remission of sins; which agrees with the general tenor of the Gospel.

John the baptist was sent to prepare the way of the Lord and make his paths straight; therefore he was sent to preach repentance and baptism for the remission of sins. As he was not authorized to baptize but by water baptism, neither was Peter, therefore, we can safely say he meant what he said, and that is water baptism for the remission of sins, by having the necessary prerequisites, which are repentance towards God, and faith in the Lord Jesus Christ. Then if baptism is performed properly we shall receive the remission of our sins and the gift of the Holy Ghost, and fit us for Heaven and eternal happiness; and Peter says in his epistle, it is the answer of a good conscience towards God by the resurrection of Jesus Christ.

Paul in making his defense to the Jews, at Jerusalem, rehearsing his conversation; Acts 22: 16, "and now why tarriest thou, arise and be baptized and wash away thy sins calling on the name of the Lord." These are positive commands and to the point in question; therefore in rightly dividing the word of truth we can come to no other conclusion but that baptism is for the remission of sins. The gospel is called a perfect law, therefore, there is a place for every thing, and every thing should be used in its place; then there is no clashing in the word of the Lord, and we can take those inspired writers at their word. And if we do not we soon will get into trouble and darkness, and not know whither we are going.

It is further stated in the same article: "How often do we hear men try to mystify it to suit the doctrine of the sect or party." Truly this is often and almost always the case. Sect or party should never sway us from the proper dissemination of the Gospel, that the penitent hearer may not be deceived, but that he may be brought into the fold of Christ by the door; for he that climbeth up any other way, the same is a thief and a robber.

GEO. WORST.

Presumption abuses Christ, despair refuses him.

For the Companion.

Whose Duty is it to Preach the Gospel?

On page 100 of our much beloved *Family Companion*, we read the above caption, over the name of Dan. Smith, who concludes his essay by expressing a hope that some brother would say more on the subject. Having now waited for several issues of the *Companion*, and nothing more on the subject has appeared; I will venture an effort to advance some of the *law and testimony* in relation thereto, and to that alone let us cleave closely, as there is a possibility of us being influenced by custom, as were the leaders of the children of Israel to follow the customs of the Philistines, and carry the Ark of the Covenant on a new cart, and thereby incur the displeasure of God.

But the proper observance of this subject is of great importance, for by it is manifested the evidence of life, and vitality in the *body*, as was shown by a circumstance which took place at the first organization of God's church, which the Apostle Peter says is not the effect of *wine*, but is that which God had spoken by the prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy," &c. Acts 2: 17, 18. This the Savior also promised his disciples, before he ascended, that the Father would send the comforter which would lead them into all truth—the testimony of Jesus.

The apostle John, Rev. 19: 10, says, "The testimony of Jesus is the spirit of prophecy." From this we understand those whom God says shall prophesy are prompted to do so by the *testimonies of Jesus*. Before we proceed farther we will give the definition of the word "Prophecy," not as the world giveth, but as God through the mouth of the Apostle Paul to 1 Cor.: 14: 2, gave it, viz.: "He that *Prophesieth*, speaketh unto men to edification and exhortation and comfort;" consequently the "Sons and daughters, servants and handmaids," upon whom God will pour out his spirit, shall speak to men to ed-

ification, exhortation and comfort. Thus it is synonymous with preaching and I would take the liberty so to use it. So they that have the testimony of Jesus have the spirit of preaching (Prophecy). Rev. 18: 10. As the spirit of prophecy are sometimes confounded with each other, we will refer to Paul 1 Cor. 12: 4-11 "There are diversities of *Gifts*, but the one self-same spirit whose office it is to give gifts to every man severally as he will. To one is given the gift of Faith; to another the gift of Healing; to another working of Miracles; to another the gift of Preaching, &c.. all by the same spirit, Rom. 12: 6, "Having the gift to preach (Prophecy), let us preach according to the proportion of faith, and so with all the diversified gifts for if God has given them to us, he will require us individually to occupy with our several gifts, till he comes; which, if we refuse, we can expect no other reward than that portrayed by the Lord in the parable of the Talents, viz. "Bind him hand and foot and cast him into outer darkness," &c. In 1 Cor. 14: 1, we are commanded to desire spiritual gifts, but rather that we may preach. 39 verse, all are commanded to covet to preach. 31 verse "for ye may all preach one by one." What for? "That all may learn and all be comforted." Learn what? "Why learn to preach to speak to men to edification exhortation and comfort that all may be comforted. In 5th verse He says "I would that ye all spake with tongues but rather that ye prophesied," Why? Because says he, "greater is he that *prophesieth—preacheth—speaketh* unto men to edification, exhortation and comfort, than he that speaketh with tongues." The highly enlightened Apostle Paul values this gift high above others, commands those who do not have it, to covet it earnestly, and those who have it, to strive to excel in the use of it, 1 Cor. 14: 12; for says he, "It pleased God by the foolishness of preaching to save them that believe; and he would desire all his brethren to be deeply interested in the cause of the salvation of the souls of men.

Dear readers; how is it with you? Have you the testimony of Jesus? If so you have the spirit of preaching, and if you have the gift to preach, God will require it at your hands with usury.—Then pause and ask the question; am I occupying with the talent God has given me? Remember you can frame no excuse why you should not, for there is no political nor ecclesiastical power under Heaven that can repeal the Law of God that holds you responsible. There may be orders and laws enacted by men to forbid you, but obedience to such, in preference to God's, will never acquit you in the day of Judgment. The harvest truly is great, and the laborers very few, then let us arouse and occupy with our talents, and earnestly pray the Lord of the Harvest to send more laborers, then will it be as it was of old, when they were dispersed from Jerusalem they went everywhere preaching the gospel with power, and that alone with the ability which God giveth. They did not have occasion to whine over the want or expense of books of this world's wisdom which Paul says "Knew not God" 1 Cor. 1: 21, to qualify themselves to preach, but the qualifications then requisite was to be filled with the Holy Ghost, the testimony of Jesus which is the spirit of prophecy, and the gift of prophecy. Then they did not covet or strive so much for temporal gifts, consequently had more time to covet and strive for spiritual gifts, and thus be prepared with hearts filled with the love of God, which alone constrained them to seek the wandering souls of men.

Thus we learn from God's Holy Word that it is the duty of every one, whom God has given the ability to preach his gospel, to preach it willingly and not by constraint.

Oh! for a time when every member in the body of Christ will arouse and act in the capacity which God has fitted them, for we read 1 Cor. 12: 18, "But now hath God set the members everyone of them in the body, as it hath pleased him." Then and not till then will we have a building of lively stone, or a body of live members.

S. M. EBY.

Burke, Iowa.

Tobacco Considered.

A writer describes the origin of tobacco as follows: "The tobacco plant is a native of America. The first seeds were carried from Florida to Portugal by a Dutchman, from whom John Nicot of Nisner, in Languedoc, (he was at that time ambassador at the Court of Portugal) received some seed. It is quite probable that the plant's generic name, *Nicotiana*, originated from this circumstance. It has been said that Nicot gave the first plant to Catharine de Medicis. To this occurrence it doubtless owes its former French name of *habe a la reine* (Queen's Plant.)

The present familiar name of tobacco, by which it is called over the civilized world, is said, by some, to have been derived from *Tobago*, a West India Island. Webster traces it to *Tobaco*, a province in Yucatan, where it is believed the Spaniards, in their first voyage to this continent, saw many of the natives smoking dry leaves rolled up in an instrument called *Tobacas*. The Europeans having but an imperfect knowledge of the language of the natives were easily led into error by supposing the plant they smoked was called *Tobacco*, instead of the pipe in which they smoked it. So it is evident that the name was derived either from the island *Tobago*, or from the province *Tobaco*, or from the not less plausible story of the Indian pipe.

The pipe was introduced into Europe by an Englishman, named Raplango, who learned the practice in Virginia. It was nearly a hundred years after the discovery of America, that the use of the weed was recognized as a fashionable practice in the upper circles of England. It was first taken to England by Ralph Lane in 1586. Being used and recommended by such men as Lane, Sir Walter Raleigh, and other men of rank, it soon gained a fashionable reputation, and in an almost incredibly short space of time it was used by all classes of society. The habit was taken to Holland by some English students and gradually introduced among the Hollanders, who are now much wedded to their pipes.—

Fifty years after the first tobacco was grown in Portugal; the custom of smoking was introduced all over Turkey, Persia, India, Java, China and Japan. And in all countries where tobacco is used, it has been estimated that *twenty seven* out of every *forty males* are addicted to the habit. It has been ascertained that **ONE THIRD OF THE WHOLE HUMAN FAMILY use it in some shape or form.**"

A Rev. Gentleman whilst lecturing on the subject of high farming, and after expatiating on the beneficent drainage of the earth, he introduced the mischievous drainage of *man*. Referring to the drain tiles used by farmers, he said, "These clay tiles are better than bread; they are bread makers. There is poetry in that pile of drain tiles.—There is life in the coarse red clay pipes constructed for the purpose of carrying needless water out of the earth; reverence them. There is death in the smooth *white clay* pipes constructed for the purpose of conveying needless smoke into human bodies; hate them with all your heart. The red pipes laid in the ground draw off the morbid moisture, and leave the field waving all over with yellow grain; the white pipes introduced into the mouth drain away the juices of life, leaving behind sunken eyes, sallow cheeks, and pithless limbs. Smokers, a word in your ears: That saliva which you draw abnormally from the pores of your cheeks and squirt up on the ground—sometimes, when the wind is contrary, on me—that saliva is the drink which your Maker has wisely and mercifully provided, and which your stomach absolutely needs in order that it may convert your food into blood and flesh and bones. The precious liquor is needed in your own body and not on our floors and railway carriages. It hurts you to waste it, and is not agreeable to us to get it."

To be continued.

Paul, who learned his divinity among the angels, and had the Holy Ghost for his immediate teacher, tells us plainly that he knew but in part; oh then, how little a part of that part, do we know!

MISCELLANEOUS.**Unreasonable Christianity.**

SOME Christians occasionally speak as if their pastor should know, by intuition; every current event in their history. Hence, should they themselves, or any member of their family, be unexpectedly laid under God's afflicting hand, or summoned suddenly to pass through some peculiarly painful ordeal, wonder is expressed, and certain feelings half-choked by emotion, are vented, because the minister "has not once called," when in fact he was totally ignorant of the painful dispensation, and knew not but that the family were as happy and as well as when last he saw them in his pastoral rounds. Such individuals forget the way in which the New Testament churches acted on similar occasions. They overlook the injunction of Heaven in the case, "Is any among you sick? let him *call* for the elders of the church." Where this command is neglected, instead of wondering at the nonappearance of the pastor, the parties' own consideration ought to be the subject of the deepest amazement.

CONDEMNED.—Yes, fellow sinner, the law of God condemns you; your own heart condemns you; God, who is greater than your heart, condemns you; you are in a state of condemnation; condemned and in danger of eternal death. How can you escape? Look to Christ! Behold the Lamb of God which taketh away the sins of the world. By the deeds of the law you cannot obtain eternal life. You must enter heaven through Jesus Christ the door, if you enter it at all. Will you come to Christ now, that you may live? Your time is fast fleeing away; you are hastening to meet the bridegroom. Soon the cry will be made, and it may be suddenly and unexpectedly at midnight behold the bridegroom cometh, go ye out to meet him! And then you must, whether ready or not. Oh! be persuaded to prepare for that solemn hour.—Take oil in your vessels with your lamps; call upon God now, lest you call when it is too late, and for admission

when the door of mercy is shut forever, and he obliged to hear the Savior say "Depart from me, I know you not!" "Come to Christ now, that you may be delivered from condemnation; come now, that you may enter in with the guests and partake of the marriage supper of the Lamb. Come that Heaven may be your home!"

"Mid the chorus of the skies,
'Mid the angelic lyres above,
Hark, their songs melodious rise,
Songs of praise to Jesus' love."

LOCAL MATTERS.

Tyrone City, Pa., May 16, 1865.

Back Numbers.—We are still requested to send back Numbers by some of our subscribers who have by some means failed to receive all their papers. We will gladly accommodate our patrons so far as it is within our power. We have now only a few of Nos. 11, 12, 15, 17, and 19, and a few misprinted copies of No. 10 remaining, and will furnish to those who may want them in order to complete their volumes. New subscribers must begin at the time we receive their orders, and may either send us 1.50 and let their subscription expire with the same No. in the next Vol. or send three cents a No. for the remainder of the present volume. Had we known that we should meet with success, we might have printed a larger edition with great advantage to ourself and no small satisfaction to our friends. We thought of this, but our limited means, and the possibility of failure would not permit us to venture. Our friends will bear with us.

Correspondence.

Brother Daniel Vaniman, Virden, Macoupan Co., Ill., says:—

"We believe it would be well if you would publish in the *Companion* how the Annual Meeting requests that its delegates should be chosen by the districts and how many; and whether all queries originating in the branches should be first taken to the District Meetings are; and how the standing Committee and sub committees of the

An. Meeting are chosen, &c. We believe this would be interesting to many brethren, as there are some, and perhaps some housekeepers, who do not understand fully the order of their proceedings."

Remarks.—It would we are quite sure, be a great satisfaction to our younger brethren to have a better knowledge of the manner in which the business of our Annual Meetings is conducted. Not only would it be a satisfaction, but in many cases it would be an *actual benefit* to the members and the church in general. For the present we confess that we are unable to give *all* the desired information. We expect to learn something at our next meeting and will then cheerfully dispense it to our readers.

Brother John S. Snowberger, Monticello, White Co., Ind., says:

"We were this Spring blessed by a number of members moving into our district from the East; six from the Clover Creek branch, Blair Co., and some 8 or 10 from the Lewistown branch Mifflin Co., Pa. Brother Adam Young from the Lewistown branch, is a speaker and his labors are very acceptable.—All the members are well pleased with the country, are in good spirits, and live to their duty. We also had an election of deacons which resulted in the selection of John D. Dilling, and Daniel Mentz."

Brother George B. Dilling, Pittsburg, Carroll Co., Ind., corrects an error in our remarks on the death of Mr. Hoover, several weeks ago. He says: "He was not a son of John Hoover of Clover Creek, but was a son of David Hoover, of Pine Creek, Blair Co., and emigrated from thence to Huntingdon Co. Ind. The Isaac Hoover you alluded to moved to Kansas some years ago."

We had learned of our mistake during our late visit to the Cove, and are pleased to correct it. We had no acquaintance with the subject of notice referred to.

Appointment of Lovefeasts.

In the district of David Rupel St. Joseph Co., Ind 14 miles from South Bend, on the 12th day of June.

In the district of Abraham Whitmore, 10 miles from South Bend, on the 14th of June.

At C. Wanger's 4 miles from South Bend, on the 16th day of June.

Will some of the brethren from the East stop with us on their return from the Annual Meeting?

DAVID RUPEL.

On the 31st of May, in the Upper Miami branch, Miami Co., O., Henry Rubsam and Adam Stainberger, elders. Invitation extended

On the 28th of May, at the house of Michael Forney, in Richland Co., Ill., Invitation extended.

In the Indian Creek branch, with C. R. Baker, Green Castle, Jasper Co., Iowa, on the 10th and 11th of June.

On the 14th and 15th of June, at Ponora, Guthrie Co., Iowa.

Near Harlin, Shelby Co., Iowa, on the 18th and 19th of June. Invitation extended to the last three by brother C. R. Baker.

Our Approaching Annual Council.

There remain but a few more weeks until the time of our Annual Meeting will be at hand. Two more issues of the *Companion* will be all that can appear previous to that time; and we are desirous of offering a few thoughts upon the occasion to which we allude.

We allow no one to have more respect for the church of God than the editor of the *Companion* desires to feel. Yet we cannot withstand the impression that after all, the church is composed of fallible men and women, yet having the conditional promise of the perpetual presence of its author, Jesus our Redeemer. It is only, then, when the church meets the condition of that promise, that we dare cherish a full confidence in *all* its transactions.

Those who have read our article on the subject in our first specimen number, are aware that we are among those who believe that it is necessary, and we

there said *absolutely* necessary to make some change in the manner of holding our Annual Council Meetings. We do conscientiously believe this, and it is only owing to the respect which we feel toward our elder brethren, and a conscientiousness of our own weakness that we have delayed urging the matter. We have patiently waited upon our elder brethren, to whom the necessity of a change must be equally evident.

In order to bring our views fairly before the Brotherhood we will state that it is *only* in the *business department* of the meeting that we desire a change, at the present. We are not now confident indeed we doubt the propriety of enacting any measure which is calculated to prohibit a general assemblage of the Church, on the occasion of the Meeting of our Yearly Council. We do not contradict the idea that it is a dispensation of providence that his church should assemble once a year, as in the days of the Apostles, to receive a general pouring out of His Holy Spirit. The very fact that we meet on the day of Pentecost seems to imply this expectation.—We have thought, that, perhaps it is by this means that the truths of the Gospel, as taught by the Brethren, have been so rapidly spread over our country. We there meet from all quarters, and as we return to our respective fields of labor, perhaps some special blessing accompanies us; and although we may not, at the time, be able to observe it, yet we have thought, that, like the “leaven which a woman hid in three measures of meal,” it may be working its way silently into the hearts of the people. These thoughts have impressed us, and we would, therefore, be slow to advocate any measure which would interfere with the general assemblage of the church at least once a year.

It is true it has its attendant inconveniences to those whose duty it is to provide for the accommodation of the brethren, and also to those who are to transact the business of the meeting; but these we will meet in every important engagement. We have attended several of our Annual Meetings, and

have conversed with the brethren who were engaged in ministering to the wants of the assembled multitude, and in all cases we have found them quite willing to discharge their arduous duties. And as for applications we have not yet had any want. Delegates can also be procured without any great effort. But it was not our intention to defend the custom of a general assemblage, but simply to give a few of our conviction upon the subject.

THE BUSINESS DEPARTMENT.

Here is where we observe a want of system, and with all due respect to our aged brethren, who have hitherto conducted the affairs of the church, we would ask the liberty to offer a few suggestions with a view to improvement.—In making these propositions we do not think that we are endeavoring to introduce a *new order*, but we think it is necessary to adopt a *new system* in order to carry out the *old order*. When the church consisted of twenty-five, or even fifty branches only, it would make but a small assemblage to have each one represented by two or three delegates; and it would take them but a short time to investigate a half dozen queries. We can imagine how readily the sentiments of the delegated branches could be received. “Brethren are you all agreed,” and a small cluster could arise and assent, or with a distinct no, could negative. We believe that during our entire church history, it was a motto that “the majority shall rule.” It is so in our council meetings at home, and we believe it should be at the General Council. This will be retained in

OUR PROPOSED CHANGE.

We think the plan adopted by the Church several years ago is calculated to bring the desired end, and is in every essential particular the same as that proposed by brother C. It is only necessary that the Church requires all the branches to comply with its decisions and we will have a system that will enable us to preserve the old order of transacting business.

We will reduce the entire plan into a

form which we hope may receive the attention of next Meeting:

1. Let the church be divided into Districts embracing as many branches as may be convenient to assemble at one place for District Council Meeting.

2. Each church is to hold an Annual Meeting at some time previous to the General Council, to consider such matters as may be referred to it by the congregations composing it, and also to select two delegates to represent it at the General Conference.

3. The District Meetings shall be composed of two delegates from each congregation, and shall have power to dispose of all queries of a local or special nature; but questions involving a point of doctrine shall be referred to the General Council.

4. The General Council shall be composed of two delegates from each District, and shall hold its Annual Meetings, as heretofore, on Pentecost at such place as may be agreed upon.

The above embraces what we would consider, a system for a proper organization for Church Council. To enforce it, it would appear necessary to adopt a resolution similar to the following:

“That hereafter no delegates from a single congregation, belonging to a district which has selected delegates, shall be admitted into the General Council.”

This would have a tendency to induce all the branches to co operate with the District Meetings.

We shall offer some further remarks on the manner of transacting business at the General Council, in our next.

The Gospel *Visitor* for May has been received. It contains among other good reading an able and lengthy article on Baptism, by brother Quinter, who is perhaps the most able advocate of that ordinance, in the Brotherhood. Also a number of Notices of Lovefeasts which we have condensed and copied.

Cold prayers shall never have any warm answers. God will suit his returns to our requests; lifeless services shall have lifeless answers. When men are dull, God will be dumb.

Appointments of Lovefeasts.

In part of our issue of last week the Lovefeast at Lewistown, is stated to be on the 29 and 30, while it should be on the 30th and 31st. The greater part of our issue had been worked off before we received the correction:

In the Slade Creek branch, Somerset Co.; Pa., on the 18th of June. Invitation extended to all and especially to laboring brethren, as they will be needed. We see a list of "proposed visits" by brother Grabill Meyers; if not conflicting with his appointments we would be glad to have his service.

By order of elder

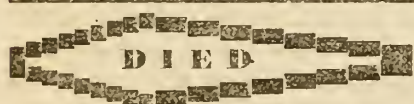
CHRISTIAN LEHMAN.

In the Buffalo Valley branch, Union Co., Pa., on the 3d and 4th days of June. Preaching to commence at 1 o'clock of the first day. Invitation extended to the neighboring branches especially to the ministers.

ISAAC MEYERS.

We acknowledge the receipt of a vial of Eye solution from sister E. Groves, New Oxford, Pa., which has given us satisfactory relief. She will accept our thanks.

Also from brother F. Groves, same place a vial of Compound, for toothache, which we hope we may not soon have occasion to test. Nevertheless we feel thankful for the interest the brother has manifested in our welfare.



In the Salimony district, Huntingdon co. Ind., April 22d, brother DAVID CAYLOR; aged 71 years 10 months and 27 days.

The deceased was a member of the German Baptist Church for 40 years, and a Deacon for 20 years. For two months before his death, he was not able to lie in bed more than a few minutes at a time, in consequence of dropsy of the chest but had to sit upon his chair. He suffered much but complained but little. He manifested during his protracted illness the most marked resignation and longed to pass from this world of sorrow to the world of bliss, that he had long been preparing himself to enjoy. By his death the church has lost a faithful officer, and the wife a loving husband, and the children (who are all members of the church but one) an affectionate father, and the neighborhood a valuable citizen. May we all, like him, be resigned in our last days. Funeral services by Elder John Bourman and the writer, to a large and sympathizing audience.

DANIEL SMITH.

On September 26th, at the residence of William Hess, Linn county, Iowa, brother SAMUEL HESS; aged 60 years, 6 months and 8 days; leaving a companion and five children to mourn his loss, and we hope our loss is his gain. He was the father of twelve children, and in the year 1845 seven of them died with the diphtheria in the space of sixteen days. He was a kind and affectionate husband, and a loving father and much respected friend by all who knew him. Three weeks before his death he, accompanied by his wife, left his home in Ohio, to visit his daughter in Black Hawk county, Iowa, where he remained a few days, and then came to Linn county to visit his brothers, when he became very sick, and after a short illness, died of congestive fever. He appeared perfectly reserved to the will of Him who knows best. His remains were brought home to Ashland, Ohio, and interred in the Maple Grove grave yard, on the 13th of November. Funeral service by bro. Jacob Grove and others, from revelation 14: 13 verse.

SUSANNAH HESS.

By request of the "Gospel Visitor."

Died in the Fairview arm of the Georges Creek church, Fayette County, Pa., March 18, 1865, brother JOHN COVER, son aged 72 years, 11 months and 10 days. Disease of the stomach and liver. He was a devoted member of the church of his choice for above 32 years. It may be said of him that he "searched the scriptures daily whether these things be so," like those of Berea. They were his constant talk and reflection. His sufferings were of a very trying character, yet he bore them all without a murmur. He called for the elders of the church, and was anointed in the name of the Lord, and continued in prayer till he fell asleep in Jesus—leaving behind him a dear companion and eight children, all of whom are members of the same church, save one, to mourn his loss. Though a vacant place in the church is seen, it is his great gain—"being absent from the flesh, he is present with the Lord." Funeral discourse from 2 Tim. 2: 11, 12, by Eld. Jacob Mack and James Kelso.

In the same church, Jan. 3, 1865, sister CATHARINE KELSO, consort of elder James Kelso, aged 76 years, 8 months and 9 days. Disease, Palsy. She lived a consistent member of the church for over 30 years, and bore full evidence of a living faith in the sure word that begets eternal life through perfect obedience. Funeral discourse from Rev. 22: 4, by Jacob Mack and the writer.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Jacob Ehrstine, Dayton, Ohio	1 50
Henry Klessinger " "	1 50
Michael Gible, Mastersonville, Pa.	1 00
Robert D. Miller, Roscoe, O.	1 50
Abram Funk, Warsaw, "	1 50
Peter Kimmell, Elperotn, Pa.	1 50
Cyrus Hoover, Smithville, O.	01 5
Jacob Mack, Masontown, Pa.	1 50
Maggie Marshall, Baughman, Ohio	1 50
C. Geib, Cornwall, Pa.	1 50
James McClintock, St Albins, Ill.	1 50
John McClintock, Liberty, Ill.	1 50

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D. M. Holsinger, " "	501.
Ephraim Kensingler, " "	1 50
Geo. W. Brumbaugh, " "	1 10
Jos. Hardman, Pierceon, Ind.	1 50
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David Vanaman, Virden, Ill.	1 50
Israel Giffen, Shade Furnace, Pa.	1 10
Samuel Cable, " "	1 10
Samuel Hoffman, Scalp level, Pa.	1 10
John Hoffman, " "	1 10
John Custer, " "	1 10
Abraham Weaver " "	1 10
Elias Shidler, Huntingdon Ind.	1 50
Henry Portice, " "	1 50
Susannah Burket, " "	1 50
Barbara Paul, " "	1 50
S. H. Miller, Waterloo, Iowa.	1 50

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It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME I.

TYRONE CITY, PA., TUESDAY MAY 23, 1865.

Number 21.

For the Companion.

Exhortation to Repentance.

Arise my soul, from slumber rise,
And see thy Savior in the skies,
Before he comes with all his host
To bring the purged that once were lost.

The way of sin thou long hast run,
Beneath the circle of the sun;
If in that way thou still persist
He'll sink thy soul into disgrace,

Rely on him and trust his will
And he will save you from all ill,
Your help in him you must apply,
To seek relief before you die.

But die to sin you surely must
And live to God the only just.
For he has purchased life and grace
To give repentance to the least.

Then 'scape the wrath, and evil shun,
Which your own soul so much has
stung.

Your help in him who rules the sky
And sees your actions as they fly.

Come then to him, no more delay,
Obey his calls and hear him say
To you the word of truth is sent,
In dust and ashes now repent.

I yield, I yield, to thee my Lord,
I wait thy justifying word;
Speak now the word my sins subdue,
Create in me all things anew

I feel thy cleansing blood applied,
That issued from thy precious side;
Thy cleansing blood I do adore
And hope to praise Thee evermore.

D. V. MEYERS.

Martinsburg, Pa.

Inquiry Answered.

(Continued from page 154.)

Brother Thurman tries very hard to build up his doctrine by exposing the names of the days and months, now in common use. But all he has said on that point fails to prove his doctrine, because he may lay aside those names and adopt others, not of heathen origin though that would not prove his origin if he is contending for the numerals only. Consequently his exhibition of these names as a *Scare Crow* is designed to produce an effect that could not be made by argument. When a writer attempts to ridicule a thing instead of explaining it he shows either that he is not competent to handle it, or de-

signs creating prejudice in those that do not understand it. His talk about the heathen origin of these names is only calculated to deceive those that have never had an opportunity to study the subject.

These names originated with the science of Astronomy. The ancient chaldeans divided the solar year into months by the twelve signs of the zodiac. These divisions were made by constellations of stars. Each constellation governed a month, and was called after some animal or other heroglyphic figure. In this manner the signs in your Almanac originated; such as Aries, Taurus, Leo, Gemini, &c. All these signs and animals were once worshipped as gods. As Herodotus tells us all the animals birds and fishes were worshipped by the heathen. Then if brother Thurman is right, a sign in an almanac, for they were once worshipped as gods. But how could that make it wrong to use these signs? He tells us that we should not say Sunday because the heathen worshipped the sun as a god.

But his logic is not good for it would make it wrong to use that word at all. If it is wrong to say Monday because the moon, as Isis, was worshiped then it would be wrong to say moon, for upon his principal it would be honoring their God.

The Greeks and Romans the most learned people on earth, worshipped more than thirty thousand gods, if his story be true. And our language being closely connected to theirs; we have thousands of words in use that were included in their pagan catalogue; such as Spring, Summer, Fall, and Winter, which are derived from their system of astronomy and were worshiped by them as gods.

The Greeks and Romans named almost every thing after some of their

gods: consequently when they named the months and days they called them after some one of their gods. This thought was appropriate. It was just the same with all the animals, birds and fishes, also with heat and cold, rain and wind; all had their gods. But when paganism died and they ceased using these names in idolatrous sense, there is no reason in saying that it is wrong to use these names any longer, for it would not allow us to say horse, or ox, or sun, or moon, any more than January or February; because they were all once used in an idolatrous sense.

On this point, brother Thurman has gone beyond scripture and reason.—Moses did not command the children of Israel that they should not say river Nile, because it was worshipped as a god, or call any other object in Egypt shiped it as a god. But he commanded them that they should not make any images, or likeness of any beast upon the earth, or any fowl in the air, or fish in the sea, to worship it. Thus you see he differs with Moses on this point.

Further still on that subject he is wrong because his argument would set aside all proper names; if their original meaning was not appropriate to the thing named. While classical use governs the meaning of words, in all living languages it is presumption in him to blame us for a meaning that belonged alone to a dead language, and has been discontinued for many ages. Let me give you one case to illustrate his position: Saul once meant hell; Tartus meant feathered then Saul of Tartus according to his logic now means hell feathered. But that meaning died away with the language in which it was used: Adam meant red, originally, but we use it as a proper name in no such sense at this time. The same is true in

reference to nearly all names transferred or translated from dead language. And it is also true in reference to the names of the months and days. This same change, in the meaning of words often takes place in a living language, particularly when there is a great change in the people using it; such as a conversion from paganism to christianity, where ~~the same names to be used in an~~ idolatrous sense, and their use in another sense gives them another meaning. For the reason that we have assigned we shall continue to use the days and months and the christian era as we have heretofore, until there is some more solid reason given, that they are inconsistent with the will of God.—And I hope what I have said will not offend the friends of this new doctrine.

R. H. MILLER.

Ladoga, Ind.

Tobacco Considered.

(Continued from page 157)

Dr. Dixon says, "Nicotin was the awful agent chosen by Bocarme for poisoning him." He further remarks, "five drops of the oil of tobacco will kill a large dog."

Another individual manifests himself as follows: "A man who smokes is a fool—because he parts with his money for mere smoke—because he is made no fatter, richer, or wiser by it—because for every ounce of pleasure derived from it, he has to pay an ounce of pain with interest—because he cannot stop the practice when he is sick of it—because he makes himself a nuisance to persons of cleanliness."

A gentleman once asked the celebrated Abernethy whether the moderate use of snuff would injure the brain? to which he answered, "No, sir, for no man with a single ounce of brain would ever think of taking a snuff."

A part of Webster's definition of tobacco is: "As a medicine, it is *narcotic*, *emetic*, and *cathartic*; and it possesses two additional powers at least, if

not more. Tobacco has a strong disagreeable smell, and an acid taste. When first used, it sometimes occasions vomiting, &c.; but the practice of using it, in any form, soon conquers distaste, and forms a relish for it that is strong and almost unconquerable."

Narcotic is, "A medicine which, in medical doses, allays morbid sensibilities, relieves pain, and produces sleep; but which, in poison doses; produces stupor, coma, convulsions and, if pushed far enough, death."

Emetic is a vomiting medicine, and *cathartic* a purgative.

RECAPITULATION. What was the reason that tobacco came in use? *Fashionable taste*. Why is it used at present? Because it is *fashionable*. Is tobacco a medicine? Yes. Is it used so generally? No. Why then? Because it is *fashionable*. Can the practice not be denied? Yes. How? By a great deal of self denial and morbid susceptibilities; but it is almost unconquerable. Have none ever got rid of the practice? Yes, many. Is any good derived from tobacco by using it. Yes, if it is used as a medicine. But do not most of those who use tobacco say they use it as medicine for some reason or other? Yes, they generally do. What are some of those reasons? The most general (by ignorant people) is; to preserve the health of the teeth, or to prevent tooth ache. Is there any truth in these assertions? There is in part. Any thing that will increase the flow of saliva will relieve some tooth aches. But what is the chief reason that tobacco is used? I have told you already, *fashion*. But is it wrong to use it? Tobacco is nowhere mentioned in the Bible; (it is a native of America, and the Bible was written in the Old World) but we are taught to be *sober* and *temperate*, and the use of tobacco will make a beginner as drunk as spirits will, and it is a great means to promote intemperance. How do you know it makes a person drunk? Not, all, but most of those who use it say so; and as experience is a good teacher I will let you know that I tried smoking once, and it made me vomit ex-

traordinarily. Why did you smoke? To show off. Do all mean to show off that begin to use it? To be plain and say what I believe, I must say that they nearly all do. Must all vomit the first time they use it? Nearly all. How do you know that the primitive Christians, the Apostles, and even Jesus Christ, did use no tobacco? You are rather singular. Tobacco is a native of America, and was not known by the oriental people till about the fifteenth century. But if Christ and his apostles would have had it, do you not think they would then have used it? That's a rather deep question. But reason will answer, I therefore answer, no, by no means. All men that understand physiology say, 'it is a nuisance.' Jesus was a good scholar in physiology, and Lucas was a physician. What do you think the apostles would say about the use of tobacco? I believe they would denounce it in the strongest terms.—

But supposing it to be wrong to use tobacco, is it then right to raise it? I cannot see how it can be right to raise it since it is such a nuisance; *but it pays well*.

One question more: since tobacco is a nuisance, and the practice of it is hard to be denied; how then is the evil to be cured? Children should be taught the evils of it, and be taught to abstain from the use of it. I recollect that I have a few verses of poetry on intemperance: and I will now transmit them to you, and expect you will teach your little boys to study them by heart. Here they are:

"I mean to be a temperance boy,
Teetotal—that's my word,
No rum or gin shall pass my lips,
Nor evil words from them be heard.
Tobacco, too—the dirty weed!
My mouth shall never stain,
For when boys once but get the taste,
'Tis hard to quit it then."

GEO. BUCHER.

Cornwall, Pa.

Christ made himself like unto us, that he might have us like to himself.

Christ's strength is the strength of the Christian.

Intemperance.—Essay No. 3.*Continued from page 147.*

In a former Essay (No. 2) I have endeavored among other things, to show the cause and root of intemperance; but how far I have succeeded in gaining my object is for the kind reader to judge. In this essay I shall point out to the reader some of the deleterious effects of this monstrous evil. The natural effects which follow, in consequence of its use, are many. Since the Demon of intemperance flatters himself with the number of his unhappy victims and as it were thus, exclaims, "Our name is legion for we are many." Among the natural effects which follow intemperance are disease, poverty, disgrace, infamy, dissipation and a multiplicity of evils which sooner or later surround the person who is led to sip the cursed cup. From this very cup of deception a great many of the woes and contentions to which poor erring man takes part, take their origin. Methinks when we contemplate in the light of God's holy word the distress and sufferings it has brought upon thousands, and multiplied thousands of human families in all ages and countries, particularly in this land of freedom and privileges, where christianity, morality, civilization, &c., are claimed to be the leading traits of character. Yet at the same time we tolerate one of the most detestable practices raging in our very midst. Lucifer with all the combined powers of the under world could not, in my estimation, have devised a surer plan wherein to deceive and ruin the souls of men. Let us pause a moment, and take into serious consideration who are the authors of this greatest of evils. I claim that we, as a christian body, should not touch the unclean thing, by no means, either in its making, vending or using. "Touch not, taste not, handle not," and thus set an example for all mankind to follow. By following such a course the evil would soon be put away. But I am afraid there are still those who confess it to be an evil and at the same time, in some way or other, are aiding either in making, selling, or using it; or are for mere

luere's sake furnishing the grain, and then apologize and say others will do so, and why may I not do likewise; since it is an evil and will be carried out at any rate—with or without my assistance. But remember, fellow mortal, we are to be an example "in word, in conversation, in charity, in spirit, in faith, in purity," and I contend, in our dealings and in everything we do. We must be temperate. The very nature of alcohol is deceptive, utter deception, and for this reason alone we claim it to be very dangerous for sober men to use it as a common drink. It creates a dangerous and intemperate appetite and thus leads to drunkenness and ruin. The creator has seen fit to furnish us with a common beverage, namely, water, one of the most essential and useful gifts found in nature. Water, which is to be found in such great abundance in all the habitable parts of the globe, was in my humble opinion intended by the Creator as the great beverage for all his living creatures both man and beast. It is frequently called the poor man's beverage, since it can at nearly all times be obtained without money and without price. But pardon me, dear readers, if I wander sometimes from the subject proper.

The effects.—I have carefully investigated the past historical records of intemperance, and have found abundant facts which go to prove my position to a demonstration—facts which if related in detail would be almost heartrending to the lover of temperance. According to statistics, the quantity of ardent spirits drank every year in the United States alone is sixty million gallons. What think ye if all this poisonous stuff would be collected into one common reservoir and always kept full for the use of all classes of men, poured in continually from the cellar of the merchant and the distillery of the farmer! And what suppose you would be the effect could you behold with your eyes five hundred thousand drunkards standing around this great body of polluted drink! while some are, laughing, and drinking, and cursing, as if it were the very author of their being! while oth-

ers are staggering to and fro, and some, and not a few, too, lying prostrate on the ground! deprived for the time of their reason, and thus bring themselves on a level with the swine of the field! What degradation! What pollution! Would it not be sickening to behold such an unholy sight?

But this is not the ease. This evil has spread itself all over the land like "the waters that cover the mighty deep." Notwithstanding this; does it make it any better if the enormous quantity of ardent spirits is not confined to one place but sent all over the world and sold by the hogshhead, and thus introduced into almost every family (save those who touch not the unclean thing) like the frogs of Egypt have crept into every house. This cursed cup has polluted everything with which the drunkard comes in contact; his house, his furniture, his very bed on which he sleeps; it has polluted his person, and what is worse than all, it ruins his soul; and thus disqualifies him for happiness and eternity. The sufferings which the drunkard brings upon his own head are not a few. But in spite of all, he continues the unholy practice until he sinks into an early and untimely grave. Perhaps at an early life he was led in the practice of drinking a little, thinking it does him good and not seeing the danger and gulf of misery before him, but continued the practice and increased the quantity from time to time until the drunkard's habits were fully established. In the middle of life he fills a drunkard's grave, to the sorrow of his friends and the astonishment of his neighbors. He was once a kind father, a good neighbor, a confirmed christian. Instead of being a blessing to his family and the community in which he lived he became a burden to both.

To be continued.

The nature of a seal is to make things sure and firm among men; so the supper of the Lord is Christ's seal; it is his privy seal whereby he seals and assures his people that they are happy here—that they shall be more happy hereafter—that they are everlastingly beloved of their God; and that nothing shall be able to separate them from him who is their light, their life, their crown, their all in all.

*For the Companion.***Death of a Brother.***(Continued from page 141)*

The narrative further tells that Jesus wept. His humane nature as weak and frail as others, gave way to grief, and with groans he bowed himself before the sepulcher.

The Jews who were around were affected by His grief. They saw how sincere he was, and said one to another "Behold how he loved him." After he arose he commanded that the stone should be rolled away from the door of the cave in which Lazarus was sleeping. Martha as yet uninformed as to the Savior's purpose, remonstrated and declared that decay had already commenced. But Christ still persisted, His countenance which a moment since was full of sadness and bathed in tears, was now beaming with heavenly confidence. It seems to me, brethren and sisters the man had disappeared and the God stood before the tomb.

The stone was taken away and after offering a short prayer to heaven the Savior cried; "Lazarus come forth!" and the dead man obeying the voice of his master comes out of his tomb. Here is God as plainly seen as was the man a moment before. God conquering death overcoming the grave, and gaining a victory for his friend and follower.—What heart has not been made to mourn by having the bands of nature broken. To that heart comes the joyful intelligence: "Thy brother shall rise again" on the morning of the resurrection.—This corruptible must put on incorruption, this mortal must be arrayed in immortality. The resurrection of Christ is the pledge & proof of our resurrection. "If the dead rise not then is not Christ raised, and if Christ is not raised your faith is vain. But now Christ has risen from the dead and became the first fruits of them that slept; for since by man came death by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." In view of such a heart cheering doctrine, it is not surprising that the Apostle should launch out into

such vehement declarations of victory over death and conquest over the grave. He knew that no grave could hold him long: no worms consume him entirely; no shroud forever wind his body.

We heard by faith the voice of Christ saying to all believers; "Come forth," and in that great and miraculous invitation he was included. The monster death lay stinging at his feet; by faith he rises a victor over the tomb. And we are glad that the same hope and precious consolation remains to every child of God. The glorious truth which Christ taught to those weeping relatives around the grave of Lazarus, is calculated to crown our fears and remove our sorrows. The resurrection is peculiarly a christian doctrine; it is peculiarly welcome to the christian heart and gives endurance and strength to the christian's faith. Infidelity may at once deny its truth; unbelief may cavil and urge objections, but I will believe and rest upon it my hopes of salvation.—Blessed are they that have part in the first resurrection, for on such the second death has no power. Dear Brethren and sisters, in view of such a glorious doctrine can we not say with the poet!

I can repine at death no more,
But with a cheerful gasp resign
To the cold dungeon of the grave
These dying withering limbs of mine,
Let worms devour my wasting flesh,
And crumble all my bones to dust,
My God shall raise my frame anew,
At the revival of the just.

Break sacred morning through the skies,
Bring that delightful, dreadful day;
Cut short the hours, dear Lord and come
Thy lingering wheels how long they stay.

Our weary spirits faint to see
The light of thy returning face,
And hear the language of those lips
Where God has shed his richest grace

Haste then upon the wings of love,
Rouse all the pious sleeping clay,
That we may join in heavenly joys
And sing the triumph of the day.

S. A. HONBERGER.

*Ashland, Ohio.***Be Kind to your Sisters.**

Boys, be kind to your sisters. You may live to be old and never find such tender loving friends as your sisters.—Think how many things they have done

for you; how patient they are with you; how they love you in spite of all your ill temper, or rudeness; how thoughtful they are for your comfort, and be you thoughtful for theirs. Be ever ready to oblige them; to perform any little office for them, that lies in your power.—Think what you can do for them, and if they express a wish, be ready to gratify it if possible. You do not know how much happiness you will find in so doing.

I never yet knew a happy and respected man who was not in youth kind to his sisters. There is a beautiful song which says,

Be kind to your sister, not many may know,
The depth of true sisterly love.
The wealth of the ocean lies fathomed below
The surface that sparkles above.

J. B. WOLF.

*Rossville, Ind.**For the Companion.***Baptism for the remission of sins.**

Brother Holsinger :—I notice some remarks in an article written by G. W. English to which I take exceptions. He says "When Peter on the day of Pentecost saw the young converts rejoicing in a Savior's love he cried out," Who can forbid water that these may be baptized, &c.

Now in reply to this I would say *Peter did not use any such language on the day of Pentecost*; neither is there any evidence of a full pardon of sins outside of an obedience to this very important commandment.

He says "Peter did not think of water baptism washing away their sins.—Their sins had already been washed away." How does he know that their sins were already washed away, when Peter commanded them to *repent and be baptized* in the name of Jesus Christ *for the remission of sins*? I do not think they believed their sins were already washed away, because they were at that very instant of time crying "men and brethren *what shall we do*?" They were then and there convicted of the crime of crucifying the Lord of Glory, and all the pangs of terror had just seized hold of their guilty consciences.

Of all men on earth these were the men to tell what to do, and I verily believe Peter told them just what to do, viz; to repent and be baptized *for* (and not become of) the remission of sins.—This brings me to my subject, to write. The design of baptism; and I shall depend simply on the word of God.

In the first place I shall appeal to the commission: "Go ye therefore and teach all nations baptizing them in the name of the Father and the son and of the Holy Ghost." Matth. 28 : 19. — This instruction to the apostles informed them how to proceed. They were first to teach the nations; 2nd it tells them when to baptize them, viz:—after they are taught; and also *how* this ordinance is to be performed. "Go ye into all the world, preach the Gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16 : 15, 16.

This is the main key to the design of baptism.

Did the apostles act according to the instruction of the Savior? I answer by referring to all their subsequent course they did; as in acts 2nd we have Peter preaching Christ and him crucified risen and ascended on high &c. Now when they heard this they were pricked in their hearts, and said, men and brethren what shall we do? They heard they believed, repented and were baptized, for the remission of sins. This is how the atoning blood of Christ is applied: not *outside* of obedience, but in obedience to all the requirements of the Gospel.

In proof of this I again appeal to this same Peter; "Seeing you have purified your souls in *obeying* the truth through the spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently, being *born again* not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." 1st Peter 1 : 22. For all flesh is as grass. But the word of the Lord endureth forever, and this is the word which by the Gospel is preached unto you.

How are they born again? Christ tells Nicodemus, except a man be born again he cannot see nor enter the kingdom of heaven. "How can a man when he is old be born again?" Nicodemus appropriately inquires. "He must be born of *water* and of the spirit, in order to attain to this new birth. So testifies Christ the Lord of Glory; so testifies Peter, to whom Christ gave the keys of the kingdom.

In speaking of the commission Mr. E. says. "Oh, how often do we hear men try to mystify it to suit the doctrine of their sect or party."

I agree with you there my friends.—I have heard men say baptism is not for the remission of sin; that it is not one of the conditions of pardon; that it has no relation to the new birth &c. Although the language of the commission is exceedingly plain no ambiguous words are used. I am well aware of the fact that I have barely hinted at the subject; but more anon, perhaps.

D. B. GIBSON.

Palmyra, Ill.

For the Companion.

Novel Reading.

Our country is flooded by a sea of pernicious literature, coming under the head of "Novels," "Romance," &c.—Not only the long yellow backed works are objectionable, but those whose "blue and gold" catch the eye, and whose striking title pages lead the fancy captive. The latter class are generally written by authors whose pens have won for them a reputation—by those who are skilled in drawing pen pictures, and under a semblance of truth hide the most fatal errors. The poison may be slow, but it will be sure and deadly in its effect.

Novels are calculated to inculcate false views of life, and engender a taste for romance; every trivial circumstance and trifling incident is magnified by the devotees of fiction into decrees of fate.

Many persons of brilliant intellect spend their precious time over the turning pages of some thrilling two volumed tale of wild adventure. Not only the

light of day is thus spent, but the midnight oil is burned; and not till the morning dawns, does the charmed victim lay aside the book to get repose. I knew a young lady who had thus wasted her time until her over excited imagination gained the mastery, and the light of reason went out ere she had reached the summer of her days; she still lives a warning to those who are rushing onward in the course of sin and folly.

I do not condemn all light literature. Some of it is beneficial as a relaxation, just as amusement is beneficial to the man of toil. What I would urge upon the young of this day is: do not read to excess—do not let the sparkling frothy bubbles intoxicate you. Paul says: be temperate in all things—surely if temperance is needed anywhere it is *here*, for the evil is wide-spread and so subtle in its influence, that ere you are aware it has obtained complete sway over your mind and heart. Satan finds an easy entrance when the sentinels sleep; therefore be on your guard, keep your feet from straying in those forbidden paths which lead to inevitable destruction.—The mind borne away on the wings of fancy revels in unhallowed fields of delight, and ever returns, shorn of its strength and less capable of enjoying in life's stern conflict.

The habitual novel reader is seldom found by the bedside of suffering, or in the house where mourners pour forth their sorrows. His tears are shed over imaginary woes, and his sympathies expended over the sufferings of an ideal creation.

Why do you seek to feed the immortal mind on husks, when there is rich food scattered broadcast over the earth—since you have the world's richest thoughts and most learned researches to feed upon, you *surely* will not design to partake of less costly food. You have rare genius in the literary world, which teach "lessons in life" in a spirited and instructive style;—but better, ten thousand times better than all these, you have the Word of God, the Book of Books!—What need you more?

L. M. MILLER.

*For the Companion.***LOVE.****L.—FOR LIBERTY.**

Liberty is a blessing well worthy to obtain. To be liberated from our sins is, perhaps, the highest sense of the term, and a state of being for which we should all strive, and it is a glorious consolation to know that it may be attained to. Christ, the great Law-giver, has brought from heaven a perfect law of liberty, and by obeying that holy law, we may be set free from all our sins.

Liberty, in a literary sense, is a great blessing, but what is it compared to that perfect law of liberty which liberates our souls from death, hell, and the grave.

O.—FOR OBEDIENCE.

Having been liberated from the arch enemy of souls, if we now submit in obedience to the holy mandates of heaven, as obedient children, we have the promise that we can obtain that rest which we all so much desire. "There remaineth, therefore, a rest," &c. Glorious promises indeed are those which our Savior has brought down from the shining courts to those who obey him.

When we look about us and see the multitude of God's human beings, running the giddy rounds of sin and disobedience we are led to inquire, whether this people believe that there is a God to obey! or whether they think man is but a living being that moves, and acts upon the stage of life, for a short time, and then passes away into oblivion. One would certainly infer the latter. It is only, then, by being liberated of this false faith, and yielding obedience to that "more sure promise" that we may receive the benefits of the LOVE of God.

V.—FOR VICTORY.

Victory is perched on the banner of all God's people. The man that doeth all that in him lies to please God; he that chooses that which shall not be taken away: that man has already gained a victory; though he be buffeted about by the world; though he be persecuted; even if he be put to death, yet will

he gain a victory over his enemy. Those who persecute the true followers of Christ, will find to their sorrow that they have lost the day, and that those whom they have labored to injure have gained the victory, and are reaping the fruits of the LOVE of God, which they have spurned.

E.—FOR ETERNITY.

When we are crowned with victory then comes eternity. First we are liberated from the power of the devil, then we yield obedience to the Great Head of the Church, then we shall gain a victory over our sinful ways and appetites, and by continuing in the LOVE of God, we will have the promise of enjoying an *eternity* of bliss, and singing praises to him whose LOVE has saved us. It will be perpetual duration of joy. Never will it cease. When millions of years have passed it is no nearer its end; and when millions of millions of millions more have rolled their ample rounds it will be but just begun. It is not within the limits of our comprehension to fathom the boundless space which is contained in this one word, Eternity. May we so live that we can have an admittance into that happy kingdom of eternal glory.

J. L. WINELAND.

*Martinsburg, Pa.**Selected for the Companion.***Friendly Hints.**

"Think over what you said."

Reply—"O! I never thought any more about it."

Softly we are in the presence of our Savior our prince of truth and life.—You know the Lord gave us all a "watch word." Then say not, "I think no more about it." We shall be brought to give account for what we say and do, for our words are the actions of our tongues.—Review your conversation all you can. Was it years or months ago, or yesterday. Did you advise, entreat, encourage or reproach? think over it. Were they strangers or kindred, vagabonds or saints, poor or rich, male or female, lover or wife, parent or child—think over it, and pray O! child of God for it is written "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

M. J. THOMAS.

*Preston, West Va.***LOCAL MATTERS.**

Tyrone City, Pa., May 23, 1865.

Attention.

At the request of bro. Isaac Meyers, the following appeal is made to the Elders of the Churches, embraced in the middle district of Pa.: To either confirm, or amend the nomination that has been made for delegates to represent the district at Annual meeting in June. It seems said brethren are willing to go if sent, and backed up by the churches. The time now would be too short to consult the churches; it is presumed the Elders, knowing the sentiments of their flocks, might judge how far they are allowed to act for the church, and report accordingly. As soon as this comes to hand, let the elders determine for, or against the nomination made, and send their report forthwith to bro. J. R. Hanawalt, McVeytown, Mifflin county, Pa., and he can then notify bro. D. Keller, &c. I consider myself safe in saying, that our church will endorse the nomination, and back the delegates in all necessary expenses. Brethren, attend to the matter without delay, so that a fair understanding may be had.

D. M. HOLSINGER, *Sec't.*

Avoidance.—We have received a number of articles on this question since closing its discussion. Among these are several which claim admittance on the strength of their authors having been misrepresented. We expect to meet several of the writers at the Annual Meeting, and perhaps we may give them a hearing afterwards. It was quite unpleasant to us to find occasion for closing the discussion. We had hoped that our brethren would confine themselves to *reasoning* only, and not suffer themselves to be led into sophistry.

Several writers have assumed more the character of a jesuit or quibler than that of an humble disciple or sincere teacher. We had expected better things of our brethren. We had tho't they all loved each other, preferred one another, and would not therefore take

advantage of one another's language, and that if one would fail to demonstrate or substantiate his position, he would exercise self denial and surrender the point. Instead of this several have entered upon and would wish to continue a split hair," satirical, "diamond cut diamond controversy, which we cannot permit — "But you have admitted some such" says on, "and to refuse others permission to reply would be unfair." We come such have been admitted, but it is one of our principles to stop as soon as we discover ourself on the wrong road; and we must therefore ask those brethren who feel themselves unfairly dealt with by an opponent, to bear it as a necessary chastisement.

Our contemplated journey to the Annual Meeting

We purpose, God willing, to leave here at 6 58 P. M. on Monday, 29th inst. By Tuesday morning, between the hours of 4 and 8, we expect to arrive at Columbiana, Ohio, where we intend to make a short call with our brethren, and friends of the *Visitor* family. We will remain there at farthest only until the evening train. Our next point will be Goshen, Elkhart Co. Ind., where we wish to pay one more visit to our aged, and at last infirmly severely afflicted grandmother Ritz. We have not yet determined the route, but are under the impression that we can go by rail from Ft Wayne direct to Goshen. Will some kind friend post us on the matter? We shall remain there but a few hours, and then proceed as rapidly as possible, and strive to arrive at Forreton, Ogle Co., Ill., in time to attend a Lovefeast to be held in that vicinity on Thursday, June 1st. We shall then be at the disposal of our friends and acquaintances until time to attend the business session of the meeting, after which we shall devote our entire time to the duty of gathering information for our readers, and immediately upon the adjournment of the Council shall proceed directly home. Those who intend to transact business with us there will please commit it to paper, as we shall not be able to charge our memory with anything more than with a report of the

meeting. We think we have a good memory but it may be overcharged.

Later.—Just as we were closing up we received a letter from brother F. P. Locher, stating that our grandmother also is dead. We shall not therefore go by way of Goshen, but stop only at Columbiana, and arrive at Forreton on Thursday morning.

Our Annual Meeting Again.—Our space is too limited to dwell largely and we will therefore offer only a few hints in reference to obtaining a decision upon a query, after the meeting has been properly organized.

1st. We would allow perfect liberty of discussion, but would permit only one to speak at a time.

2nd. To decide a question, we would require the delegates to vote for or against, and not only against as has been generally practiced heretofore. By the old manner of requiring those who are opposed to a decision to manifest it, it is much easier to gain the passage of a measure. Indeed we have thought it is quite unfair, as it considers all who do not manifest their opposition as being in favor of it.

We hope those who have more knowledge and experience, will lend their aid in perfecting some plan that may be acceptable and useful.

Brethren sending for missing Nos. will refer to them by their No. and not by the date.

Correspondence.

Brother Jacob Mack, Masontown Fayette Co., Pa., says: "O how careful we should be in contending with each other upon disputed points, that we let 'brotherly love continue.' But how often does it happen otherwise, and brethren say what they have to take back again, or smooth it over in some way, which amounts to the same thing. O, how glorious the result would be, if we as brethren were united in love and harmony, and with our shoulders to the chariot wheels of the religion of the Redeemer, and thus all, as one man, pushing together. What could we not do? May the Lord hasten the time when such will be the result."

In your remarks on the soldier's letter in No. 17 you made a mistake in regard to the parents of Isaac Hoover, dec'd. He was the son of brother David and sister Polly (or Mary) Hoover, and not of brother John and sister Elizabeth Hoover, as you have it. The Isaac Hoover you have reference to has been a member of the church for a good many years, and is living in Kansas. The friends of the deceased wish to have the mistake corrected.

ANDREW H. SNOWBERGER.
Huntingdon, Ind.

Brother Holsinger :—I wish to correct an error which I saw in No. 15, concerning the troubles to which we had been exposed in Virginia. It stated therein that a little town called Dayton was entirely burned. That is a mistake; it was not burned, but principally all the houses and barns within two miles around were burned. A good many might wonder at the statement, as they never heard of it. I do not wish to have anything published that is not correct for it is bad enough as it is.
J. BOWMAN.

Midway, O.

Notices of Lovefeasts.

In the West Branch congregation, Ogle Co., Ill., on the 1st day of June. Haldane station on the Ill. Central R. R., two miles from the place of meeting will be the stopping place. A hearty invitation to all.

SAM'L CLICK.

In the Salem Meeting house, Sandy Creek branch, Prestou Co., West Va., on the 10th and 11th of June, to which an invitation is extended to members of adjoining districts, and also to members coming from Pennsylvania and other Eastern States on their way to the Annual Meeting.

(Written for the Church).

M. J. THOMAS.

In the Crawford County branch, O. at brother Henry Sellers, nine miles west of Bucyrus, on the 17th of June. Invitation to all who desire to be with us.

WM. CHAMBERS.

Bible Questions.

1. Christ saith unto them: "I came not to call the righteous, but sinners to repentance;" Mark 2: 17. Who are the righteous he came not to call?—M. J. THOMAS.

2. Is it proper to pray "Thy Kingdom come?" Has not the Kingdom of Christ already come?—L. H. MILLER.

3. Matthew 23: 15, the Savior says: "Woe unto you scribes and Pharisees, hypocrites, for ye compass sea and land, to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves." A proselyte is a convert; why is he two-fold more the child of hell than he that converts him?—JOS. B. SELL.

4. Why was Paul thankful for not having baptized?—IBID.

Answers to Puzzles and Questions.

1st Scriptural puzzle in No. 17.

Christ being of divine nature, and the God of Nature, could by the exercise of his will render himself invisible, or cause the eyes of the people to be withheld, as in the case of the two disciples who walked with him after his resurrection, and thus pass through the midst of his enemies unobserved.—L. H. MILLER.

1st Bible question in No. 17.

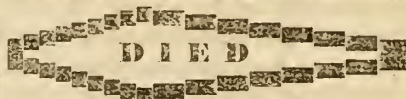
The Scriptures define sin as being a violation of the law of God, which is sin, the wages of which is death. For instance, Paul says: "He that cometh to God must believe that he (God) is (exists) and that he is a rewarder of them that diligently seek him. Also, that "that which is without faith is sin;" Again, "He that believeth not shall be damned;" He that believeth on me hath everlasting life." In order to be saved we must come to God, and in order to come to God we must believe and obey. But perhaps a clearer definition of sin is this:—Sin is to do what is forbidden, or to leave undone what is commanded; which, however, amounts to about the same, viz:—a violation of the law of God, whether by commission or omission. S. L. FUNDERBURG.

2nd Bible question.

I think the New Testament is as much the law of God to us now, as the Old Testament was in the pre-Christian era. The Old Testament Law was given, by God, to the people through Moses. The New Testament Law was given, by God, to the people, through his son, Jesus Christ, God being the author of both, they are both the Law of God, in order. That is, each in its order.—The Old Law went into fulfillment, then the New Law was instituted. *Ibid.*

3rd Bible question in No. 17.

The old Testament is spoken of, "For it is written," (that is in the law of the old Testament) "Counsel is one that continueth not in all things which are written in the Book of the law (of Moses) to do them"—M. J. THOMAS



At the house of his son-in-law, brother David Baringer, near Goshen, Elkhart Co., Ind., April 9th, HENRY RITZ; aged 92 years, 4 months, and 3 days. He leaves behind an aged widow, and a large posterity of children, grand-children and great-grand-children. The editor of the *Companion* is his grand-son and namesake, HENRY R. Holsinger. May he rest in peace.

WORLDLY MATTERS.**Editor's Diary.**

Tuesday May 16th.—Up to time. Paper not so interesting as we would have wished it, as it lacks several departments. Was informed by letter from father, of the death of my grandfather. I had fondly expected to see him once more in this world, when on my journey to the Annual Meeting; but death has robbed me of this pleasure, and it is only now in the hope of the resurrection that we can look for a meeting. See Obituaries.

Wednesday 17th.—Had a visit by an old school mate (C. Smaltz.) who lost an arm in defence of his country, on the 20th day after he entered the service. He had been drafted.

Thursday, 18th.—Devoted principally to writing and correcting manuscript.

Friday, 19th.—Was informed of the death of a fellow craftsman (James V. Lytle). Had a letter from Uncle David Holsinger, Foreston, Ill., with directions to find his home, and invitation to visit there when at-

tending Annual Meeting. See, our contemplated journey, &c.

Had a visit by father (D. M. Holsinger) whom we were all very glad to see. He is on his way to Harrisburg, where he expects to join brother Grubill Meyers in a ministerial visit to Cumberland Co. He will remain with us over night and in the morning resume his journey. Had a pleasant conversation and I hope profitable consultation.

Saturday, 20th.—By miscalculation of the time we failed to get father off on the morning train, which may cause him a great deal of inconvenience, and gave me much uneasiness. Should he fail, by our neglect, to meet any of the appointments, the brethren will not too severely censure us, for we have already suffered considerably.

Had a call by friend Joseph D. Eshleman, who is not very well.

LIST OF MONEYS received for subscription to the *Companion*, since our last.

Lewis Flack, Congress, O.	1.50
J. H. Gorman, Sinking Springs, O.	1.50
Rebecca Landis, Ephrata, Pa.	1.50
Deihl and Groves, New Oxford, Pa.	2.00
John J. Miller, West Alexandria, O.	1.50
Emmanuel Keyser, Port Providence, Pa.	1.50
L. M. Sollenberger, Mt. Carroll, Ill.	1.00
D. D. Horner, Jones, Mill, Pa.	1.50
David Lantz, Hagerstown, Ind.	1.51
John Holler, " "	1.50
Frederick Dilling, " "	1.50
James Wiat, " "	1.50
Wm. Drull, " "	1.50
Mary Dilling, " "	1.50
Abraham Teeter, " "	1.50
John B. Replogle, Dublin, " "	1.50
M. Myer, Bareville, Pa.	1.50

Special Notices.

Of articles useful in their nature may be inserted at the rate of 25 cents a line.

We have struck a new plan for making live fence with White Willow. For circular and particulars send two postage stamps. Liberal deduction made to agents. None need apply for agency without good reference. Address, L. M. SOLLENBERGER, Mt. Carroll, Carroll Co., Illinois.

For Sale.

A choice tract of land, one mile north of C. C. A. L. R. R. Smiles west from where the Annual meeting was held in 1864. (in Wayne Co., Ind.) 4 miles from the White Branch meeting house; 300 acres of land, all under good fence. The land is divided into two farms, mostly bottom. Flare rock running through the center, giving both farms constant stock water; plenty of timber, 80 or 90 acres cleared on each farm.—Good barn and orchard on each farm.—Dwellings and outbuildings only temporary. A bargain to be had. Payments: One half of the money in one year, the balance in ten years with interest. Apply to

LEWIS KINSEY.

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Christian Family Companion.

in commandments.—JESUS.

At \$1.50 Per Annum.

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Number 22.

SPRING.

The snows are gone—the ice has melted
Has loosed its hold, and freed our land
The streams rush forth rejoiced to be,
From captive bonds, once more set free
The busy bee from day to day,
For hoarded sweets doth wing her way.
From every bush, from every brake,
New signs of life and joy awake.

The swelling buds and leaflets green,
Are breaking from their wintry screen.
The feathered race from sunny climes,
Are making glad with merry chimes.
The sky above, and earth beneath,
Are decked with smiles, fair Beauty's
wreath.

The world is glad and why should we,
God's crowning work, in sadness be?

LAURA

Morgantown, West Va.

For the Companion.

Will Ye also Go Away?

Then said Jesus unto the twelve.—
Will ye also go away? Then Simon
Peter answered him Lord to whom
shall we go? Thou hast the words of
eternal life.—JOHN 6: 67, 68.

These words were occasioned by a
remarkable falling off among the fol-
lowers of our Lord.

The words of our text are very affec-
ting; many of his nominal disciples hav-
ing left him, he puts the question to
the twelve disciples, "will ye also go
away?" Will you follow their exam-
ple, or will you abide with me? Peter
in the name of the rest, dreading the
thought of leaving, answered, Lord to
whom shall we go? Thou hast the
words of eternal life." We can never
expect such happiness from another;—
and he answered well; for those who
forsake Christ will never mend them-
selves, go where they will. The words
may be usefully applied to ourselves—
Let us consider Jesus as putting the
same question to every one of us, and
may we with Peter sincerely make the
same reply.

Let us consider the question—
"Will ye also go away?" This ques-
tion was put to persons who had profess-
ed some regard for Christ. They had
seen his miracles with admiration, they
had heard his preaching with delight
and they had crossed the Lake to meet
him. Again; the same question there-
fore as put to us supposes a professed
regard for Christ, as set before us in the
Gospel for if we have not in some sense
come to him, of course we cannot for-
sake him. But as the people of old fol-
lowed him from false motives, and with
wrong views, it may be proper for us
to consider what it is that makes many
among us profess to follow him; and it
is plain that the little profession which
some make, is the mere effect of custom.
They are Christians because their par-
ents were such, and because their neigh-
bors are such. It is the religion of the
country, and were these people in Tur-
key they would be Mohamedans. The
influence of superiors, or friends some-
times brings them to hear the Gospel,
and the love of novelty keeps them un-
der it for a time.

Self interest and worldly advantage
make other men professors, as the peo-
ple referred to in our text followed
Christ for the loaves and fishes; but if
a persons religion has no better founda-
tion than these afford, we wonder not
at his Apostacy. Sooner or later, such
professors will go back and follow Christ
no more; and the world abounds with
temptations which will be fatal to those
who have not "the root of the matter,"
in them. It may be profitable to point
out some of these.

Persecution frightens some.

Our Lord has bid us expect opposi-
tion in following him; for they who will
live godly in Christ Jesus shall suffer
persecution. We must take up the
cross, if we follow him and those who

sit not down to count the cost, will be
offended when the trials come. If re-
lations and friends are angry and frown
upon them; if superiors and employers
withdraw their favors; if their neigh-
bors ridicule and laugh at them, then
they begin to repent of becoming relig-
ious. They regard man more than God,
and resolve to be religious only so far as
may consist with their worldly ease and
advantage.

Wm. CHAMBERS.

Sulphur Springs, O.

Asking Father.

A gentleman of fine social qualities,
always ready to make liberal provision
for his children, a man of science and a
moralist of the strictest school, was
skeptical in regard to prayer, thinking
it superfluous to ask God for what na-
ture had already furnished ready at hand.
His eldest son became a disciple of
Christ. The father, while he recognized
a happy change in the spirit and de-
portment of the youth, still harped up-
on his objection to prayers as unphil-
osophical and unnecessary.

"I remember," said the son, "that I
once made free use of your pictures,
specimens and instruments, for the en-
tertainment of my friends. When you
came home you said to me, 'All that
I have belongs to my children, and I
have provided it on purpose for them;
still, I think it would be respectful al-
ways to ask your father before taking
anything.'—And so," added the son,
"although God has provided everything
for me, I think it is respectful to ask
him and to thank him for what I use."

The skeptic was silent; but he has
since admitted that he has never been
able to invent an answer to this simple,
personal, sensible argument for prayer.

*For the Companion.***Reply to the Answer on Sacred Time.**

On 129th page of the *Companion*, there is an answer to the question concerning brother Thurman's Sacred Calendar. The writer says: "Our acquaintance with brother Thurman for bids that we should think he had any intention of doing wrong by publishing his writing against the practice of the old brethren," &c., and further says: He should have brought these things before the Annual Meeting instead of publishing them to the world;" &c., which course, it appears to me, would be very reasonable and right; for there is the only place we have to decide on questions to preserve a union throughout the brotherhood. The brother appears to be very mild and fair in his answer so far; and so far as I have the answer, I have read with candor and with much interest, and am anxious to see the ballance of the answer and to know the brother's name; as I approve of his zealousness for a union in the Church; and also can unite with the brother to pray God for more brethren who will engage in the great mission of man's reconciliation to God. I hope therefore that all the questions that have been asked through the medium of the *Companion*, will be presented to the Annual Meeting and there be decided on, according to the scriptures of divine truth. However, we cannot all attend to the Annual Meeting, and to get the answer whether Thurman is right or wrong in his writings, without any scriptural proof would not satisfy us all; because we are not to place our trust in man. The Annual Meeting should and will decide right, if governed by the spirit of God. But we learn from the word of God that in the last days iniquity shall abound, and the love of many shall wax cold. So we consider it would be very unsafe for us to be governed by the Annual Meeting without investigating for ourselves. The brother thinks that brother Thurman has manufactured a good name that will deceive many. Why so brother? Do we

not consider all the institutions of God sacred? Where is Thurman's Calendar that he claims to be governed by that Calendar, which is writren, as it were, in the heavens, by the finger of God? Gen. 1: 14, If the old Patriarchs did not reckon time according to that method what method did they use? All the difference that I can see between them, if any, is the unhappy race of Adam reckoned time from the fall of man until the promise drew nigh, when God enjoined it upon his people to reckon time as at the beginning. Now this does not prove that the old Patriarch did not observe those lights, which God placed in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days and years. Gen. 1: 13. I must conclude, as I fear I am imposing too much on the readers of the *Companion*. I hope some other abler brethren will take up the subject and write upon it, in the spirit of meekness, free from prejudice; and I pray God to help us to reason together as brethren, until we will all speak the same thing, and be of the same mind and judgment in all things.

AARON RITTENHOUSE.

*Summit Ind.**(Translated from the German.)*

THE TEARS OF CHRIST.—The human ears of the Son of God are to me unspeakably momentous, dear and precious. The tears of Him, before whom I lie abased in dust, and cry, "Thou art my Mediator, my Redeemer, the lover of my soul."—Happy am I to find their record in the history of his life. For every tear I would tune a song of praise, and weep a flood of loving, grateful tears. And this I would do because His tears show me the heart of Jesus in such a light as I can never weary of beholding it.

It was seldom that Jesus wept when others were by, and then never that He might draw the eyes of men upon Himself. His tears were always the fervent utterance of His heart. Thus he wept over Jerusalem, whose exceeding sor-

rowful fate He foresaw, and the sacred sadness of His soul brought the unbidden tear to his eyes. Thus he wept when he met the sorrowing of his friend Lazarus. O! how sweet the witness, given by these tears of friendship, to the tender pity of the Savior's heart. But oftener the Savior wept alone, unnoticed even by "his own," alone with God—Perhaps some glimpse of these lonely tears was given his disciples. At least Paul tells us that he, in the days of his flesh, *i. e.* during his humiliation, offered up prayers and supplications with strong crying and tears. Doubtless there was many a *Place of Tears* in and around Nazareth, and throughout the length and breadth of the land, where his weary feet wandered in Bethany in Jerusalem, and the country round about. And above all, there appears a *Place of Weeping* at Gethsemane, on the Mount of Olives, and, perhaps, at Golgotha too. Places where hot tears were shed by the trembling, exceeding sorrowful, wrestling, bleeding Redeemer, the *Self-sacrificing* High Priest. How would I kneel, and fall down, and worship him, whose tears have purchased grace, forgiveness, life, and happiness.

The chief interest to the believer is the exceedingly great and eternally effective reward of his tears. There, where no time shall limit us, as we shall learn more of this than here we can ever know. And nought shall hinder us from singing unto him, who has wept for us and our salvation, a ceaseless song of praise. In the meanwhile, at my Redeemer's feet, who now no longer weeps, I pray that his body, meritorious tears may hallow my tears of penitence, while I ponder in this vale of faith.—*Presbyterian*.

Not of the World.

THERE is no just mode of life, no true holiness, or fruit of holy living, if we do not carry the conviction, by our self-denial, our sobriety in the matter of show and our withholding from all that indicates being under the world, that we are in a life separated to God. Therefore, his great call is, "Come out from

mong them and be ye separate and touch not the unclean thing, and ye shall be my sons and daughters, saith the Lord Almighty;" and there is a most profound philosophy in this. If we are to impress the world, we must be separate from sinners, even as Christ our Master was, or at least according to our human degree as being in his spirit.—The great difficulty is that we think to impress the world, standing on the world's own level and seeking its approbation. We conform too easily and with too much appetite. We are all the while touching the unclean thing, bowing down to it, accepting its law, eager to be found approved in it. God, therefore, calls us away. Oh that we could take our lessons here, and plan our life, order our pursuits, choose our relaxations, prepare our families so as to be truly with Christ, and so in fact that we ourselves can say, each for himself, "the prince of this world cometh and hath nothing in me." And this, exactly, is our communion with Jesus; we propose to be one with him in it. In it, we connect with a power transcendent, the Son of Man in glory, whose image we aspire to, and whose mission, as the Crucified on earth, was the revelation of the Father's love and holiness.

We ask to be separated with him and set apart to the same great life. Our communion is not on the level of our common humanity, but we rise in it; we scale the heavens where he sitteth at the right hand of God; we send our longings up and ask to have attachments knit to him; to be set in deepest, holiest and most practical affinity with him; and so to live a life that is hid with Christ in God. In such a life, we become partakers also of his power.—*Bushwell.*

For the Companion.

Death.

How sad, solemn, and striking it is to stand by the side of a corpse and behold the pale form, and then reflect for a moment and think how near the time may be at hand when we, too, shall lie, pale, motionless, and dead.

It must indeed be an almost deadly stroke to part with a companion, with whom they were bound by the tie of nature and with whom they had lived perhaps for years, so dearly and closely united: and now for the resistless hand of death to cut them asunder. But it is a cheering consolation if we can have a hope that they are gone to a place of rest. How consoling it is when our friends die to think that they are at ease; that they have left this world of troubles, trials, and temptations, and have gone to a world of peace and happiness, there to dwell at the right hand of their maker, and company with the Holy angels. But on the contrary it is a bitter separation to part with friends who have not prepared themselves for the great change; who have not "made their robes white in the blood of the lamb," and therefore have not the promise of rest.

Seeing then that death is so certain how necessary that we make preparations, so that when he comes we may meet our God in peace.

Dear brethren and sisters, although we are beset with many bitter trials let us not be discouraged; they are for our good and will attend us as long as we remain in this world, we read "whosoever God loveth he chasteneth."

Then let us try to live faithful until death, for the promise is not at the beginning, nor in the middle but at the end. If we are faithful in Christ it matters not how soon death comes—if we are prepared the sooner he comes the sooner will we be at rest. O then should we not strive to reach the highest point of perfection in Christ possible. *Anony.*

To be full of religious zeal every where but in our own houses, and to profess great anxiety for the spiritual welfare of others, while we are very negligent respecting those who more especially appertain to us, and who are more immediately, by providence placed under our care, is a very fearful mark that all is not well.

Satan recks it little whether he prevents our duties or perverts them.

Hints to Preachers.

The following we clip from the *Phrenological Journal*. If there are any preachers among our persuasion, whom this will touch, we hope they will endeavor to improve by its expositions.

Preachers need to be taught good manners as much as any other class of people. They have passions like other men. Jealousy and envy exist among them. They are afraid of each other.—They avoid each other, and prefer to be alone. They love to be set off in a diocese by themselves. They love independency and isolation that they may dominate a little kingdom of their own. They prefer to occupy their own pulpits. They do not like competition. They do not like to be put upon the pillory of comparative merit. They love classification but not in the lower orders.—While merciful to all other men, they are not merciful to one another as preachers. They criticise one another too severely. They disparage and depreciate too much. They make too many invidious comparisons.—This is very bad manners. While it is right and needful, with the right spirit and within proper bounds, that they should criticise and compare and cudgel, they should stand up like a wall of fire for each other's defense. They should remember that the field is large, and that the Lord has a place for every preacher to work in. Laborers in the vineyard of Christ have always been few. Why not then hold up every faithful brother till he falls into his own proper niche of usefulness. We should all be a band of brothers, ever ready to extenuate, and to mollify, and to soothe, and to encourage, instead of whispering each others faults and magnifying one another's defects. Far better to love, and praise, and elevate, than to hate, and disparage and derogate. We should always be ready to say of each other, "With all thy faults I love thee still." The common good of our race demands this of us. And besides, our behavior toward one another will indicate the measure of our reverence for God and Christ.

Procrastination is the thief of time.

Tyrone City, Pa., May 30, 1865.

Poetry.—We wish to say a word to our metrical contributors which others need not notice. Poetry is a peculiar style of presenting sentiments which flow direct from the heart of the author, and clothe themselves in his most familiar words and phrases: hence it is a vain for another to undertake to improve a poetic production. Poetry is a spontaneous production of the mind just as corn is a voluntary production of the soil. But as the soil is susceptible of a higher and more productive state, than that in which Nature has handed it over to man, so the mind may be enriched and although it may still bring forth the same fruit, or the same kind of fruit, yet it will be richer in quality, and more abundant. We mean to show by this that all improvement in poetry must be sought for in the mind, the attribute, the source, in short in that which produces, and not in the thing produced.—An editor can no more improve the quality of another man's poetry, than a miller can improve the quality of the productions of the farmer. He may wash, sift, rub, &c., thus removing what may not properly belong to the intended produce, but in quality it remains unimproved; and if he is *obliged* to make a good grist he must draw from *another man's garner*. This he should not be requested to do. Our relation to our poetic friends bears a very striking similarity. We have on hand a number of articles set in verse, of which we cannot possibly make a good job; and by sending them out imperfect we may lose our reputation. Our friends will therefore not insist upon the publication of what they may consider pretty good poetry. We shall give attention to all contribution of that class, but desire to exercise our own judgment as to the propriety of publishing.

In this connection we will also say that we prefer not to insert poetry in connection with obituary notices. We have made this a rule and have so far adhered to it.

Correspondence.

Dear brother Hulsinger.—My christian salutation to you. You sent me the *Companion* when you commenced publishing it, but not being much at home last winter, I failed in reading the same regularly. Of late I believe you stopped sending it, but wish you to continue sending, for I am well pleased with it, and would wish it was found in every brother's house, instead of other light matter, such as comic almanacs, novels, and a variety of stuff; and also would like to see it and the *Gospel Visitor* in those houses of our brethren who are opposed to anything and everything aside from the Bible.

I said in the *Gospel Visitor*, that when printing was first invented, the sacred pages being the first fruits thereof, Satan was mightily enraged and threatened to destroy the person or persons that did the work; but failing in his design, the art of printing becoming public property, he turns about making use of the same art in publishing Creeds, Catechisms, Discipline, articles of faith, etc., flooding the world with the works of man's invention, so that the council of God might be darkened. This has been carried on from year to year, and from century to century, until this day; therefore I concluded that if our enemy uses those weapons of the press we should double our energy to meet him at least with equal force, and redoubled vigour, and therefore if several millions of sheets were printed and distributed weekly to counteract his (the devil's) designs, there might be many a soul rescued from the snares of satan.

It is evident that we who are called to preach the Gospel, can not fulfill this mission to its full extent, for reasons well known to the brotherhood. The main and principal one perhaps is that each one of us has to provide for his own household, that he may not be worse than an infidel. And when another passage of scripture declares "He that is taught by the word, let him communicate of every good thing to him that teaches," this declaration is not so well understood.

Now seeing that neither the press nor the ministry is sustained as it might be, were it properly understood and appreciated, I resolved for my part to exert myself to the utmost, though it would cost me some self denial. I therefore disposed of my home in Indiana, and moved to the state of Michigan, of which you say in a communication that there is no organized church of the Brethren. Having visited the southwestern part of the State last June, the particular spot was Little Bear lake, near Bloomingdale Centre, Vanburen Co. Twelve members were all that were living here. Having spoken here several times, I returned home and in answer to the earnest entreaties of the people came back in the winter, and spent four weeks in going to and fro, preaching the word (as it appeared) to great satisfaction to the hearers; at the same time finding out whether I could stand the climate, which was from twelve to fifteen degrees warmer or milder than Indiana.

Being satisfied that much good can be done here I settled on a small piece of land, and with God's help I try to declare the Gospel truths in their simplicity. There are now between 25 and 35 members within the bounds of those 12 mentioned above. Brother Jacob Thomas, a speaker from Hancock, Ohio, moved in here with his family. There will be a communion about thirty miles south of this on the 18th of June next near Dowagiac M. C. R. R., in the neighborhood of brother Joel Barnhart and brother John Stretch, both speakers. I would say to ministering brethren come and help us, The harvest truly is great and the laborers few. Supply the North, look up the scattered sheep—bring them into the fold. In a short time the cry will come from the South; the time may be short; much is yet to be done; let it be done speedily; that we may be able to work to better effect, let us work more harmoniously; let us be subject to one another; let us not despise counsel given by the body; let us feel concerned for the whole; go to conference throw in our

mite when needed, and not be puffed up in our own estimation. If this were not so much the case, with both young and old, of our ministering brethren, there would be more harmony and less trouble. Pardon me my dear brethren, since I have come unintentional on this point, when I probe it a little further towards the bottom. I have occasionally in the "Visitor" tried to trim and prune at the outside, or in other words, worked at the outside of the house, and now if I should take hold of some of the furniture that is worse than useless for the purpose of scattering it to the wind, I hope you will not be offended when I speak to those brethren, who, when they, like king Saul, were little in their own sight, were raised up to be leaders of his people, but, like him, waxed great, and therefore set up their own will to the detriment of the Lord's cause. How many brethren are there who exact implicit obedience to their council, but are not willing, many times, to submit themselves? How often do we see that in church council the common members feel timid to express their own mind, when it would perhaps be different from that of the leaders; and how often are members grieved on account of one or the other of the speakers using up too much time, and if they take the courage to advise him, he only sneers at them. Would it not be much better that the conduct of those who are to be an example to the flock, would be mild and lovely, in meekness and loveliness, highly esteeming one another? When will that jealous spirit of Cain, that can not bear his brother's offering to be more acceptable than his own, be put under our feet or cast behind us? Many a brother that had run well for awhile, and was dearly beloved by his members, has become an object of disrespect and a burden to the church. Perhaps I am too severe, if so let some other brother take up the bright side of the subject, and leave me at ridding out of the house that which is offensive, or at least give it a kind of overhauling and leave the balance to some more experienced hand.

Now dear readers, what I have written I have written out of pure motive, as I trust. "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

F. P. LOEHR.

Bloomington Centre, Mich.

Brother Emannel Keyser, Port Providence, Montgomery Co., Pa., says: "Having lost (through death) my companion, I have been visiting somewhat among the Eastern churches within the last year. But at the present time my labors are principally confined to the Green tree (John H. Umstead's) and the Philadelphia Churches. I love to hear from our brethren in the different churches; and may, if desirable, and if there is no other correspondent to your paper in our part of the country, write for it occasionally."

There is no other correspondent from your parts, and should be happy to hear from you frequently.

Brother David Bowman, Hagerstown, Ind., sends us 8 new subscribers & \$12.00 for which he will accept our thanks. He asks:—"Please inform me either by letter or by notice in *Companion*, whether you will publish the proceedings of District meetings. If you do I want to send ours for publication, having been directed by the meeting to do so. The reason we have doubts in the matter is this: You proposed in your prospectus to do so, on the one hand, and on the other hand we notice the Annual Council rather advised against it."

You are right, the Annual Meeting did advise against it, and that is the reason we did not publish any reports of District Meetings. If the brethren in Annual Council can see any good reason why the proceedings of the District Meetings should not be published, we will cheerfully submit to their decision, but we confess we cannot see any.—However, until that advice or command

is revoked, we shall not consider ourselves at liberty to publish such proceedings, though we would desire to do so.

Answers to Puzzles and Questions.

3rd Scriptural Puzzle in No 17.

In my opinion the weapon used was the "sword of the Spirit." "And they overcame him (the Dragon) by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12: 11.—M. J. THOMAS.

2nd Scriptural Puzzle in No. 17.

"And Elisha the prophet called one of the children of the prophets, and said unto him: gird up thy loins and take this box of oil in thy hand and go to Ramoth Gilead: and when thou comest thither look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed the king over Israel: then open the door and flee and tarry not." 2 Kings 9: 1, 2, 3. —Master John W Worst.

3rd Scriptural puzzle in No. 17.

The puzzle seems to be taken from the 12 Chap. 7 verse of Rev. From the reading of the preceding verses of the same chapter, it appears that the Christian church is represented as a woman clothed with the sun, &c., and brought forth a man child which is an emblem of the whole family of God.—Christ's followers have often done so under the cruel despotism of Popery; worshipping in the night, in woods or caves.

The war spoken of I contend does represent persecution in the Church of Christ; and Michael and his angels the Lord Jesus Christ and his true followers. The 9th verse explains what the great dragon is, and his angels I contend is the papal power. I think it will not be a very hard thing to find out what kind of weapons the parties used. Read the book of Martyrs.

SAMUEL A. HONBERGER.

Ashland, Ohio.

4th Bible question in No. 17.

Why is Peter called a rock? Ans.—

Jesus says to Simon thou shalt be called cephas, (John 1. 42.) a *Syriac* word, signifying a stone. Again—Mat. 16 : 18. Thou art Peter and upon this rock I will build my church," &c. Peter, Petra or Petre, is a Greek word and also signifies a rock, a stone. Now to the question—Why is Peter call a rock? A rock is firm, durable.—This expression was preceded by the question: "But whom say ye that I am?" when Simon Peter answered: "Thou art the Christ the Son of the living God." Peter's answer was fully to the purpose; it was truthful and firm, and was in harmony with the everlasting principles of the Gospel. Jesus says, "Heaven and earth shall pass away but my words shall not pass away." And again, "my words are spirit and they are life." Peter's answer, or confession, was characteristic of the same features. Hence, I think it was in consequence of Peter's truthfulness in this answer, and his firmness in the faith of Christ, and his spirit of zeal, energy and endurance in promulgating and defending the doctrine of Christ, in a spirit of humble boldness, that caused Christ to call him a rock. Upon this rock (firm, truthful confession) I will build my church, and the gates of hell shall not prevail against it, i. e. overcome, or upset it. The church will finally triumph.—S. L. FUNDERBURG.

A Query.

When was the Passover to be killed. in the beginning of the 14th of the first month or at the close of it? I don't think we can read anywhere in the Bible that it was to be killed after sunset as Thurman has it: but "in the evening at the going down of the sun." That I would understand to be between three o'clock and sunset, or between the ninth and the twelfth hour, about the time our Savior expired on the cross, or at least the time the soldiers pierced his side. If the 14th commenced at sunset it would also end at sunset; this move

caused the feast of the Passover to fall on the 15th.

Read Numbers 33rd chapter, 3rd verse; it would there appear it was eaten on the 15th (if the day commenced at sunset) It is there said:

"They departed from Rameses in the first month; on the morrow after the Passover the children of Israel went on with an high hand in the sight of the Egyptians.

Unless it can be proven that they staid a day and a night after the Lord smote all the first born: which is not very likely: for they were to eat it in haste, and moreover the Egyptians were upon the people that they might send them out of the land in haste.

Will some brother please answer my questions through the *Companion*.

MARGARET DEARDORF.
York Sulphur Springs, Pa.

A Query on Ephesians 2 : 1, 2.

"And you hath he quickened who were dead in trespasses and sins, where in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

The information I desire is this: in what way has this prince power over the air? Is the spoken of the devil? and has he power over the atmosphere Will some kind brother or sister give their understanding on the above query.

WM. CHAMBERS.

A Cure for Deceit.

A brother sends us the following, printed in label form, and displayed in capital and display letter:

Take the spirit of "fraternity" enough to mix with an equal quantity of truth and purity of feeling. Add to this an ounce or more of "Respect for yourself." Drink frequently, and mix with a few leaves of "honest respect," carefully skimming therefrom all "mean-souled hypocrisy," and "wicked intent."

SYMPTOM:—An intense itching of the skin to do as much mischief as possible to every one around you; a total absence of true regard for others; and

a great desire to "swim" yourself at the expense of "sinking" your friends. A love of "flattering" everybody, and an entire absence of one good requisite for an honest character.

It is highly necessary that open exercise (candor) should be frequently taken; always keep on the sunny side of "truth" and a constant ramble in the fields of "good-fellowship" will allay all symptoms of this dangerous complaint.

A brother from Adams Co., Pa., who takes a great interest in the *Companion*, and who has sent us a number of short items, wishes to know whether he is not troublesome. We can assure him he is not but on the contrary he is always welcome to our table. We are always glad to receive contributions, selections, and correspondence from every quarter, if our friends could only understand that we do not wish to print everything we receive. We like to cull, and the larger the pile the more probability that we can make a good selection.

Beautiful Answers.

A pupil of Abbe Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between desire and hope?"

"Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or tomorrow—a line that has no end."

"What is time?"

"A line that has two ends—a path which begins at the cradle and terminates in the tomb."

"What is God?"

"The necessary being, the sun of eternity, the merchant of nature, the eye of justice, the watchmaker of the universe, the soul of the world."

"Does God reason?"

"Man reasons, because he doubts; he deliberates, because he decides. God is omniscient. He never doubts—He therefore never reasons."

*For the Companion.***Jesus.***Where he is to be found
BY EMANUEL UMBGAUGH.*

Where the children to our Lord
Live according to his word—
Worship God, all with one mind,
There the Savior we may find.

Among the group, who indeed,
Christ's commission always heed,
Will be found our blessed Lord,
For he says so in his word,

MISCELLANEOUS.*Selected For The Companion.***Tearful Eyes.**

"God will wipe all tears from their eyes." The expression is one of exquisite tenderness and beauty. The poet Burns said he never could read this without being affected to weeping. Of all the negative descriptions of heaven, there is no one perhaps better adapted to produce consolation than this. This is a world of weeping, a vale of tears.—Who is there of the human family that has not shed a tear? And what a change it would make in our world: if it could be said that henceforth not another tear would be shed, not a head would ever be bowed again in grief.

Yet this is to be the condition of heaven. In that world there is no disappointment, no bereavement. No friend is to lie in dreadful agony on a sick bed no grave is to be opened to receive a parent, a wife, a child; no gloomy prospect of death is to draw tears from our eyes. To that blessed world, when our eyes run with tears, we are permitted to look forward; and the prospect of such a world should contribute to wipe away our tears here, for all our sorrows will soon be over. Amidst the trials of the present life, when friends leave us, when sickness comes, when our hopes are blasted, when calumnies and reproaches come upon us, when standing on the verge of the grave and looking down into the cold tomb, the eyes pour forth floods of tears, it is a blessed privilege to be permitted to look forward to that bright scene in heaven, where no pang shall ever be felt, and not a tear shall ever be shed.

A. H. SNOWBERGER.

Divine Thoughts.

"We then that are strong," says the apostle, "ought to bear the infirmities of the weak." Mark, he does not say the enormities, but the infirmities; he does not say the wickedness but the weakness. the Lord bears with the weakness of his children. Peter is weak and sinful through weakness; but the Lord carries it tenderly and lovingly towards him still. Thomas is very weak: "I will not believe," says he, "except I see in his hands the print of the nails, and thrust My hands into his side." Now this Christ bears with much patience and sweetness: "Then said he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." John 20: 27.

The Lord Jesus does, as it were, open his wounds afresh; he overlooks his weakness. "Well," says he, "seeing it is so, that thou wilt not believe, I will rather bleed afresh than thou shouldst die of thy unbelief." Oh how compassionate is our precious Lord!—THOMAS BROOKE.

The Phrenological Journal.—We are so well pleased with this scientific monthly journal that we wish to recommend it to those of our readers who have a desire to supply themselves with a stock of good reading. The *Journal* is not devoted exclusively to the science of Phrenology, but contains a variety of subjects, and lately has given considerable attention to the subject of Religion. The price is two dollars per annum. Address, Fowler & Wells, 389 Broadway, N. Y.

—:o:—

Notices of Lovefeasts.

In Indiana Co. Pa., Cowanahonoe Congregation, Cowanahonoe District, June 2, 3, and 4. Also in Armstrong Co. same Cong. Plum Creek Dist. June 17, and 18. The usual invitations given. Will the ministering brethren be with us?

LEWIS KIMMEL.

Elderton, Pa.

Feetwashing.—In our next we will publish an essay on Feetwashing, by brother F. Groves, of New Oxford, Adams Co., Pa. It will occupy one full number, and perhaps more, but will be crowded into one if possible.

Owing to our absence at the Annual Meeting we will be obliged to drop the succeeding number, viz: June 13th.—Our next regular No. will be dated June 20th, but may appear somewhat earlier and will contain a report of the Annual Meeting.

Jesus strove to introduce a philosophy similar to the mild doctrines of the Acetics, among which the chief was, non resistance, even to aggression and injury; and in accordance with this idea, he teaches humanity, forgiveness meekness, poverty, unselfishness, &c.

It is very observable that the Eagle and the Lion, those brave creatures were not offered in sacrifice unto God, but the poor lamb and dove, to denote that God regards not high and lofty spirits; but meek, poor, contemptible spirits God will accept.

Gregory calls the Scripture "the heart and soul of God;" for in the Scriptures, as in a glass, we may see how the heart and soul of God stand towards his poor creatures.

It was a good saying of one to a great lord, upon his showing his stately house, and pleasant gardens: "Sir, you had need make sure of heaven, or else, when you die, you will be a very great loser.

The first sin combined "the lust of the eye"—the woman "saw it was pleasant to the eyes;" "the lust of the flesh—it was "good for food;" and the pride of life" "it was a taec to be desired to make wise."

The first public worship mentioned was at the birth of Enos, the son of Seth born when Adam was 235 years old.—"Then began man to call upon the name of the Lord."

Information Wanted.

Of the whereabouts of Henry Hoff of Hanover, York Co. Pa., who left his home on Sabbath, April 30, while the rest of the family were at meeting. He is about 17 years old, heavy set, 5 feet 4 inches high, and had on when last seen a white hat, dark pants, and grey coat. Any information of his whereabouts will be thankfully received by his father. Address, Henry Hoff, Hanover York Co., Pa.

How natural it is for all infants, in their first attempt to speak, to say, *ab bab ba*, or *em mem em*! How few know that these words were used by the first children to express words dear to all! The Hebrew *Ab* or *Abra* means father, and *Em* means mother.

Prophecy was early in the church. The first especially mentioned as a prophet is Enoch, born in the seventh generation, in the year 622. He prophesied of the "coming of the Lord with ten thousand of his saints, to execute judgment upon all," etc. (Jude xv.)

It was a wise and christian speech of Charles the fifth to the Duke of Venice, who, when he had shown him the glory of his princely palace and earthly paradise, instead of admiring it, or him for it, only returned him the grave and serious memento: "These are the things which make us unwilling to die."

If the brethren of the Shade branch will meet me at Johnstown on the morning of the 17th, I will fill their call.
GRABILL MYERS.

DIED

In the Newton Painter Creek Branch Miami Co., Ohio, April 29, of Typhoid Fever, sister MALINDA DEETER, daughter of brother Daniel and sister Catharine Deeter; aged 18 years, and 11 days. She was baptized six days before she died. She said she had been wanting to come for some time but was trying to get some of her associates to go with her.

HANNAH KNAUFF.

At the residence of her son-in-law brother David Baringer, Elkhart Co., Ind., on the 10th of May, our aged sister MARY RITZ; aged 79 years, 8 months, and 15 days..

F. P. LATR.

She was my grand-mother, and as is known to my readers I had cherished a hope of seeing her once more in this life I now look forward to a brighter meeting.

WORLDLY MATTERS.**Editor's Diary.**

Tuesday May 23rd.—Up to time. We experience a feeling of perfect satisfaction when we can say "up to time!" and hence we repeat it with emphasis. On this day we have no time to observe anything outside our office. Our circulation is scattered all over the country, and it takes considerable labor to make up all the packages.—And yet we would be pleased to have a few more.

Wednesday 24th.—Was employed in transcribing List Book. As we could not tell at which places we would be likely to receive the most support, we were unable to arrange our book properly. Now we find it necessary to make a new book in order to keep our matters in order, and avoid all mistakes. We have room for any number of new names.

Thursday 25th.—Finding it necessary to replenish our stock of provisions we had an opportunity of learning the prices. We give a few. Flower \$9.00; Potatoes 50cts. Bacon, Hams, 25; Lard 25; Butter 25;—Sugar—a common article of brown at 12½—better for 15—and pretty good at 20 cents. Eggs, 15.

Felt quite ill, and unable for duty.

Ascension a day strictly observed by the Catholics. We noticed quite a large turnout at their church to day.

Friday 26th.—My birth day, being to-day 32. Father returned by 6.58, train; will remain all night and accompany brother Grabill Myers to Warriors Mark in the morning. He reports their journey as having been a pleasant one though disappointed in the outset. He attended five meetings and a Lovefeast, and witnessed the baptism of two persons. Quite a freshet in the Cumberland Valley, and some of the brethren were heavy losers, among whom is brother John Newcomer whose loss is considerable.

Saturday 27.—Went to Altoona by 6.29 train. Read Pittsburg *Commercial* of yesterday. Among the most interesting of its contents is an account of the great Military review, at Washington, on Tuesday and Wednesday last. The estimate is that there were twenty miles of soldiers, with an average of fifteen abreast. We are happy to believe that these all will soon return to their homes.

Met J. D. Brumbaugh (Brotherinlaw) and family at Hollidaysburg who were on their

way to pay us a visit. Arrived home at 1 P. M.

We closed our dates this week on Saturday and go to press on Monday, in order that we may be enabled to leave home on Monday evening.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

F. P. Lochr, Bloomingdale Centre, Mich	\$1.50
John Burkitt, Goshen, Ind.	1.50
A. P. Miller, Lima, Allen Co. Ohio.	1.50
Hannah Blichenstaff, Rossville, Ind.	1.50
C. S. Holsinger, Jonnstown, Pa.	1.50
Geo. J. Schrock, Berlin, Pa.	1.50
Sam'l Gollenberger, Mercersburg, Pa.	1.70
Jacob Hedrick, Hagerstown, Md.	.25

Special Notices.

Of articles useful in their nature may be inserted at the rate of 25 cents a line.

For Sale.

A choice tract of land, one mile north of C. C. A. L. R. R., 8 miles west from where the Annual meeting was held in 1864, (in Wayne Co., Ind.) 4 miles from the White Branch meeting house: 300 acres of land, all under good fence. The land is divided into two farms, mostly bottom. Flatrock running through the center, giving both farms constant stock water; plenty of timber, 80 or 90 acres cleared on each farm,—Good barn and orchard on each farm.—Dwellings and outbuildings only temporary. A bargain to be had. Payments: One half of the money in one year, the balance in ten years with interest. Apply to

LEWIS KINSEY

Millville, Henry Co., Ind.

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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY JUNE 6, 1865.

Number 23.

Reply on Feet Washing.

Having been presented with a small work from a brother who resides at Indiana Pa., with a request to read the same carefully, then give him my views on the same. The title of the Book is as follows:

"Remarks on the subject of Feet-washing.

By the Rev. Samuel Furman,
Pastor of the Baptist Church, at Indiana, Pa."

Being impressed with the necessity of answering some of the erroneous views exhibited in the work, which contains 53 pages. Thousands of innocent, people who may not be able to discern pure Gospel truth from the errors of popular sects or Creeds, wherewith the world is now flooded with false reasoning to pervert the truth of God as it is in Christ Jesus.

First. I will draw your attention to our friends introductory remarks, where he says, that 'some apparently well disposed christians adhere strongly to the washing of one another's feet as a church ordinance, while by far the largest portion of Christians believe that feet-washing was not intended as an ordinance, but was one of a class of good works,—one of a class of moral duties, that the most who have commented on the 13th, chapter of John's Gospel have taken ground that christ washed the disciples feet—that he ate the pass over for the last time—that he instituted the communion, all at the same time and place, namely, at Jerusalem.

Our friend now calls them blending of things (mixed and confused,) together, that differ both as to time and place has laid the foundation for all the different opinions on the subject of feet-washing. And whilst preaching on the last great commission last fall, in Montgomery township, Indiana coun-

ty Pa., took occasion to say that the commission was a limited one and consequently what was not in it was out of it—that feetwashing was not in the commission therefore out of it, that hedefied the world to prove that Christ taught or the apostles practiced feet-washing as an ordinance. This gave umbrage to some friends and consequently a communication came to hand, signed Briden Deford. In the above communication it was stated, that if I continued to preach, as I did, and would not meet him, (Mr. Deford) he would charge me with handling the word of God deceitfully.

These circumstances brought me into the field of controversy.

In the correspondence between Mr. Deford and myself there were two propositions agreed upon.

First. "Is feet-washing an ordinance?"

Mr. Deford affirms.

Second. Is feet washing practiced as an ordinance an evil? I affirm.

Our friend says, in his introduction that he was brought in the field of polemics.

First. I have to say, while our friend endeavors to make errors appear like truth, he represents, several facts, also refers to various passages of scripture which although perverted and misapplied were adroitly handled and armed with captivating logic, so that any individual may be enabled to detect his lameness throughout his general argument. To the consideration of our friend's theological lore to reject feet-washing with illogical defunct dogmas, and dubious traditions, will bring me into a controversial skirmish. Our friend says, He defied the world to prove feet washing an ordinance. We are aware of that, that he cannot get the world, viz. (worldly minded men)

to prove the Holy and most Sacred ordinance, taught by Christ, and recorded by his Holy Apostle St. John. Hear the Apostle Paul. 1st Cor. 2nd chapt. the natural man, (viz. worldly minded receiveth not the things of the spirit of God. For they are foolishness unto him, neither can he know them because they are spiritually discerned.—See 1st Epistle General of John. For all that is in the world. The lusts of flesh, of the eye, pride of life, is not of the Father, but is of the world.—*Ibid* 4th verse. "He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him."—Jesus saith "my words are spirit and they are life." Here, Paul, 1 Cor. 1. 21. "For after that in the wisdom of God, the world by wisdom knew not God." How then can our Rev. friend get proof of the world, to substantiate these spiritual things, while himself and the world do not know them and cannot receive them, for they are foolishness unto them; so saith the Apostle.

On page 7th our friend says; it falls to him to dispose the doctrine—that feet-washing was divinely appointed an ordinance. Then he takes up his argument, as he says, based on the 13th chapter of John, from the first to the end of the 17th verse. But he says very little about it. First of all he makes his way to the 12th Chapter of John, 1st and 2nd verses, it is said then Jesus six days before the passover came to Bethany where Lazarus was, there they made him a supper, and Martha served. "Here is the place where Jesus washed the feet of the disciples, and not when he instituted the supper." Our friend says, "Observe 1st that it was six days before the Lords supper was instituted that Christ washed the disciples feet." In John, 13th, we are told that it was before, but without saying how long

before. Now our friend goes on with his remarks on the 13th chapter of John. I will quote his references. On page 8, "I have given you an example page 9, verse 7th. "What I do thou knowest not now, but thou shalt know hereafter, verse 12th. "Know ye what I have done unto you, verse 17th. "If ye know these things happy are ye if ye do them." Our friend bases but little of his argument on the above, only says, it was before and takes feet-washing to Bethany, six days before the passover, and says this will plainly appear by reading Matthew 26: 6.—Mark 14: 1, and 14: 3. We say there is no such a thing, and not one word in reference in regard to feet-washing at Bethany. The town of Mary and Martha. Read John 12th 1st and 2nd.

I will now base my argument also on the 13th chapter of St. John's Gospel. And I trust prayerfully, to show how long it was before that christ washed his disciples feet. Now before the feast of the passover, (2nd verse,) supper being ended, (4th verse,) he rises from supper and laid aside his garment, and took a towel and girded himself, (5th verse,) After that he poureth water in a basin and began to wash the disciples feet, and to wipe them with the towel where with he was girded. Will now show why the Apostle says, "Before the feast of the passover. First we will consider as to the time when Jesus had eaten this supper or if you please this passover Now before, (notice) that it was before the Jewish passover, as we will now prove.

When Jesus knew that his hour was come that he should depart out of this world unto the Father. John 13: 1; read the following references, carefully, Matthew 26: 18, 26. Mark 14: 13, 22. Luke 22: 10, 19 Which all speaks that it was in the self same night in which the Savior, was taken, by the hands of sinners, and brought before Annas and Caiaphas, is plain John 13th 27th verse. And after the sop, satan entered into him. Then saith Jesus unto him, that thou doest do quickly (30th verse.) He then having received the sop went immediately out, and it was night, [29th verse.] Buy those things that we have need of against the feast, [Jewish passover.] John tells us chapter 14th, and in the latter part of chapter 13th, promising them the Holy Spirit, He saith and as the Father gave me commandment even so I do, arise and let us go hence, the Apostle tells us, that when they had sang an hymn, they went out into the mount of Olivet

on the way thither, and on the mount it seems that he spoke, what John recorded, chapter 15th, and 16th, with some records by the other evangelists and also the great mediatorial prayer, John 17th, who further tells us (18: 1) when Jesus had spoken these words, he went forth with his disciples over the Brook Cedron, where there was a garden into which he entered with his disciples. After the scene in the garden and palace, of Caiaphas, they brought him to the Judgment Hall of Pilate early in the morning. Notice now if the following is not plain. Then led they Jesus from Caiaphas, into the Hall of Judgment, and it was early, and they themselves (Jews) went not into the Judgment Hall lest they should be defiled, but that they might eat the passover, (John 18: 28.) Again, but ye have a custom that I should release unto you one at the passover, will ye therefore that I release unto you the King of the Jews, see Luke 23: 17, Mark 15: 9. Will ye that I release unto you the king of the Jews, Matth. 27: 17, whom will ye that I release unto you. Barrabas or Jesus, which is Christ. These passages shows plainly, that the day of crucifixion was the day of the preparation of the passover of the Jews, or of the Law, John, 19: 14; and it was the preparation of the passover and about the sixth hour And he saith unto the Jews. Behold your king. We have now fully proved that the Jews had not yet eaten their passover.

Now before the feast of the passover (Jewish passover) 2: supper being ended Adam Clark's Commentary says, While supper was a preparing; the devil having now put into the heart of Judas Iscariot Simon's son, to betray; Here was a question among the disciples, who should be the betrayer. If we follow the discourse while Christ ate his last supper, and while eating and dipping in the dish was yet unknown to the Apostles, till the Lord dipped the sop, and gave it to Judas, and after the sop, satan entered into him, verse 27th.—He then having received the sop went immediately out and it was night.—verse 30th.—Supper being ended, the Devil appeared on the betrayer Judas.

Christ rose from the table while the supper was a preparing. After that he poured water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. (5th verse.) Any man can see that feet washing was not done at Bethany, but it was done in that large upper room in the City of Jerusalem.—

There Christ washed the disciples feet, ate his last supper, and instituted the communion.

By the communion we are to understand the bread and wine, set apart as emblematical of the broken body and shed blood of our Lord and Savior Jesus Christ. The bread and wine, for the above use, and purpose is nowhere in the Gospel called the Lord's supper. It is termed the communion by the Apostle Paul, see 1st Cor. 10: 16. We find that in the same night in which He was betrayed into the hands of sinners He established these three institutions to be observed in order at one meeting, namely feet washing, the supper, and communion. First feet washing, second, the supper, third the communion. We will now quote part of John's Gospel 13th chapter. "So after he had washed their feet, and had taken his garment, and was set down again he said unto them. "Know ye what I have done to you. [13th verse] Ye call me master and Lord and ye say well, for so I am. [14th] If I then, your Lord and master, have washed your feet. &c. [15th.] For I have given you an example, that ye should do as I have done to you. [16th.] Verily verily I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. 17. If ye know these things, happy are ye if ye do them.

We will now notice the Apostolic commission, which our friend lays his great stress on—to disprove feet washing as an ordinance, 'Go ye therefore and teach all nations, Baptizing them in the name of the Father, and of the son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. Matth. 28th. 19, 20. Go ye unto all the world, and preach the Gospel to every creature.—He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16th. 15, and 16.

Above we have the full commission

on the day when he ascended into heaven. Our friend says on page 14. In his third general argument, "the commission was a limited one and consequently, what was not in it was out of it and as an ordinance, virtually forbidden.— And this too when both baptism and the supper are embraced in the commission. Now, if the commission had read, teaching them to wash one another's feet. This would have shown that feet washing had a place somewhere in the Gospel, but seeing the commission is silent on this subject, the conclusion is just that whatever might have been the design of feet washing, it was never intended as an ordinance." I will now ask our friend one question while he says, "and this too when both baptism, and the supper are embraced in the commission." Where is his supper embraced in the commission? Let him answer, he must acknowledge it is not there. Therefore if the commission had read, baptising them, and teaching them the supper, this would then have shown that our friends supper, had some place but no mention, therefore to our friends logic his supper was never intended as an ordinance, accordingly he can but produce one ordinance in the commission, viz. Baptism.

On page 32 our friend says: "I have proved the finished work of Christ, fully exhibited in the two ordinances, baptism and the Lord's supper, that the two cover the whole ground, that nothing remains to be shown by another."

On page 36 he says: "and after Christ instituted the communion supper." We must ask him now where he gets that term "communion supper?" The Gospel is certainly silent of such a supper or of that term. The communion is nowhere termed a supper in Holy writ. This reasoning of his has about the same weight as all of his logic.

On page 37. our friend says: that he had proved that feet were washed six days before the passover. We ask wherewith did he prove it. He gave no proof at all, no nothing but assumption. Our friend says; "After yielding the point at issue, it comes with an ill grace to say that feet were washed at the passover." We must say that our

friend does not recognize Christ's word as the standard in all matters of religion. He casts his dragnet, in the stream of tradition, and shows the teachings, for doctrine the commandments of men.— He requests his opponent to state into what church feet washing was introduced, &c., and says, "pray tell us what church?" Very easily answered indeed; all we need is to refer to John's Gospel 12th chapter. There is the record of the son of God; there he introduced it in his own evangelical church unto them that are humble, and willing to keep his commandments, born of the water and spirit, by the washing of regeneration in the name of the Father and of the Son, and of the Holy Ghost by a trine washing unto them the Master says, as he did to Peter. He that is washed needeth not save to wash his feet.

But on the other hand he that rejecteth Christ's commands, and exalteth themselves, on elevated thrones, starts his bewildering on a false theory, and the whole structure will be false, profess they know God but in work they deny him. Well might John the Baptist say to such, "ye serpents and generations of vipers."

Jesus saith "I am the good shepherd and know my sheep, and am known of mine." This is the church in which he introduced feet washing, and all his commandments, he has practised and taught in the same night in which he was betrayed in the large upper room, in Jerusalem at his last supper.

Now then refer to the commission. Our Lord Commands his church to preach the Gospel to every creature, also to teach all nations, and Baptizing them, teaching them to observe all things whatsoever I have commanded you. Has he not commanded feet-washing? Answer for yourselves. Is the commandment of feet washing not as plain as Baptism? Yes it is more positive, it is more enforcing.

Our friend on page 37, in his appendix, argument 4th, says: "so much of feet-washing at Bethany in the house of Martha and Mary." but gave us no

proof at all, nothing but assumption, and so shallow, that his drag net, in the turbid streams of tradition, is encumbered with vast rubbish, and a drag all the time.

Let us now progress in showing further, this passover. Will refer to St. Matthew, the earliest evangelist, Chapter 26th 15:23 "And he said go into the city to such a man, and say unto him, the Master saith, my time is at hand, I will keep the passover at thy house with disciples, and the disciples did, as Jesus had appointed them, and they made ready the passover, Now when the even was come, he sat down with the twelve, And as they did eat he said, Verily I say unto you, that one of you shall betray me. He that dippeth his hand with me in the dish, the same shall betray me." We will now examine the evangelist, St. Mark. Chapter 14th, 12:17. The first day of unleavened bread, when they killed the passover, his disciples said unto him, where wilt thou that we go and prepare, that thou mayest eat the passover. And he sendeth forth two of his disciples, and saith unto them, go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, the master saith, where is the guest chamber, where I shall eat the passover with my disciples. And he will shew you a large upper room furnished and prepared: there make ready for us.

And his disciples went forth and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. Luke 22, 10—20.

Our friend on page 13, brings in Luke, the apostle & historian; and brings him under obligation to declare the whole truth. Then goes on to page 30, and says he has proved from the writings of the inspired historian, Luke, that feet-washing was not an ordinance.

While our friend says, "that Luke has pledged himself to give a full account of the Gospel, the sayings and doings of Christ and the Apostles, but has failed to mention feet washing, can only be ac-

counted for on the ground that it was not an ordinance, or that Luke was a false witness."

We have to say something also in regard to Luke's omissions. Feet-washing is not the only doing & saying of Christ & the Apostles, that he omits. He makes no mention of dipping in the dish of his master, at the supper. He also omits the church order taught by his master, and recorded by Mathew see chapter 18th, 15th verse, Moreover if thy brother shall trespass against thee, &c. Neither has Luke recorded the commission.

He has also omitted, anointing the sick with oil, see James chapt. 4th, &c., with many others he has not on record, that the other Evangelists have. Now then what would we say, if we would try to bring in cunningly devised fables, in order to reject such of God's commands, that would not suit our fancy, or our congregation, whereunto we are hirelings? The master saith the good shepherd giveth his life for the sheep. John 10. But we are well aware that such hirelings are in, to take from the goats rather than give.

Again if we are not willing to enter in by the door into the sheep-fold, but try to climb some other way, to enjoy the pleasures for a season.

We would also arrive at some conclusion, to bring in Luke, the inspired historian, for either a witness or a convict, for his many omissions. While he says, Acts, chapter 1st. The former treatise have I made O Theophilus, of all that Jesus began both to do and teach.

Hear Paul to Titus, 1st chapter, For there are many unruly and vain talkers and deceivers. Hear the apostle again, Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess to know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate. Our friend says on page 20, observe, that feet washing was but one of the ten good works, but one of a class of moral duties, which only could be done when circumstances made it practicable,

which could only be good, when it is necessary. Hear the Apostle again, 2nd chapter to Titus. In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity and sincerity. The Apostle referring to a pattern of good works. While the Master and Lord, the author and finisher of our faith, saith, For I have given you an example, that ye should do as I have done to you. Is it possible that our friend is then made a disobedient one, and a reprobate unto every good work, by the apostle Paul.

As our friend says on page 17 & 18. that he (Paul) had the best talents, the best education, the best opportunities, like Moses, he must have a season of retirement to commune with his God; before he could give law. Then our friend sends Paul into Arabia to be schooled.

It is necessary to show the difference of the Lord's passover or supper, and the way the Israelites were commanded to eat the passover.

1st, According to John 13 :24. It was a supper that they ate, and Mark a passover, as shown already. Luke calls it at one place, "this passover" and afterwards a supper; "likewise also the cup after supper." Paul calls it a supper. We will now investigate the subject, comparing it with the passover of the law. We will first see whether the Savior actually did eat the passover, in the way & manner of the passover, of the law. We have already noticed that the Savior came with the twelve, and seated himself, and the twelve disciples with him, and while they were eating they had a dish or dishes, and in them there was something like soup, that the Savior could dip the sop into, to give it Judas. And it is yet more evident, that the disciples also dipped their hands into the dishes, from what the Savior saith. He it is that dipped his hand with me into the dish. This shows that they all participated in eating a meal, seated around a table having dishes and a soup, into which they dipped and of course ate with him, for it says, one of you that eateth with me, &c.

2nd. We will now see the way and

manner in which the Israelites were commanded to keep the passover. See Exodus, 12 chapt. 8th verse. When we pass-over the choosing, preserving and slaying of the lamb, as well as over the striking of the blood to the side posts and lintels, and they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs, they shall eat it, eat not of it raw nor sodden at all with water, but roast with fire his head with its legs and with the purtenance thereof, thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste, it is the Lord's passover. Exodus 12th, 8, 9, 16.

This had to be done by the priests, after the establishment of the Levitical priesthood. This is now the passover of the Law, or Jewish passover. This is the passover which, John the Evangelist refers to when he says, "Now before the feast of the passover, Jesus was eating his last supper, about twenty-four hours before the legal time of the Mosaic or Jewish passover, this we have shown conclusively, and thought it of importance, while thousands cannot clearly see the difference between the old, and new dispensation.

We will now return and examine our friend's reasoning, in qualifying the great apostle of the gentiles. On page 18, he says. From hence it appears that Paul, instead of learning from others, went into Arabia, and returned after three years. Our friend says see Gal. 1st chapt. 17, 18. We ask the question now, where did Paul return from after three years? We will now hear Paul to the Galatians, 1st chapter 17th, 18th verse, "Neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again unto Damascus.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." Paul himself says, he went into Arabia and returned to Damascus, then after three years he went to Jerusalem. Our Rev. friend says, Paul had his wonderful revelation in Arabia, whilst his God was schooling him, and had him there three years.

Paul don't say how long he was in Arabia, but he says he went there and returned to Damascus. Then after three years he went up to Jerusalem.

Our friend says, Paul went to Arabia and after three years returned. Paul says he came to Damascus, then after three years went to Jerusalem. Dear reader whom will you believe, Paul, or our Rev. friend. Judge for yourself.

Paul says, after my departure grievous wolves will enter, and also men will arise and speak perverse things to draw disciples after them.

But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, &c., 2nd Cor. 9: 3

Remember our first parents were deceived with part truth and part ntruth. In the onset of the reply, we said that our friend presented several facts, and refers to various passages of scriptures which although perverted and misapplied will enable the truth seeking individuals, of our friends fallacies and lameness throughout his general argument. We will now in as few words as possible notice where the great Apostle of the Gentiles received his schooling, and his wonderful revelation.

Saul of Tarsus, obtained letters from the priests at Jerusalem, to go to Damascus, to indict, or bring bound, those that call on that name Jesus. While journeying at or nigh the city of Damascus with his zealous intention. He was visited by the Great I AM. With a voice louder than thunder, saying Saul, Saul, and a light shown around him, above the brightness of the sun.—Saul fell to the earth, those with him stood speechless. Saul rose from the earth, was led in the city, lays there three days, and did neither eat nor drink. The apostle Ananias, is sent to visit Saul. Admonishes him, and saith unto him, arise and be baptized and wash away thy sins, calling on the name of the Lord. And when he received meat, he was strengthened, then he was certain days with the disciples at Damascus. And straightway he preached Christ that he was the Son of

God. See Acts, 9th and 22nd chapt. Here is the history of Saul's wonderful revelation at Damascus, and not in Arabia.

On page 19 says our friend, once does Paul, refer to the washing of the saints feet. He refers to Paul's letters, 1st Timothy 5—10. "Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints feet. Then on page 20, he says, are we to conclude that feet washing is an ordinance because Paul refers to it here, if so, then for the same reason we must make an ordinance, of bringing up lodging strangers, &c. If we are allowed, says our friend, to take this liberty we can have as many ordinances as the church of Rome." We ask our friend, does not Paul expressly require it (washing the saints feet) as a qualification in a widow, that was to be taken as a deaconess into the church.—See 1st Timothy, 5—10. Well reported of for good works, if she have lodged strangers, if she have washed the saints feet, if she have diligently followed every good work.

Let us reflect on the above. These are qualifications legal requisite offices, formerly devotions commands, and ordinances, does not the same Apostle say, bring up your children in the nurture and admonition of the Lord, are we not commanded to lodge and entertain strangers. Are we not commanded to relieve the afflicted, well and good then, if our faith has works there are actions, and the are wrought through ordinances, rules, &c. But alas, bringing up children, in the true nurture and admonition of the Lord, also lodging strangers, truly, are rare things, among the Popular sects, in these days. The Apostle Peter speaks of the false teachers, and the damnable heresies, and that many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of, see 2nd Peter 2nd chapter. Our friend says on page 18. Could it be that Paul would thus preach, plant churches, establish ordinances, as we know he did, and not

tell these poor blind gentiles, that feet washing is an ordinance; the thought is too absurd. On page 23 says our friend, thus you see that the two ordinances, about which there is no dispute covers the whole ground, and there is no room for another, and touching the atonement, nothing remains to be shown by ordinances. We will now examine our friends doctrine on the above, and see how his reasoning agrees with himself.

On page 22, our friend brings in his fifth general argument, and saith "the finished work of Christ, as facts set forth by the two ordinances, about Baptism and the Lord's supper. And as above on page 23. Thus you see that the two ordinances about which there is no dispute covers the whole ground and there is no room for another. And says our friend on page 14, and this too when both baptism and the supper are embraced in the communion. And also as above no room for another. Still said Paul planted churches, established ordinances, as we know he did.

We ask our friend what ordinances did Paul establish, when he says as above, that the finished work of Christ is set forth by the two ordinances, baptism and the Lord's supper, and no room for another still says Paul, established ordinances as we know he did.—Is it not astonishing, that our friend observes but two of his. I had almost said his own, still he must know some of Paul's, we doubt not. Our Lord and master saith in his commission, teaching them to observe all things, whatsoever I have commanded you. Matth. 28th. If ye know these things happy are ye if ye do them. John 13th.

Hear Paul, again, "Hold fast the form of sound words which thou hast heard of me in faith, and love which is in Christ Jesus. 2nd Tim. 1: 13.—Now I praise you brethren that ye remember me in all things, and keep the ordinances as I delivered them to you. 1st Cor. 11th chapt.

"Being confident of this very thing, that he which hath begun a good work

in you will perform it until the day of Jesus Christ, see 1st chap. Philipians. Brethren be followers together of me and mark them which walk so as ye have us as an example, 3rd chap. Philip's. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. How then can this great Apostle of the gentiles and our friend agree, while Paul calls the washing of the saints feet a good work, and that they which began a good work, will perform until the day of Jesus Christ, and also requesting the fruits of every good work, and urges to keep the ordinances as he delivered them. Paul says. For I have received of the Lord that which I delivered unto you. The question is now put forth, did not Paul deliver the washing of the Saints feet, as an ordinance and saith, remember me in all things and keep the ordinances.

Again, did not Jesus the great head of the church, deliver, practice and teach the washing of one another's feet? Yea, the Savior taught it, his witness and Evangelist, St. John recorded it. Paul, as the third person, delivered it as an ordinance, and a good work. We hope with sincere love to friend, that he may not be made a reprobate, by rejecting what the inspired Apostle Paul, delivers as a good work. on page 25 & 26, our friend says that his seventh argument is taken from the absence of historical evidence on the subject under discussion controversy on Baptism and the Lord's supper was very frequent in every century, but that he could find no trace of feet washing until the 16th century, then our friend quotes Dr. Mosheim, speaking of the events of the 16th century, and that it was then enjoined by the German Anabaptist's on their members to wash feet.

Our friend says, "I think I have read as much church history as Mr. Deford (my opponent) has done; I have labored to get hold of every thing that would throw light on the subject of this controversy. Having heard of a

book that treated on this subject, I traveled some fourteen miles to see it it treated on the subject of feet-washing but did not tell us that it was practised in the early ages of the church.

We must say is it not astonishing that our friend says that he had to travel such a distance to get information on the subject of feet washing, and at the same time he had the very best and safest Book, in his house, to treat on the subject of feet washing, The New Testament, God's Word. Our Savior terms his word his yoke, and invites to learn of him. Come unto me, all ye that labor, see Matt. 11, chap. By so doing we can save all our traveling labors, in searching for Books, to treat on the subject of feet-washing, yes, if we are willing to come down from the popular and lofty thrones, we have no occasion to get hold of human testimonies.

But while our friend complains of the absence, of ecclesiastical history. If he has not learned that history records feet-washing among the practices of early christians, it must be that he is not extensively acquainted with the history of the early ages of christianity.

And I invite our friend to visit me, and I will show him my ancient, German works, treating on the practices of the subject under discussion. I will I will refer to a few of these testimony, but have not space to quote. I first will insert Beronesias's Epistle, printed at Dartmond, A. D. 1654. he tell after his flight from Smyrna. to the Hungarian Coasts In his second Epistle to the King's Titus Alius and Adrianus. The acts of the followers of Christ, those that called on the Lord were slain, Polycarp was put to the stake, then slain by one of the executioners, also Justin, and others that I know, were put on irons and burnt alive, and tormented, for saying Baptism. And giving others to the Lord by Baptising them in the waters, calling on the Lord, to be enlightened, assembling in houses by night, washing each others feet dividing bread and wine to each other, binding themselves together by giving each other a kiss—Ger. Berroneous 2nd Epistle, chapter 3rd Christian, Treatise page 63.

N. B. If our friend knows the time of the Martyrdom of Polycarp, he can perceive the age of this Epistle.

Tertullian says it was usually done by the christians in his time, they, martyrs washed feet, when imprisoned, and to bring water to wash the saints feet, no office so low which they were not content to stoop to.

We have a work entitled the history of all religions That the Moravians separated from the Ana baptist, and observed the original acts, of the apostles, such as the washing of each others feet, after the manner of a sect that rose in the second century; called Apostolicals, because they observed the acts, of the apostles. "Harris's History. page 86." Take notice this separation between the Moravians, and Ana baptist, took place in the 16th Century.

The Greek Church, observes feet-washing as a ceremony retained as an imitation of Christ, in washing his disciples feet.

"See Colemans Ancient, Christianity Exemplified page. 373.

St Ambrose, took it so as an ordinance fond practices it in the church of Milan St Ambrose, was Bishop in the church of Milan, and lived in the 4th century.

See Henry's Exposition of John 13th Chapter.

We could add more human testimonies, such as Godfried, Arnold & others, but we have produced sufficient to prove that feet washing was practiced in the early ages of Christianity.

On page 40, our friend says that Mr Deford, his opponent, stated that the german translation said "Ye must or shall wash one another's feet": To which I replied, it was said that the same was preached in the county, (Mount gomery township) a german scholar being present, said it was not so; that it meant the same in german that it did in English. Now I do not know whether the things were so or not, nor do I care.

We will now notice our friend to what he says in regard to what language says His point is "nor do I care".

His doctrine shows plainly that he cares not what Jesus says.

But hear our great King. "He that rejecteth me and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day. John 12th Chap.

Our friend makes a great ado about the word *ought*, and says that he had proved that the word *ought*, belongs to the moral and not to the positive code.

When our friend stated as above and said, "Nor do I care. I go to the fountain head, to the original word "O

opheilo," that the english word *ought* and *opheilo*, both mean the same thing. And so the discussion ended".

I will refer to several scriptural passages, where the word "ought" is used in the english version, and quote the german in its relation with the former.

Luke 24: 26—"Ought not Christ to have suffered," German, "must not Christ to have suffered." Matth. 23: 23 "These ought ye," German, "Ye shall"

Col. 4: 4. "Ought to speak" German, "shall speak." Math 25 27. Thou oughtest,"—German, "thou shalt."

We have presented scriptural passages where the word ought is used in the English version. The German we claim as our mother tongue.

The English word ought, and the German word shall, mean the same thing, and is positive code.

In Luke, the word ought, is termed must, in our German.

Our friend on page 10, says, that the original word *Opheilo*, here translated aright, does not even mean a positive command to say nothing about an ordinance. Giving the best lexicons for authority it means, first, to owe; second, to be indebted.

In reply to the above, owe and indebted makes us guilty. We owe and are indebted to our God all that he commands us, and when we have done all whatsoever we are commanded to do we are unprofitable beings, for we have not done more than our duty.

We will now examine the word ought and should.

Webster thus defines ought and should and gives the example annexed.

Ought, to be held or bound in duty or moral obligation.

Should, in the second or third person, denotes obligation or duty. ought originally the past tense of owe. is now used to signify present duty.

Ought and should then are used to convey the idea of duty. These our friend acknowledges are the words used or rather employed, to express moral duty, but not positive code or obligation. But we have seen that Webster defines should, when used in the second person to mean obligation. And it was used in the second person, when the Savior said, "I have given you an example, that ye should do as I have done to you. Therefore the word used by the Savior, shows that the disciples were under obligations to wash one another's feet.

Our friend says in his dialogue, on page 42. "That the word should was an

auxiliary or helping verb, to the word do. Then he brings in the potential mode, and says, its meaning depends on the antecedent, or what goes before."

Let us notice now, what goes before; I have given you an example, that ye should do as I have done to you. The example (Pattern,) goes before. Now then it comes in the potential mode.

Above you will see that it was used in the second person, when the Savior said, "I have given you an example that ye should do as I have done to you. Then Webster defines should when used in the second person to mean obligation.

We ask now, what does the potential mood imply? It implies obligation.—What does obligation imply? The answer would be, force, binding duty, law, &c. We are guilty before God, of a sin of omission, if that duty is not performed. And if feet washing was a moral duty, as our friend admits it was, then if the disciples had not performed it, they could not have been blameless in the sight of God.

Our friend in using his dragnet at the word ought, has missed the stream, and gets on the beach. We may show the difference between ought & shall. The father says, my child, you ought to, or you should accompany your mother, but let the child offer objections, and the father says you shall do so. First he indicates duty, second, he commands. Ask the question now, if the child was obedient, would it not at once go with? its mother if it knew his father's wishes? Certainly, if not it would show its disobedience. Then an obedient servant of Christ, will want the Savior's will conveyed in no more positive language that ought or should.

We ask our friend, what language shall we make use of, that is more positive, more binding, more obligatory, than the words ought or should? To the obedient there is no excuse. Again the father by saying, "you shall do so," implies that he would compel the child to go. Again but does Jesus use compulsion to obtain the obedience of his disciples? Does he force them to be baptised, or to come to worship him? Certainly not. Papist used compulsion, Christ never sanctions it.

The remarks upon the words ought and should, we often hear made as an implied excuse for not practising feet washing, seems to betray a want of the mind of Christ, which prompted him to say, "My meat is to do the will of him that sent me." John 4: 34. "Now if

any has not the spirit of Christ he is none of his. Rom. 8:9.

If the Lord would call from heaven to our friend F. S. and tell him, that he and his brethren ought to wash one another's feet, could he possibly be, or feel satisfied without doing it, although the Savior had only said you ought. If he were a converted man, and had that regard and love to Christ, which are the fruits of conversion, he certainly would not or could not. Then do not reject feet washing on the grounds that ought and should, makes it not sufficiently binding to require obedience to it. I shall now come to a close with this controversial skirmish—skirmishes often bring the weapons to a regular engagement and it will be undoubtedly the case here. If providence permits it, I shall take the field with the expectation of more room to attack my friend from page to page. Our friend has many fortifications and breastworks of his self make, and a great deal of rubbish gathered with his drag net, some on high grounds, and some in the turbid stream.

The first fortification of our friend's as his own build, that is to be attacked, in the coming campaign, will be found on page 3rd, and to some extent, over his whole line. In the onset of this reply, to our friend's logic, we stated that he presented several facts. When he calls his opponent, by his proper name Ridsen Deford, that is one of his facts. Then when he changes that term, and calls him Mr Deford, is no fact, because, Master is not his name. And Christ, expressly forbids his disciples or followers, to receive that term. If we are forbidden to receive the term Rabbi;—we are also forbidden to give the same.

Therefore what our Lord forbids our friend observes, and that which Christ commands, our friend forbids.

I have no delight in such controversial writings, but I delight to defend the truth, and may the Lord bless them that seek the truth.

F. GROVES.

New Oxford, Pa.

God is like a prince that sends not his army against rebels, before he has sent his pardon, and proclaimed it by a herald of arms. He first hangs out the white flag of mercy; if this wins men in they are happy for ever; but if they stand out, then God will put forth his red flag of justice and judgment. If the one is despised, the other shall be felt with a witness.

LOCAL MATTERS.

Tyrone City, Pa., June 13, 1865

Returned.—The editor returned on Friday morning last but cannot give any report of our Annual Meeting in this No. The full proceedings will appear in our next.

The Minutes, that is the queries and answers as given by the Clerk and signed by the Standing Committee, printed in the usual form and size will also be furnished to our subscribers, in due time, say within a month.

N. B.—We will not furnish extra copies of the Minutes, but refer those who desire them to the editors of the *Visitor*.

Editor's Diary.

Monday, May 29.—Issued tomorrows paper. Started for Illinois by 6.58 P. M.

Tuesday 30th.—Arrived at Columbiana at 5 A. M. Met brother Quinter at the depot on his way west; also brother Henry Kurtz, jr., who took me to his house. Henry Kurtz, sen., having also left for the west, after a hospitable repast and an examination of the fixtures of the old *Visitor* office, we paid a pop visit to the families of brother Quinter and that of sister Haas, and also made the acquaintance of brother Miller and family. At 10 we started for Mahoning where the "Visitor Office" was located when I learned the art of printing. Met my old friend brother J. H. Kurtz and family with whom we spent one happy hour and then visited F. W. Kohlers. Moved on to the old homestead. Here we met George Kurtz the only inhabitant and were impressed with the fact that it is not good for man to be alone." We had a few pleasant remembrances of this place but also some that were painful. At 3 P. M. we bade farewell to the scenes of our childhood (in our printers life) and were on the return, and at 5 arrived at Columbiana, ate supper at Kurtz' and at 6 took the cars for Ill. Many thanks to Bro. H. K. for the pleasant ride and kind treatment and to our friends for their welcome reception.

Wednesday 31st.—Arrived at Chicago at 2 P. M. after a very hard journey, it being very dusty, and having miserable accommodations. We would conclude that the Pittsburg, Ft Wayne and Chicago R. R. was in a sinking condition, financially. Such

care!

At 4 P. M. took the cars for Dixon via

Dixon Air Line R. R. Some better accommodation. Arrived at Dixon at 9 P. M. had to lay over until 2 to-night. Took a nap in the depot, and awoke in the niche of time.

Continued in our next.

New subscribers may begin with the present No. and close with the year for eighty-five cents. We will endeavor to be prepared to furnish any number of new subscribers with the back numbers dating with No. 24 containing an account of our late Annual Meeting.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

E. K. Buechley, Waterloo, Iowa,	\$2.35
J. A. Murray, " "	.85
Annie L. Buechley, " "	.85
Sam'l M. Miller, " "	.85
John A. Bickley, " "	.85
E. E. Miller, Polo, Ill.,	.85
Henry Buck, " "	.85
Geo. S. Holsinger, " "	.85
David F. Miller, " "	.85
Susan Petre, " "	.85
Sam'l Layman, " "	.85
Sam'l D. Shirk, Foreston, Ill.	.85
David Holsinger, " "	.85
Emanuel Mishler, Yellow Creek,	.85
Mary Ann Diehl, Haldane, Ill.	.85
Joshua Slifer, " "	.85
Peter Wise, Berlin, Ohio,	1.50
Isaac Myers, Nora, Ill.	.85
Ed. S. Miller, Hagerstown, Md.	1.50
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John Hoffacker, " "	1.50
Levi Hartzler, " "	1.50
Levi How, Mechanicsburg, Pa.	1.50
Abraham How, " "	1.50
Andy Basart, Darlington, Wis.	.85
John C. Miller, Shade Brook, Iowa,	.85
Isaac B. Hoover, Willow Spring, Kansas,	.85
Daniel Pitzenger, " "	.85
H. H. Dilling, Brookville, Ill.	.85
Mary Craig, Columbiana, Ohio,	.90
Abner Bowers, Colfax, Ind.	.85
Sam'l Snyder, Butler, Ind.	.85
Wm. Snyder, Deer Creek, Ind.	.85
Sam'l Kessler, Ovid, Ind.	.85
Geo. R. Baker, Greencastle, Iowa,	.85
Nancy L. Hamilton, Portland Mills, Ind.	1.50
Jacob Zook, Lancaster City, Pa.	1.50
David Brown, Edom, Iowa,	.85
M. H. Fowler, Elroy, Ill.	.85
J. C. Funderberg, New Carlisle, Ohio,	.85
Jonas DeHaven, Maquoketa, Iowa,	.85
Ferdinand Gregar, " "	.85
Jacob Ressler, Wanaka, Iowa,	.85
Eld. Jacob Miller, South Bend, Ind.	.85
David Bechtelheimer, Sabastople, Ind.	.85
Jacob D. Yoder, Goshen, Ind.	.85
Sam'l Forney, Berlin, Pa.	.85
J. B. Tawzer, Zecor, Ill.	.85
Matthew White, Lyndon, Ill.	.85
David Wise, jr. Hillsboro, Pa.	.85
Eld. Geo. Wise, Wenona, Ill.	.85
Matt. Tombaugh, " "	.85
David Plum, Haldane, Ill.	.85
Henry Stover, " "	.85
Eman'l Stover, " "	.85
Stephen E. Miller, Milford, Ind.	.85
John H. Miller, " "	.85
Henry Sprinkle, Masalon, Ohio,	.85
H. D. Lawshe, Arlington, Ill.	.85
J. G. Nehr, Canton, Ind.	.85
Henry Keller, Osesola, Ohio,	.85
Jacob Lowman, West Alexandria, Ohio,	.85
Wm. A. Murray, Mt Pleasant, Pa.	.85
Ozias Metz, Columbio City, Ind.	.85
Isaac Lutz, Shanon, Ill.	.85
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John Leslie, Goshen, Ind.	.85
Mary Baer, " "	.85
James Long, Union, Iowa,	.85
Solomon Rtump, Buchannan, Mich.	.85
John Mimich, Warren, Ind.	.85
Jacob Mimich, " "	.85
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John Rhodes, Rogersville, Ind.	.85
John F. Eikenberry, Elm Spring Iowa,	.85
T. J. Thompson, Muscatine, Iowa.	.85
M. Lawver, Lena, Ill.	.85
Dan'l D. Wine, Lima, Ohio.	.85
Jacob Wicks, Shanon, Ill.	.85
Jacob Forney, " "	.85
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J. W. Trostle, Franklin Grove, Ill.	.85
E. Emmert, " "	.85
Andy M. Deardorf, " "	.85
J. D. Lahman, " "	.85
John Hart, Fair Haven, Ohio.	.85
Sam'l Brumbaugh, Davenport, Iowa.	.85

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The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ

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TYRONE CITY, PA

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY JUNE 20, 1865.

Number 24.

How Beautiful!

How lovely! oh, how beautiful
Is this bright world of ours!
Bright nature makes our earthly home
An Eden of sweet flowers.

Behold the smiling fields of green
Bedecked with lovely flowers,
Filling the air with rich perfume,
The groves and shady bowers.

The golden harvest of the grain.
The trees with blossoms bright,
The fruits and flowers, the hills and vales,
All pleasing to the sight;

The silvery stream, tho mighty deep,
The beautiful blue sky,
The feather'd tribe that sweetly sing
Their praise to God on high,

The sun, the golden orb of day,
Scattering his rays of light,
The sil'ry moon, the twinkling stars
That shine so clear at night;

Such lovely sights our hearts and souls
With thil' bright thought should feed:
The *Maker* of these beauties must
Be beautiful indeed.

Oh precious thought! when such a home
To man on earth is given.
What never fading joys shall fill
Our happy home in heaven!

Proceedings of the Annual Meeting of 1865,

Held with the Brethren in Leo County, Illinois.

SATURDAY, JUNE 3rd.

Arrived at place of meeting at 3 P. M. and found a great crowd already assembled, and brother James Quinter addressing them. He was followed by brother P. R. Wrightsman of East Tennessee, who affected the audience to tears by a reference to the troubles endured by the church in the South. Although the gates of Hell appeared to be set loose against the brethren, yet the Lord delivered them from all their enemies, and instead of bringing about a falling away, they drove the sincerest into the fold, and in one year there were added to them over one hundred souls. He rejoiced in the addition of these new members, but deeply deplor-

ed the loss of many of their fathers and mothers in the church who could not bear the burden laid upon them, but gave way to grief, and passed from earth. He drew a vivid contrast between the sufferings of the church in the South and that which we called suffering here in the North. They believed that the prayers of their brethren were heard in their behalf, and expressed his thankfulness to God for the satisfaction of once more meeting his brethren here in the capacity of an Annual Meeting—He was free to declare that their sympathies were always with the government of the United States, and for no consideration could they have been induced to favor the Slave holders rebellion.

SABBATH 4th.

There was preaching at six different places, viz., in the meeting house; preaching by John Hunsaker, of Ohio; Isham Gibson, of Ill., and John Wise of Penna.

In the South end of the tent; preaching by James Quinter and others.

In the North end of the tent; preaching by Henry Kurtz, and others. German.

One mile west, preaching by Daniel P. Saylor, and others.

One half mile East; preaching by J. P. Ebersole, R. H. Miller, and others.

About one Mile North East, of which we have no report.

In the afternoon baptism was administered to one person.

There were perhaps in attendance to day 10,000 souls.

MONDAY, 5th.

Met at the tent for preliminary exercises. Remarks by brother Peter Nead and Henry Kurtz. Brother Kurtz referred to the idea of deciding by the majority, which he rejected, in direct

opposition to what he taught at Clover Creek, Pa., two years ago, where he declared that the church was democratic. The brethren then announced the appointment of officers, which were as follows:

Standing Committee,	{	DAN'L P. SAYLER, Md.	{	
		JOSEPH ARNOLD, Va.		
		JOS. R. HANAWALT, Pa.		
		JOHN WISE,		Ohio.
		HENRY D. DAVY,		
		PETER NEAD,		
		JACOB MILLER,		Ind
		HEIL HAMILTON,		
		F. P. LOEHR, Mich.		
		JOHN METZGER,		Ill.
ISHAM GIBSON,				
D. BROWER, Iowa.				
JOHN BOWERS, KANSAS				

Henry D. Davy,—Moderator.

James Quinter,—Clerk.

The Standing Committee then retired to receive the delegates, and papers referred to the Annual Meeting for decision. Preaching was held, in the forenoon and afternoon, at various places, but as we had no reporter, and considerable private business, we cannot give a report of them. The attendance to day was still large, but not so numerous by one third as yesterday.

The Committee reported at 4 o'clock P. M. and announced the appointment of 16 Sub Committees, composed of 221 delegates, to whom were referred 62 queries.

The Sub-Committees then retired to various places to discuss and decide the questions referred to them. The Standing Committee also held a night session.

TUESDAY, 5th.

At about 9 o'clock A. M. the business meeting was organized by singing and prayer.

The following business was then transacted.

We would here remark that we do not pretend to give queries and answers

berbatin, word for word, but only the substance. Owing to the manner in which the business is transacted we failed in a few queries to obtain even this.

SUB-COM. No. 1

Query 1.—In regard to making a change in the manner of holding our An. Meeting.

The Sub-Com. reported in favor of a change if it could be done for the better, but opposed the plan proposed by the querists.

Bro. D. P. Sayler proposed to appoint a committee to take into consideration the matter of a change, said committee to report at next An. meeting. Approved.

H. Kurtz, moved that the standing Committee compose said Committee.

Peter Nead wished to be excused from serving on such committee, as he was opposed to any change.

From the discussion it appeared that the only change desired, was in the matter of avoiding a large assemblage, and not in the manner of doing business.

It was then agreed that the standing Committee should appoint said committee. The following was announced.

B. Moomaw of Va., Andrew Derich of Tenn., D. P. Sayler and Philip Boyle, of Md., John H. Umstead and John Wise, of Pa., H. D. Davy and John Hershey of Ohio; Jacob Miller and Heil Hamilton of Ind.; C. Long and John Metzger of Ill.; David Brower of Kansas; and Fred P. Lochr of Mich.

The Committee will receive pleas, propositions and communications upon the subject through their Chairman, Daniel P. Sayler, Double Pipe Creek, Md., and will meet for consultation on Friday evening previous to the next Annual Meeting.

Query 2.—In regard to a committee informing a member of the accusations brought against him and by whom, or whether they had better first hear the case.

The committee replied that the accused should have an opportunity to be heard.

An explanation of the case by brother P. Nead. Considerable discussion before a proper understanding could be had. The sub-Committee's answer was adopted. See Minutes.

Query 3.—In regard to calling for the elders, in case of anointing, &c., whether it would not be better to send for an elder from another branch than to permit an unordained minister to officiate.

Former decisions were referred to and the committee's answer adopted.

Query 4.—In regard to elders teaching that ministers in the first degree may perform the ordinance of anointing and need not to send for elders from other branches.

Com's Ans.—They should not teach.

It will be seen the last two queries are very similar in their purport. Although there was no direct objection made to ministers in the first and second degree, and even deacons, officiating in the observance of the ordinances, when the case seemed to demand it, yet it was not thought advisable to teach that in cases where elders may be called it would be proper for others to officiate.

SUB-COM. No 2.

Query 5.—In regard to a committee expelling a member from a branch in which said committee are not members, and in the absence of the elders and of the church.

Ans.—They have no such power. Adopted.

Query 6.—Has any branch the privilege to write a letter to the Standing Committee requesting that a certain brother should have no appointment in any committee at the annual meeting.

Ans.—It has not. Adopted.

Query 7.—Whether the assertion of a former Annual Meeting, that civil government is of God, should be sustained by the bearing of arms?

The Sub-Com. answered that we should not bear arms.

There was no disposition to discuss the question involved in the query, and the answer above was adopted.

Query 8.—In regard to members

writing against the old order of the brethren, and having their writings published to the church and the world.

Com's Ans.—Not to do so.

Brother Nead would have the editors of our papers instructed not to admit anything that would criticise any established order of the Church.

For final answer see minutes.

SUB-COM. No. 3.

Query 9.—Whether the editors of the *Visitor* and *Companion* shall be permitted to publish the minutes of the Annual Meetings in their journals.

Not agreed to.

Query 10.—In regard to brethren who fail to adhere to the advice of the An. Meeting to abstain from politics and voting.

Com's ans.—That they should be admonished in love, again and again, not to vote.

Admonition by James Quinter to guard against becoming too much contaminated with the affairs of this world. Also by Peter Nead and D. P. Sayler.

Considerable discussion upon the subject from which it would appear that the majority were in favor that the whole influence of the Church should be brought against the practice of voting, but that for the present no measures should be taken which would expel members for voting.

Sub-com's Ans. adopted.

Query 11.—Whether failing to comply with a unanimous resolution of a church, to raise the funds for building a meeting-house, by taxation, that is, by paying in proportion to the valuation of their possessions would be sufficient cause for expulsion.

Sub-Com's ans.—Those who fail to comply with such resolution will fall into the judgment of the church.

Explanation of the case referred to by brother Gibson of Ill., and others, from which it appeared that the member or members who remonstrated against the resolution, were not present at the time of its passage, and that in addition they objected to the location of said meeting house.

Answer, somewhat modified. See minutes.

Query 12.—In case a member can not see that an act which the church condemns is an error, but says that in that which he has done wrong, he make confession, and asks forgiveness; is it a sufficient confession?

Sub-Com's ans, "It is sufficient. Ans amended.

Query 13.—In regard to buying County Bonds bearing 6 per cent interest, at a shave of 12½ per cent?

Com's ans. Not right.

The discussion brought to light that the county offered to sell its Bonds at the shave referred to, and therefore the committee's answer, appeared to be unjust, and was modified so as not to condemn those who had purchased such bonds, but advised brethren not to invest in such stock.

AFTERNOON SESSION.

Brother John C. Moomaw, of Virginia submitted the report of an annual Council Meeting held in Va, April 7, 1865, and wished this meeting to take action upon it.

The report submitted was then considered as follows:

Query 1.—In regard to accepting the acknowledgement, of members in extreme offenses, or whether they should be expelled.

Considered that in extreme cases, as enumerated by the Apostle in I Cor. 5, they should be expelled and put away from the Church, until they give evidence of true humility and contrition.

Adopted.

Query 2.—In regard to an elder who refuses to fulfill the duties of his office.

Considered, that the church should call a committee of elders from other churches, and if in their judgment with the church, it would be best to advance another brother, and exhort both these brethren to consult and try to agree and assist each other; but if the elder brother will not act his part, the other should proceed with the business of the church.

Adopted.

Query 3.—Can a brother who will go into the army and shed blood be held as a member?

Considered he cannot.

Adopted.

Query 4.—In regard to observing the Communion more frequently; say three or more times a year.

Considered that it should be submitted to the discretion of each arm of the Church, to hold it as many as two or three times a year, but exhort, as in all cases, to guard against extremes, as being dangerous to the welfare of the Church.

Adopted.

Query 5.—In regard to brethren, and especially official brethren, exercising a private influence in the election of members to office in the church, if wrong what is the extent of the offense, and how can it be remedied?

Considered that he should be admonished and earnestly entreated to desist from such a course, and if that will not contrail him a committee should be appointed to inform him that if he persists he will fall into the dealings of the church. The committee should be called from other churches.

Approved.

Sub-Com. No. 4 was then called.

Query 15.—About hiring a substitute for military service.

Sub-Com's Ans: Where the government has provided for the exemption of brethren by commutation fine, it should not be allowed.

From the discussion it appeared that the brother referred to was ignorant of the fact that he could be exempted by paying a fine of \$300.

Answer somewhat amended. See minutes.

Query 16.—In regard to receiving expelled penitent members.

Considered that there should be no change from the old order, which is: that the restored member should receive the church by going around from member to member, &c.

Passed with some amendments

Query 17.—This query was so imperfectly understood, and so variously de-

fined that we do not trust our notes.—From our own understanding of the reading of the query we are impressed that it referred to such branches of the Brotherhood as fail to cooperate with the District meetings. We refer the reader to the minutes.

Query 18.—In regard to observing thanksgiving days proclaimed by the President of the United States, and the Governors of the several States.

Favorably considered if such proclamations be not in opposition to the spirit of the Gospel.

SUB COM. No. 5.

Query 19.—For a reconsideration of query 5, of 1864, referring to contributing money for building meeting houses for other denominations.

Not to be reconsidered.

Query 20.—In regard to a member having been dealt with according to Matthew 18, and afterward desires a rehearing; how long afterwards should he have the privilege of asking a committee to investigate the matter?

There should be no time limited, but that all such matters should be attended to as early as practicable, when all the circumstances connected with the case can be properly attested, and that such member should apply for a rehearing (if at all) at his earliest convenience.

Query 21.—In regard to feeding the people on communion occasions.

The Sub Com. could see nothing wrong in it, which was agreed to by the meeting.

Query 22.—For Scripture for three degrees in the ministry.

Referred to the Standing Committee.

SUB-COM. No. 5.

Query 23.—In regard to elders and members taking part in deciding in favor of secession; can they be considered as consistent (divine) members? They can not.

Query 24.—In regard to lay members voting for secession, or separation, or otherwise abetting it.

Very affecting remarks by brother Wrightsman of East Tennessee, who favored that such members should be expelled, as he considered secession, or

rebellion, as one of the blackest, and most degrading of crimes, and one that should not in any way be countenanced by the Church. He very feelingly referred to such characters in the south.

The final decision was to the effect that such members should be put away from among us.

Query 25.—In regard to elders and ministers with holding their vote, in case of elections of ministers and deacons, until the votes have been counted and then vote and change the decision.

Referred to the Standing Committee.

Query 26.—Whether it would not be better to refer to Scripture, instead of the minutes or the practice of the old brethren.

Put under the table.

SUB-COM. No. 7.

Query 27.—Our notes of this query are too brief to give any clue to its nature. At this time business was hurried through at such a rate as to defy the skill of the best reporter. Our readers must wait for the minutes.

Query 28.—For authority for preaching funeral sermons, and especially a long time after the burial of the subject.

Some authority was given, but we must again refer to the minutes.

Query 29.—Whether any one should be allowed to preach who has not been elected to the ministry according to the order of the church?

He should not be allowed to do so.

Query 30.—Whether a brother should call upon any one to preach who has not been elected to the ministry?

He should not.

SUB-COM. No. 8.

Query 31.—Can a church judge in a case where a member moves from another branch, if the branch to which he moves has a knowledge of the case?

It cannot, but the branch from which the member moves must give the certificate.

Query 32.—Whether our brethren may entertain proslavery sentiments? They may not.

Query 33.—How does this meeting consider that part of 5th Corinthians which relates to avoidance.

Referred to next Ann. Meeting without any discussion.

SUB-COM. No. 9.

Query 34.—For a reconsideration of query 23 of the minutes of 1864.

Referred to the answer to same query.

Query 35.—Does the Annual Meeting make laws or give advice only, in cases where we have no laws or Scripture?

Gives advice only.

Query 36.—Would it not be advisable to take evidence from persons out of the church, as testimony in a case under investigation?

Yes for the purpose of testing the truth of a matter.

Query 37.—In regard to taking minutes of sectional council or District Council Meetings.

The minutes of last year were called for and read upon the subject, and the querist referred to them, with the addition that the District Meetings should be careful not to act upon anything which would appear to be of a fraternal nature, or that might involve or concern the entire Brotherhood.

The meeting then adjourned until tomorrow morning.

WEDNESDAY.

The Moderator submitted to the consideration of the meeting sundry matters referred to the standing committee during which were the appointment of committee to visit certain branches viz:

1st. To Beavordam, Md., John P. Ebersole, Henry D. Davy, John Wise and Jos. R. Hamawalt.

2nd. To Kansas: C. Long, and John Metzger.

3rd. To Berlin, Somerset Co., Pa.: H. D. Davy, J. P. Ebersole, and John Wise.

4th. To Wabash, Ohio: Jacob Miller, D. B. Sturgis, and Heil Hamilton.

5th. To Salimony, Ind.: H. D. Davy, Jacob Millor, J. P. Ebersole, and John Metzger.

There were two other committees, one to Jasper Co., Iowa, and one to Bourbon Ind., which we could not note down—Also one to Waterloo, Iowa, which was, however afterwards recalled.

Next was the committee for drafting a plan for holding our Annual Meetings or rather to consider the propriety of making some change in the manner of holding said Meetings. We have given the names of the committee in connection with the first query which see.

They also submitted a resolution in substance as follows:

Whereas brother Wm. C. Thurman has been repeatedly heard to speak words that were in direct opposition to the doctrine taught and practised by the church it is hereby declared that he will no longer be recognized as a minister among the Brethren.

There was abundant testimony adduced to attest the truth of the matter set forth in the preamble and therefore the resolution passed without a dissenting voice, and hence Wm. C. Thurman is not a minister of the Church.

In reply to query 22 referred to them they referred the querist to Ephesians 4:11.

Query 38.—Is it contrary to the Gospel to raise church funds by taxation?

Sub-Com's answer: Considered a good plan but would not advise it unless the majority would approve.

Amended so as to say. Is it not contrary to the Gospel to do so. Adopted.

Query 39.—In regard to the proper time for the officers of the church to vote in case of church elections.

They should vote first.

Query 40.—To reconsider article 16 of 1864.

The meeting would not agree to reconsider or make any change.

SUB-COM. No. 10.

Query 41.—What is to be done with a brother who goes to the polls and votes, and whether the church should take action upon it?

Ans. similar to that to query 10.

Query 42.—In regard to having bells on meeting houses.

Decided not to have them.

There was not a voice to defend the bells.

Query 43.—Here again our notes fail us. The query relates to the power

er of the District Meetings, and the answer is "No."

Query 44.—In regard to bolding in quests before receiving members by baptism or upon certificate; whether before the church only or before the whole congregation.

There was some discussion upon this question; the general sentiment being that it should be held before the church only, but on the other hand the impracticability was advanced, as in case of bad weather, when it would not be prudent to request the outsiders to retire. But it was replied that in such case the members might retire, either to one end of the house, or if possible outside. It was at length agreed that it should be fore the church only:

SUB COM. No. 11.

Query 45.—In regard to taxation.
Put under the table.

Query 46.—In regard to Lightning Rods, Fire and Life Insurance.
Not encouraged.

Query 47.—In regard to the doctrine of non conformity, non swearing, and non resistance, being made a matter of council before admission into the Church, should it be done publicly or before the members only?

Proper to be done before the whole congregation.

Lengthy remarks by different brethren, the drift of which was that it was only proper, but really necessary that the doctrines of the Church should be taught to the people of the world, and the above answer was unanimously agreed to.

Query 48.—In regard to elders asking the assistance of other elders without first consulting the church.

He should first consult the church, or at least his co-laborers. Approved.

Query 49.—What to do with brethren who refuse to comply with the advice of the church not to vote, but persist in voting and thus cause disturbance.

Sub Com's Ans: Such would fall into the council of the church.

Afterwards modified and finally put under the table.

Query 50.—In regard to the accusation of a Bishop.

Our notes have no answer.

Query 51.—When a deacon is obstinate and refuses to hear the church, and so is put out, can an elder from another branch, who is acquainted with the case, receive such member with the salutation of the kiss, and what should be done with such member?

Referred back to the church from whence it originated.

Query 52.—In regard to brethren publishing, through our editors articles exposing the council of our dear old brethren.

Such will fall into the judgment of the church.

This query appeared to aim directly at those of our correspondents, who had written against the doctrine of avoidance yet there was no charge laid against any one.

SUB COM. No. 13.

Query 53.—In regard to brethren contributing money to an out-sider for the purpose of hiring a substitute his wife being a member and sickly.

Laid under the table.

Query 54.—In regard to making, using or selling guilt edge hymn books.

Not approved of.

An effort was made to have it put under the table; but as no one was prepared to give any reason why a guilt edged hymn book was any better than a plainly bound book, it was concluded that it was a matter of superfluity, and is therefore so modified as to class it among such and advise against all superfluities.

Query 55.—When a church has agreed almost unanimously not to vote at the political elections, and a brother fail to comply with said council and refuses to make acknowledgment; what is to be done?

He is to be admonished and again and if he persists to be dealt with according to Matthew 18.

Query 56.—Is it right for our brethren to enter the pulpits of other denomination?

Not advisable if it can reasonably be

avoided. Also referred to art. 3 of the minutes of 1847 and art. 2 of 1818.

SUB-COM. No 14

Query 57.—Similar to query 55, with a similar answer.

There was considerable discussion upon these queries, showing that the late political troubles of our country have caused much feeling of disturbance in the church.

Query 58.—Whether it would be in accordance with the Gospel and the order of the brethren for sick members to send their vote (in case of church elections) by the hands of others.

The brethren did not appear to think that such proceeding would be contrary to the spirit of the Gospel, but they did not wish to open a door for a practice which might cause much trouble. It was however considered not in accordance with the order of the Brethren.

Query 59.—How to hold brethren who are known to be in sympathy with the rebellion?

It was considered that such should be held as gross offenders, until proper acknowledgment shall have been made.

Query 60. What is the difference between having one's property or one's life insured?

The Sub-Com., failed to give an answer to the query, and the council could not discover any occasion for the query inasmuch as they had advised against either. Some discussion but our notes are too brief to give anything definite.

SUB COM. No. 15.

Query 61. Referring to a change in the manner of holding our Annual Meeting.

Query 62 and 63 were of the same nature and were all put under the table that matter having been disposed of under query 1st.

Query 64. Desiring a reconsideration of query 2 of 1864, in regard to a sister living with a husband who is an adulterer.

There was some discussion upon this question. It appeared to be the general sentiment that she need not live with him, and some expressed themselves

that she *should* not. After an explanation it was evident that the case had not been properly set forth in the query.

It was finally referred back to the church where it originated,

Query 65.—In relation to voting. A very long and complicated query, and being similar to others, previously answered it was laid under the table.

Query 66.—Whether it would not be well to have the order of forwarding brethren in the ministry better understood.

It was thought proper that it should be, and instructions were drawn and adopted which will appear in the minutes.

Brother D. B. Sturgis moved to take into consideration some plan to receive and send contributions to our suffering brethren in the south.

It was concluded that all funds should be sent to Dan'l P. Saylor thro' whom they could be transferred to those for whom they are designed.

Brother Saylor announced that there was an amount of money in his hands, belonging to the Oregon Mission, which might be appropriated to the above purpose, which was agreed to.

Small amounts say \$10 to \$20 may be sent by mail and should be addressed,

DANIEL P. SAYLER, P. M.

DOUBLE PIPE CREEK,

Md.

But larger amounts should be sent by Express and must be addressed,

D. P. SAYLER, P. M.

DOUBLE PIPE CREEK,

Care Adams Express Co.

Fredrick City,

Md.

It is hoped contributions will be liberal, as our brethren are really in want. Let it be done as early as possible. Let us show that we have a heart for others also. To urge the matter further would betray a doubt in the liberality of our brethren.

A request for the An. Meeting in 1867 from the church at Pipe Creek, Md.

Brother Moomaw, of Virginia pro-

posed the appointment of a special day of thanksgiving to God for his goodness and mercy in assisting us through the troubles of the late rebellion.

The brethren could see many reasons for thankfulness, but did not see the propriety of appointing a special day. They would rather advise to give thanks *continually*, and with the least demonstration to the world.

There being no further business before the meeting, a hymn was lined by brother Henry Kurtz, beginning,

God of our fathers by whose hand,
Thy people still are blest;

and after singing, two hearty prayers were offered by the brethren, and the meeting adjourned at half past 4, P. M.

At the supper table (or perhaps it was at the dinner table) a collection was held for the benefit of brother Wrights man of Tenn. in which \$128.50 were gathered.

Concluding Remarks.

We feel satisfied that nothing of any material interest was transacted at the meeting that we have not given some account of. In many cases, however, we were obliged to be more brief than we desired. If we would have had the privilege of examining the queries and answers after they had been amended and adopted we might have given a more full and correct account. We might perhaps have obtained this privilege upon applications, but having been refused last year we felt a delicacy to ask, having a great aversion to being considered impertinent. As we will furnish our readers this year with the authorized minutes, and as we expect them to appear soon, we hope our readers will feel satisfied with this brief report, and if we are spared until an other year we expect to improve. We hope, too, that our brethren will investigate the subject of having the minutes published in the *Companion*, and not put us to the extra expense of having them put up in separate form. We feel more free to speak on this matter now, as our late council advanced no objection except that of convenience,

which we shall fully answer at the proper time. Will our readers give the matter their attention.

Further we will say, that in case our report should in any particular differ from the authorized Minutes, we do not wish any one to prefer our report until we shall have explained. We anticipate no such difference.

The accommodations at the meeting were ample, and all the arrangements well conceived and executed. The brethren there have promised to furnish us with a detailed account of the expenditures &c. &c., which will appear also.

LOCAL MATTERS.

Tyrone City, Pa., June 20, 1865

Editor's Diary.

Thursday June 1st.—Arrived at Foreston at 4 A. M., and met cousin Levi Holsinger at the depot who took me to his home, (Uncle David Holsinger's). On the way saw brother Abraham Ebersole with whom we talked a few moments. Arrived at Uncle Davids, and found all well, where I wrote this diary, and now 8:30 A. M. must close and prepare to attend a Lovefeast.

Arrived at place of meeting at 9.45 and found a very respectable congregation already assembled. First sermon by brother D. P. Saylor, of Md., who spoke from the text "O, Jerusalem, Jerusalem, thou that stonest the prophets" &c. He made the following points: 1st The Savior's lamentation; 2 Reason for the Lamentation; 3 offer made to the people; 4 Their rejection of that offer. He was followed by brother Samuel Longenecker of Adams Co. Pa., who spoke on the same subject an interesting discourse.

In the afternoon an election was held for Church officers which resulted as follows: for minister John W. Moats; deacon brother Smith. These brethren were then also ordained after the manner of the Brethren; and it was a solemn scene. This is in the branch presided over by brother Samuel Garber. The lovefeast in the evening was a very pleasant one and will long be remembered.

Lodged with Uncle David.

Friday 2nd.—Cousin Levi Holsinger accompanied me with conveyance to the families of John Holsinger, Simon Holsinger, Emanuel Miller, and Saml Shirk, all my cousins, and his brothers and sisters. Had a very pleasant visit, and to give a full memoranda of our thoughts and reflections this day would alone fill a volume, embracing as it would a synopsis of a three years experience in the U. S. A., a journey to the "Gold Regions" and back; and the bottle containing the proceeds; a scene on the Prairie," and more subject than we wish here to enumerate. Paid a short visit to brother Abraham Eber sole's in the evening and at 8.15 took the cars at Foreston and soon arrived at Polo, where I lodged with my relative and brother Dr. P. Fahrney whom we were pleased to find prospering in his profession.

Saturday 3rd.—I now made my way toward the place of meeting, although not directly agreeable to my programme. The object is to gather a few subs.

Whether successful will be seen here after.

Sabbath, Monday, Tuesday, and Wednesday, see report of Annual Meeting.

Thursday 8th.—We came yesterday evening to Franklin, a village 4 miles east of the place of meeting, where we took the cars at 12.45 this morning, for home in company with many of our Indiana, Ohio, and several Pennsylvania brethren and sisters. We embraced this opportunity of becoming more fully acquainted with brother D. P. Saylor, who traveled in the same car with me to Tyrone and was pleased and interested with his company.

We were brought to serious thought by noticing how at different stations our fellow members, and fellow travelers would stop off, all along the line, and finally it came our turn. So in our journey through life, we have seen many of our fellow pilgrims drop by the way, but time has hurried us on, and we are still moving onward and are perhaps fast approaching our stations.

O that we may all be prepared when our time comes to alight and receive a hearty welcome at our eternal home.

Friday 9th.—Arrived safely home by the 8.41 train it being however about 1 hour behind time. Found all well thank God.

Expenses of trip about \$40. New subscribers during the journey 114.

Our whole journey was a pleasant and a prosperous one, and we desire to feel very grateful to our heavenly Father to whom we ascribe the giver of all good, and we believe we have experienced a strengthening of our love to our brethren through whom He operates.

Friday 16th. We have omitted the time intervening our last notice and the present date, having little else but work, and work again to notice.

Received a letter from father, stating that they were reasonably well, but that aunt Barbara Holsinger, wife of Uncle John Holsinger, elder in the Yellow Creek branch, Bedford Co., Pa., had departed this life on Tuesday last, 13th inst.

Saturday, 17th. Had an application for work by a journeyman printer from Norway, a country away across the Atlantic Ocean, and where for six weeks in succession the sun cannot be seen, and again six weeks in succession it is never out of sight. He has also worked in Germany. He has told us many things about those countries, but perhaps our readers would rather not hear them. We keep him a short time at least.

Sabbath, 18th. Rested. Had interesting conversation upon the doctrines of foreordination and predestination, with a Presbyterian neighbor.

The Sabbath-School at Clover Creek, Pa.

Brother Henry:

Give me one corner of the welcome *Companion*.

On Sunday the 28 of May the brethren met at Fredricksburg School House for the purpose of organizing a Sabbath school. When the congregation was collected, the committee appointed noticed the object of the meeting, and after prayer proceeded to arrange classes. This was effected, we think with the best success, for the present, and we hope will work well in the future.

After hearing all the Testament classes, we adjourned, to meet at same place on Sunday June 4, at 3 o'clock P. M. All present well pleased with the proceedings.

June 4. Second Session. House called to order by committee. School opened with singing and prayer, by Brother D. M. Holsinger, after which the teachers of the different classes proceeded to hear the recitations. After the business of the school being finished, the exercises were closed with singing and prayer by Bro. Jno. W. Brumbaugh, after which a subscription was taken up for the purchase of a library. We raised \$35 Well done for the first attempt. We are more than pleased to say, this is an institution I have long desired and I find that many of the brethren, are of the same opinion. We as a congregation of christian professors claim that the Sabbath School is one of the grand means of bringing up our children, in the *nurture and admonition of the Lord*. How much better do all Christian parents feel, when they know that their nearest as well as their dearest offspring are engaged in a work that will aid them in their eternal happiness. While on the other hand where there is no Sabbath School, they are engaged in almost everything that is calculated to destroy their future happiness. Be it understood we have no union school, "not with other denominations" but union among ourselves, altogether German Baptist. If others consider us wrong in the institution, I hope they will be slow to condemn us; we acknowledge our school to be in its infancy, notwithstanding this we expect to see it increase in knowledge and piety.

S. A. MOORE.

The lengthy report which we have given of our National Conference, in this No., has crowded out our usual variety of reading. Next week we expect to be all right again.

DIED

Near Freedom, Blair Co., Pa., May 10. CATHARINE DETWILER, member of the Presbyterian Church; she is mother and mother-in-law of Sister Rachel and Brother Daniel Sell; age 76 years, 8 months and 13 days. Disease that of Consumption.

Also at the same place, ANN MARIA, daughter of Br. William and sister Mary

BURKHART; age 1 year 3 months and 14 days. The twin of this babe, named HARRISON, died when but a few days old. And now both buried in one grave.

Funeral Service was performed by the writer, J. S. BURKHART.

In the James Creekbranch, Huntingdon Co., Pa., Sep. 12th 1864 Lizzie, Daughter of Bro. David B. and Sister Susan S. Brumbaugh, aged 3 years 5 months and 5 days. Funeral Service by Elder Isaac Brumbaugh. Also died May the 29th, 1865. Little Johnny, only Son of the above parents. Aged 1 year and 7 days. Funeral Service by J. W. Brumbaugh of Clover Creek.

Visitor please copy,

H. B. Brumbaugh.

Grabill Myers' Report.

June 14th. 9 P. M. Just returned from a visit to Indiana and Armstrong Counties, Pa., in company with brother John Nicholson, of Columbiana Co., Ohio. We separated at Pittsburg East and West for home. We held 4 meetings in the Cowshannock branch, and a Lovefeast in the Cowshannock meeting house, on the evening of the fourth.—Here there were two deacons elected; namely Washington Chrisman, and Elias Zimmerman.

In the Red Bank branch we held a series of meetings, and had two accessions to the church.

Glade Run branch, Lovefeast and a series of meetings. One accession to the church, and Chrisman John advanced to the second degree in the ministry. Found the members in reasonable health in body and spirit.

GRABILL MYERS.

MISCELLANEOUS.

The End of the World.

This is what the London *Spectator* says of the end of the world:—"All most all European writers, whatever their subject, politics or society, now tacitly assume that the human race is to progress forever, or to state their latent idea more strictly, is to advance steadily for an indefinite period towards a nobler life and a higher civilization. The idea of a fixed term of history which so greatly influenced the Middle Ages has utterly disappeared; the semi-religious belief of cataclysm to occur at a distant but visible date, though still entertained, has ceased to be professed by any body but Dr. Cumming, and does not influence him. The reverie of the politician is no longer of the coming overturn of all things—an idea never

absent from the great minds of the first four centuries—but of a coming millennium, when all mankind shall be allied, and the motive force of the European, and the subtle brow of the Arab, and the deft hand of the Mongol shall all be employed together in making earth more lovely and more convenient for its people."

A Safe Rule.

A minister preaching on the subject of misrepresentations and slander said: "When professors of religion so far degrade themselves in their professions as to attempt to injure others by lying and misrepresentations, they should remember that when the devil was disputing with the archangel about the body of Moses, the Lord would not permit the archangel to bring a railing accusation against the devil; and until they can prove the individual they wish to injure is worse than the devil, and they themselves are better than the archangel, the Bible requires them to hold their tongue and mind their own business."

A house was on fire. There were women and children in the upper stories, and they had no means of escape. But one of them was told to let down a string; it was a frail thread. To it the people below fastened a stronger; then a stronger; and at last a rope, by which they were saved. Even so in the Christian life. Do not wait for a strong rope at first. Take hold of any thing that can strengthen your faith. Touch the hem of his garment. Lay hold of his robe. After awhile your faith will be stronger; and further on, stronger yet; until at last will come assurance, joy, and the grand realities of heaven.

Our hearts naturally are like the isle of Patmos, which is so barren of any good, that nothing will grow but in earth that is brought from other places; yet Christ can make them like a watered garden, and like a spring of water whose waters fail not.

BE POLITE.—Study the graces; not the graces of the dancing master, of bowing and scraping; nor the foppish, infidel etibuetto of a Chesterfield, but benevolence the graces of the heart, whatever things are true, honest, just,

pure, lovely, and of good report. The secret of politeness is to please, to make happy—flowing from goodness of heart—a fountain of love.

Selected by A. H. Snowteger.

LIST OF MONEYS received, for subscription to the <i>Companion</i> , since our last.	
Mary G. Hamilton, Portland Mills, Ind	\$ 1.50
Jos. Holsappel, Indiana, Pa.	80
Noah Langeweher, New Lisbon, Ohio,	2.00
Jacob Haruth, New Bloomfield, Pa.	80
Abraham R. Switzer, North Manchester, Ind.	1.50
D. A. Hafford, Rossville, Ind.	80
Sam'l Grebill, Ladoga, Ind.	85
F. Groves, New Oxford, Pa.	2.50
Henry Hershberger, Bloody Run, Pa.	1.50
Eli Metz, Ney, Ohio,	85
John Kniseley, Plymouth, Ind.	85
E. Newcomer, Adaline, Ill.	85
Dani'l M. Shank, White House, Pa.	85
Francis Replogle, Orion, Wis.	85
Jos. Amick, Burnettsville, Ind.	85
John Fry, Kent, Ill.	85
Wm. Fox, Arlington, Ill.	85
S. C. Keim, Elk Lick, Pa.	85
J. D. Haughleline, Panora Iowa,	85
Isaac Rhodes, Nora, Ill.	85
A. H. Lutz, Winslow, Ill.	85
B. R. Fisher, Monticello, Ind.	85
Henry D. Davy, Mt. Vernon, Ohio,	85
Jos. Arnold, New Creek Station, West Vir.	85
Fanny Witter, Elm Spring, Iowa,	85
Benedict Gueagey, Ogle, Ill.	85
J. R. Robinson, Summit, Ind.	85
Jacob D. Miller, Somerset, Pa.	1.50
Phil. Axline, Helmich, Ohio,	1.50
Dani'l Knisley, New Paris, Ind.	85

THE

CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*: that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY JUNE 27, 1865.

Number 25.

Moments.

A moment! what a little space
A mid time's rolling years!
How rapid, is this life's short race.
A moment's course appears!

'Tis come—but quick as thought 'tis gone,
No power can make it stay;
'Twas ours but scarcely called our own,
Ere it had fled away.

Thus rapidly, with dashing haste,
Time's little seconds flee,
But leave a record ne'er erased
All through eternity.

How precious should these moments seem
Which God to us has given;
How wise, our moments to redeem,
And seek the way to Heaven.

For moments, as they stood apace,
Reduce the years we have,
And briefer make one day of grace,
Before we reach the grave.

A moment—and the hand of death
Some fatal dart may send;
May stop our ever-floating breath,
Our fragile lifetime end.

A moment to the dying saint,
And all his griefs are o'er;
To mourn—to sigh—to drop—to faint—
To want—to die no more.

Lord, on our hearts impress the thought
Of time's uncertainty;
That, by the Holy Spirit taught,
We now may haste to thee.

So shall life's little moments go
Like all before have passed;
But we be safe while here below,
And rise to Heaven at last.

For the Companion.

Separation of Church and State.

This separation is acknowledged in part by almost all protestant professors of christianity; at least, very strong arguments are brought in opposition to the policy of France in uniting church and state. But when an argument is advanced of an entire separation, those same opponents virtually unite church and state as well as the Catholics do in France, and their arguments condemn them in their policy, which is but a shade different. When we profess a

separation, why not an entire separation? To argue it a christian duty or obligation to hold any office connected in civil government is at once a full acknowledgement of a united church and state. Or, to come closer to our defects;—to argue it a christian duty or obligation to avail ourselves of the right of suffrage under the control of civil government for its maintenance, is also a full acknowledgement of a united church and state. I am happy, indeed language fails me to express the joy I experience, in seeing and hearing the brethren advocate an entire separation of ecclesiastical and civil powers, and that they are seeing more and more the great inconsistency in professing a separation, when in reality no such separation does exist in practice. The best evidence that can be produced up on this subject is found in the book of God, and submitted to us by the Savior himself in his declaration to his disciples, "My kingdom is not of this world;" and "Ye are not of the world, even as I am not of the world." The Son of God was looked upon ere he came, to establish a temporal kingdom, and he would have had sufficient power to establish such a one, or to unite the ecclesiastical with civil powers; but in stead of that he so forcibly declared his kingdom separate. When we look around upon the various branches of our church, we here and there find some branches almost annihilated by mingling political questions with religious things. It is true they may be found in the house of worship in such branches, but those peculiar christian elements, "*love and unity of spirit*" so essential to salvation, are entirely destroyed. If we could but realize the great danger we subject ourselves to, as a church fraternity, the obstacles to have an entire separation of church and state would be small and easily removed.

But so long as we look upon gain in temporal point of view, such as fame, or worldly acquisitions through office seeking, I fear the obstacles will be great, for such desire no separation. The church and religion will gain by this separation; for the mingling of politics with religion is prejudicial to piety.

How frequently do we see brethren become irritated with each other through this evil! Are they then fitted to listen to the teachings of the gospel and to partake of the sacred symbols of Christ in the church? Far from it: they carry their bitter feelings to the very foot of the Altar, and sometimes impute those rank feelings to their fellow-men who are innocent. Thus infidelity increases, and evil passions gain ground as faith loses. Have we not seen this through history in all parts of the world since the establishment of Christ's kingdom here, wherever christianity is professed? Do we not see it in the church now? Most assuredly we do. Let the church and state then be separated; let the brethren free themselves from political prejudices and not claim, as true citizens in Christ's kingdom, the right of suffrage in civil powers; let the domain of religion be completely distinct from that of civil government, and all will go better for the church, and I candidly believe for the state likewise. This subject has made great advance in the minds of the brethren within a few years, & the principle of separation established by Christ is adopted by the brethren in conference at the annual meeting.

I attach great importance to the decision and advice of these conferences, and sooner or later must obtain the victory; for the church cannot reclaim her purity so long as no universal separation of church and state exists. Let us wait patiently and pray earnestly

that the church be delivered from this evil, survive the crisis, and finally triumph through the indefatigable labors of our brethren. During the last four years we had an important lesson to learn, — a lesson that should be remembered through all ages to come. I studied the lesson long and I hope well, for I believe it done me much good, and I hope I shall never desire to mingle again in politics as long as life is granted me. We barely escaped with unstained hands, not through a lack of firmness in some points of doctrine, but through a failure of keeping ourselves unspotted from the world by too much uniting church and state in voting; thus bringing ourselves under obligations to serve the government to fight her battles in time of war, whereas, otherwise we could only be considered as pilgrims through a foreign land.

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

Pride.

While yet the Earth was enshrouded in its watery mantle, and the heavens rang with the sweet melodies of angelic hosts, unsullied and pure as the crystal fountain which gushes forth from underneath the imperial throne — — — a spirit more hateful, more diabolical than language can portray; entered the happy clime. From where it emanated, and where its origin, we know not. If we cast our wandering eyes upwards, and linger long, in viewing the expansive heavens, we see it not. If we allow our minds unlimited scope and wander back thousands, yea millions of years, it is yet in the future. If we bring our own intelligence into requisition, and exert our intellectual faculties to their greatest limits we can find no objects in nature from which we can get impressions that will convey to our minds any intelligence of it.

Its origin and design to us, is incomprehensible, unthinkable. If we enquire of God through his volume of inspiration, we receive an answer, as did Job out of the whirlwind. Oh man! Enough for us to know that it had an

origin and that we are the subjects of its blighting influences. How our breasts heave forth the groaning sighs which speak in volumes, and our eyes trickle down the briny tear, when we think of and see its heartrending influence. Oh Pride what hast thou done! Everything that is disloyal, hateful, sinful, heinous, and damning. ~~thou causest~~ ^{thou causest} ~~me~~ ^{me} ~~to~~ ^{to} ~~be~~ ^{be} ~~thy~~ ^{thy} ~~son~~ ^{son}, I have begotten thee. When happy spirits blended their voices in speaking allelujahs, as they wafted on heavenly wings around the dazzling throne, in elimes of celestial love. Thou first suggested rebellion and caused myriads of heaven's first born children to rise and fall down, down "into eternal ruin. It was thee that taught the mother of terrestrial humanity, to reach forth her trembling hand—and pluck from the forbidden tree the golden fruit which gave death to the eater and transmitted condemnation to her progeny. Thou caused first the earth to open her mouth, and drink in the warm gushing blood—as it issued forth from wounds inflicted upon the righteous Abel by the murderous hands of impious Cain.

From here we can trace thy devastating track down through all succeeding ages. In it we behold the rising, falling and crumbling of individuals, and nations, sprinkled and drenched with the blood of the Holy Prophets. God's own immaculate Son his holy Apostles and all the martyred dead in every age; in every elime, and Oh! unhappy thought to contemplate, that the same dangerous way is yet open, and is now called the broad road that leads to destruction, and thousands yea : millions walk therein. Oh bleeding mercy draw near impart thy healing influence upon our mangled and polluted hearts! It is not only the high and exalted—the low and debased—the murder and the fornicator—the drunkard and the blasphemer—the giddy and the vain that get in this broad way, but we are made to feel that those who, once made a fair start towards the heavenly land—who run well for a season, have become weary in well doing, and are now stan-

ding in the way, and Oh how they stagger to and fro—, ready to fall into the current of popular opinion, and there by gain to themselves the esteem and applause of a gainsaying world; which is all vanity: yea vanity of vanities.

Let us therefore not mind high things but condescend to men of low estate, or on the other hand—ready to satiate their carnal lusts and propensities by indulging in those things which demoralize, and enfeeble their bodily organization and thereby unfit us intellectually and spiritually to discern true and holy regeneration

Oh Pride thou hast done more. Thou hast endeavored to sever those cords of love, pure, holy and undefiled, which in boyhood cemented heart to heart, and became strengthened—when we embraced and commenced—that holy religion and regeneration, which to our souls is an anchor sure and steadfast. Shall this be so. Shall the cord be torn asunder? I hear the response of many. No — never! — Shall brother be ashamed of brother, and sister of sister and of Jesus too? Oh no! this cannot be. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God which is Christ Jesus our Lord. Oh no! brethren and sisters let us not forsake, and separate now—the crown is, only at the end, and many of us have already experienced the heat of the day. The sun of trials for us is already in the midst of its horizon and will soon commence declining and then, how pleasant, how calm, serene, and glorious, will the evening be; in anticipation of the morn which will have no eve — — that morn in which the sun of righteousness shall rise with healing in its wings to set no more.

H. B. BRUMBAUGH.

McConnellstown, Pa.

„There is not a word in my tongue, but lo! O Lord, thou knowest it altogether.“ Ps. cxxxix, 4.

For the Companion.

Non-essentials.

In as much as the *Companion* proposed to promulgate the "whole will of God as he has revealed it through his Son Jesus Christ", and seeing that no one has said anything on the subject under consideration, I will try and offer a few thoughts on the subject, in order that we may "give the more earnest heed to the things spoken" to the children of men for their eternal welfare.

We often hear it remarked that this or that command of the New Testament is not essential to salvation. But my Testament knows nothing of any non-essentials or trifling commandment of Almighty God. And I should like to know who authorized any man to determine what part of God's commandment is essential and what is non-essential. If God in his infinite wisdom thought any thing sufficiently important to mention it in his law who authorized you to say that it is not sufficiently important to require your obedience? Surely you are not wiser than the Omniscient! Shall I or you set up our puny intellect and try to point out the most trifling precept of God's law. But the very expression *unessential* is a word that no man or woman should dare to offer against any of God's commands; since what God has once commanded becomes from that very fact essential. Saul thought if he slew the people he might spare the cattle. They had not sinned and it could not be very important about them. This was to him it seems a non-essential but it lost him the favor of God; it lost him his kingdom and cost him his life. It was not for him to say what he must do and what he might leave undone. God meant what he said; he meant all he said. He had doubtless a good reason for every part of the commandment whether Saul could see it or not. It was not for Saul to inquire for reasons; God's command is enough without reason. There is, there can be no such thing as an unessential in the religion of the Bible.

The command of feet washing re-

corded in the thirteenth Chapter of John is almost universally said to be unessential. If it is commanded, which I affirm it is, it is not for you, or me, or any other mortal man on earth, or any angel in the court of heaven, to say that it is unimportant and need not be observed. Let us then, my dear readers, be careful that we conform in our church order to the very letter and spirit of the law of God, and then we shall be blessed, and God will be glorified. May God grant us all obedient hearts and a true knowledge of his way for Christ's sake.

The Book of God let man beware
And note the words with earnest care,
Heedful to learn what God will say
And not to cavil, but obey.

SAMUEL A. HONBERGER.
Ashland, Ohio.

Orthodoxy—Heterodoxy.

Those principles which are compatible with the spirit of Christ are called *orthodoxy*. Those principles which are incompatible with the Spirit of Christ are called *heterodoxy*. There are members among every christian denomination, which, if they would be asked whether their church is the right one, would answer in the affirmative. If a member of the Roman Catholic church would be asked whether their principles were the true ones, he would affirm it, and, of course, would say that all others were *heterodox*. Likewise members of any denomination would do. Hence it is evident that, according to the whims and notions of the people, *orthodoxy* and *heterodoxy* mean anything, everything, and nothing; and what is *orthodox* at one time is heterodox at another, — and *vice versa* (the terms being reversed). God calls his principles *orthodox* because they are the truth. The Devil calls his principles *orthodox* to deceive man. For this reason it is very necessary that we "search the scripture" so as to "be ready always to give an answer to every one that asketh a reason of the hope which is in us," 1 Peter, 3:15. God and the Devil ever stand in antagonism. What God as

serts the Devil denies, and *vice versa*. Whatever principles were ever professed by man they had their oppositions by either *God, man* or the *Devil*. It is only for us to ascertain which principles are evidential *according to God*. It is not meet that we depend on anything but God. It is our duty to *depend on Him*, and *deny* the Devil. There are some things not so clearly revealed in the Bible, and if they are essential to salvation it is in our place to "hear the church". If we do not "bear the church" then there can be no *union*, for it is nothing but the opinions of men that cause schisms, and the church surely has more wisdom than a single individual.

GEO. BUCHER.

Cornwall, Pa.

Reasons for Communion.

I do not go to the Lord's table to give, but to receive: not to tell Christ how good I am, but to think how good he is. I have a great many sins and wants to tell him of, more than would take up the whole day; and when I have told him all that I know of myself, it is not the half, but a very little of what he knows of me. I bring myself, that is sin, to him, believing that he will be all to me, and do all for me that is in his heart; and I know it is a very compassionate one. I go as a sinner to the Saviour. To whom else should I go, with my blind eyes, foul leprosy, hard heart, and rebellious will? You tell me I must have, I know not how many graces and qualifications to go to the sacrament with; but I cannot stay for them; my wants are urgent; I am a dying man. My Lord with his known kindness says, "Come; do this; remember me." His invitation is qualification enough; and I long to feed on him, to thank God for him, to take him into my heart. I will go to behold him crucified, and his blood poured out for me in spite of all my sins and fears: and though all the saints on earth stood up with one mouth to forbid me, I go to put myself under Christ's wings, and to fly to him for my refuge from the monster, sin, ready to devour me. — *Adam's Private Thoughts.*

"Why dost thou judge thy brother, or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Rom. xiv, 10.

*For the Companion.***Whose duty is it to preach the Gospel?**

In our other communication our answer was the Church's, and we still think so; but we cannot see that our church does so, from the fact that our Ministers do all the preaching, and bear the expenses too. When we elect them we do no more; no not even furnish means essential for the qualification of their minds for the work. We know some think that a man can preach without much information, but we know the day of inspiration is past, and all that our ministers know they must learn, and in order to do so they should have a good supply of religious books. Yes brethren, our ministers need books besides the Bible, to qualify them for the great work devolving upon them. We mean such books that are calculated to assist in the study of the Bible, among which should be works on language, for we cannot expect a man to study the Bible in a language with which he is not familiar. Now if it is the church's duty to preach the Gospel it certainly should furnish those ordained for the work, with all the necessary equipments, for Paul says who goeth a warfare at any time at his own charges, 1 Cor. 3:7. The reader will please examine the above chapter on that subject.

We know the government civil bears all the expenses of those fighting its battles; and Paul refers us to this fact to show that we should bear all the expenses of those who fight our spiritual battles.

We do not only think it is our duty to bear our minister's expenses in procuring a good library of books, but we think we ought to circumstance them so that they can have time to use them, in reading. 1 Cor. 3. chapter we find that Paul claims that he had power to forbear working, and he also declares that it is ordained that they should live of the Gospel. Paul did not under every circumstance use this power. He did not need to study, being inspired, but he tells Timothy to do so, and he tells him to give himself to reading.

We think the subject is so plain that our Brethren laboring in the ministry should have the most of their time to devote to the subject, that there is very little use arguing the same. And we are surprised that there is so little said on the subject among the Brethren for we know they are fully able to carry out the teachings of the Bible in this matter, and fully willing to do so. We have Brethren now who might do a great deal for the promotion of our cause, and would willingly do so, but their circumstances are such that they must confine themselves to hard labor to support themselves and families. Brethren have they not power to forbear working and preach the Gospel to us, and our children. Yes, Paul says they have; and he also says it is no great thing if they receive of us carnal things.

Brethren, you who preach for us have long since experienced the want of time for studying; and how often have you felt impressed with the duty of going to certain points to preach, but could not leave your employment; and Brethren, you who do not preach, how often have you at your communion seasons expected certain laboring Brethren to visit you; yes, you wrote to them an invitation. Did you agree to bear their expenses? No you forgot it. Well they can't afford to come, and you do not enjoy the meeting as well as you would if they were present. Brethren, think on this matter, and think for yourselves. We are too apt to think as our ancestors, right or wrong. "The harvest truly is plenteous but the laborers are few.

Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest". Matt. 3:37,38.

DANIEL SMITH.

Huntington, Ind.

*For the Companion.***The Soul.**

According to the definition as given by Webster, it first meant the spiritual, rational and immortal substance in man; that part of man which enables him to think and reason, and which tender him a subject of moral government.

But as for the locality of the soul we have not the knowledge to ascertain. Metaphysicians have tried to ascertain but have failed. But when we make a biblical investigation, we can ascertain, positively, that the soul or spirit is immortal; it will exist while the body is mouldering back to its Mother dust; it will exist either in paradise around the throne of God, parallel with the existence of God, to share in the rich provisions that are prepared, for the people of God, or it must be doomed to hell, to that awful abyss, and share the rewards of disobedience. In as much, then, as this being the destinies of the soul, how important to consider the language of the Savior, Matt. 16:26. For what is a man profited if he should gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?

Dear reader, whoever you may be, reflect thou hast a soul to save or be lost. If you are a child of God, a new creature in Christ Jesus, continue faithful until God will call you from earth to heaven. When you have the spirit of God to bear witness with your spirit, that you are a child of his then all is well with you; then you can look forward with an eye of faith, like Stephen of old, and see heaven opened and Jesus standing at the right hand of God. Then you will receive that "immortal crown that fadeth not away reserved in heaven for you." What soothing and soul cheering reflections are these to the child of God, looking forward with the sweet anticipations of immortality.

But on the other hand, if you are a servant of Satan, that is living in his service, until death comes, oh reflect, thy soul will be lost; you must take up your abode in hell; and oh how miserable will you be, when you land there; then nothing is left that you could give in exchange for your soul; then your ease may be like the rich man's that you will reflect back upon the many privileges you slighted while in the day of grace; the many warnings you had of your soul's destinations; but you did

not heed them, and now it is too late; thou art undone forever. There is no repentance beyond the grave.

TOBIAS MUSSER.

Jane Lew West Va.

For The Companion.

The Drunkards Grave.

Dear Brethren in Christian Love! As drunkenness has become so common, and so little said upon the crime there off, I feel it a duty to offer a few thoughts upon the drunkards doom. Hence we will at once broach the subject, and invite you to go with us to the "Drunkards grave." Oh what a dark and a loathsome place. Not one ray of hope pierces the gloomy place. The goodly Minister dare not say, we commit the body to the dust, in hopes of a glorious resurrection at the last day. Hope for the drunkard in death! Alas! there is none. The eternal truth of God declares that, "no drunkard shall inherit the kingdom of God". — Eternal despair sits enthroned upon the drunkards grave. And in utterance of awful truthfulness proclaims its undoubted right to hold the prisoner as his lawful prey, until he shall "awake to everlasting shame and contempt". Every clod that falls on the coffin lid, declares with terrible significance, the hopelessness of the lost man. And Oh! to think, while kindreds shed the tears of anguish, and friends perform the last act of kindness, how painful the thought that demons are holding a festival of merriment, in the Caverns of Wo, over another soul plunged by the maddening cup, into perdition's fiery depths.

Imagine if you can, all the drunkards who have from the first transgression until now, been brought by some invisible power to one place. How vast the multitude. Oh how immense the mountain of debased humanity! what a commingling of the great and small, wise and ignorant, civilized and rude, rich and poor, honorable and ignoble.

As you gaze upon this mountain pile of all classes, you may see it written upon every brow, by the pen of an out-

raged Divinity, DIED WITHOUT HOPE. The drunkards grave is the very citadel of eternal hopelessness.

O who can view the case of the drunkard, without shuddering at his awful doom, and the more fearfully so, when we see the poor victim, forgoing bolts and chains by his own hands, that binds and bolts him in eternal despair, and that too under the sunlight of Heaven. It matters not how he was circumstanced in this life, whether rich or poor, high or low, noble or ignoble; his life was spent in digging a grave, which to him will be the home of eternal ruin, and where hope can never come.

O that the living, would lay it to heart, and take warning; but it seems they will not, how many are still engaged, night and day in forging the chains, that will ultimately bind them in this grave of ruin. And Oh! how near it may be with some of them. A few more glosses of the poisonous cup, and they will take the last stagger, and tumble into the awful pit of ruin, dug by themselves. O could we speak to them, one and all, we would plead with them, with burning love, to stop and pause. I would intreat of you by a mother's affection, and by a wife's love, and your own manhood, and the Savior's concern, and the ire of an offended God, go no further. I would say to you, young man, that every tavern and dram shop, is but the gait-way, to the grave of eternal ruin.

JACOB MACK.

Masontown, Pa.

Temptation.

"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord has promised them that love him." James, 1: 12.

There is no person on the earth who is exempt from the incursions of temptation. Every man, woman and child has his easily-besetting sin. The great adversary has in every scene his snares and varies his habits for every condition and character. He buffeted the most eminent of God's people of the Old and New Testament. He can misquote

Scripture and misinterpret Providence, and preach heresy, or superstition, or infidelity, as he finds best. He spares not the reason of the highest spiritual profiting. Ere you rise from your knees, his suggestions crowd the heart. Ere the place of worship is quitted, his emissaries, as birds of the air, glean away the scattered seeds of truth from the memory. And how often does some fiery dart glance on the Christian's armor, just after some richest communion with his God! When our Lord himself had been at his baptism owned from Heaven as the Son of God, he was led away by the spirit to be tempted.

Yes temptation spared not Christ himself; "in that He himself hath suffered being tempted, he is able to succor them that are tempted."

Our enemy encompasses us incessantly. Let our prayer be, "Lead us not into temptation." Deliverance can come only from above; thither must we lift our eyes to Him from whom our help cometh.

There is no hope for strength but in Jesus Christ, who has overcome the world for himself and for his people; His omnipotence will support our infirmities; therefore, "Watch and pray lest ye enter into temptation."

LOCAL MATTERS.

Tyrone City, Pa., June 27, 1865

Who Will Have It.—There was no application made for the next Annual Meeting, and the question now is who will have it? We would like to see the matter decided as early as possible. The next meeting ought to be held in Pennsylvania, because for the following year there is an application for it in Maryland, and it should by all means be held somewhere in the East. The brethren in Lancaster Co., having been disappointed in getting the meeting this year, would perhaps feel like inviting it for next year. Let those who would feel willing to hold it, and those who have a desire to do so, signify their willingness by making application at once through the *Companion*.

Correspondence.

The following letters will for the most part explain themselves. We would yet say that brother Puderbaugh having been drafted before a member could not receive the benefit of the three hundred dollars exemption clause, and so was taken to the army. The case is one worthy of our most serious and prayerful attention. We are right glad to see our young brother so firm in the faith. He need only be true to his Captain and he will surely deliver him. Remember Daniel in the lions' den.

POLO, ILL. June 18, '65

Dear Brother Holsinger :—Enclosed I send you a letter from brother George Puderbaugh, with whom you are personally acquainted. He was to see us in the month of March, and while here seemed to be in considerable trouble, fearing that he might be drafted; and for the last two years had been waiting for a more favorable opportunity to enlist as a soldier of the cross. But a few days passed away and he was informed that he was a "conscript." He now made up his mind that he would no longer serve the kingdom of this world, but become a subject of Christ's kingdom, and straightway he was baptized. This caused considerable talk among the people, and among the brethren also, as some supposed it was his object to shelter himself by the Church. Now if you will publish his letter it might cause some to have a different opinion, and by writing to him it would encourage him very much. In a previous letter he stated that he has not as yet been required to take up arms.

P. FAIRNEY.

The following is the letter referred to in the above.

CAMP NEAR WASHINGTON, }
June 13, 1865. }

Dear Brother in the Lord :—It is with gratitude and thankfulness to Almighty God, from whom we receive all blessings, that I am enabled to answer your very welcome letter, and that I can state to you that I am in tolerable good health. I hope that God has in

his tender mercies given you good health, it being, next to the salvation of our souls, the greatest blessing that we can enjoy upon earth.

I received a letter a few days ago from brother Elder I. Hershey, and I was much rejoiced to receive it, as it was good for my soul to peruse it. As we are refreshed by hearing the Gospel expounded by the minister of God, so it does me good to receive a letter of that kind.

I infer from your letter that the brethren are under the impression that I took an oath to serve the United States in the capacity of a soldier, against all its enemies, &c. That is a mistaken idea. I have never been asked to take an oath of any kind. Rest assured that when that time comes I will take a stand in defense of God's commands, neither will I swerve to the right or to the left. My conscience feels easy on that point. I think I am doing what is right in the case so far, as I have never been asked to do violence to either friend or foe. I shall rest with that the same as the oath until the time shall arrive that I shall be called upon to do anything injurious to my fellow being, then by the help of God will I take my stand on the side of Christ our Lord. What would be the use for me to raise a contention with the officers when I had no reason? Will it injure my soul to go through the "manual of arms," or to learn to "march" or "counter march"? May God preserve me from sinning worse.

I do not deny that there are temptations for me here. I could not enumerate them. But where can a man be that he has no temptation? We have but one way to ward it off, and that is by looking to Christ our great Mediator and Friend. Do not understand me to say that I am perfect or am able to dictate. I submit what I have said to you and all the brethren to whom you may show it, as I have said it in all candor and truth.

With this I will await an answer on the case with your advice and prayer. Please give my love to all the brethren,

and my prayer shall ever be that we may continue in the service of our Lord and Master Jesus Christ. I will subscribe myself your brother in the Lord.

GEO. PUDEBAUGH.

Dear Brethren :—The propriety of a change in the manner of holding our Annual Meetings has long since engaged the minds of many of our dear brethren, and it was finally presented in the form of a query at our last Yearly Meeting; and in consideration of the importance of the subject, it was referred to a special committee appointed, who are to consider the subject well, and endeavor to submit a plan to the next Yearly Meeting, for adoption or rejection. Said committee has appointed me its Corresponding Secretary, and that the committee be well advised upon the subject, I would solicit a free expression of sentiment by the brethren who have given the subject a thought; *either for or against a change*. If for a change, any suggestion you may offer will be thankfully received and duly communicated to the committee. Permit me, however to urge the propriety of giving your views in as few words as possible.

Address D. P. SAYLER,
Double Pipe Creek, Md.

Brother Holsinger :—For the satisfaction of some of the readers of the "Companion," many of whom requested me to write to them, I will give some account of my journey to the Annual Meeting.

I left home on the evening of the 25 of May, and met brother S. W. Tombaugh, my co-delegate, at brother Daniel Lane's.

May 26th, arrived at Wheling, West Va., at 10½ A. M., and were detained until evening. Spent a part of the time very pleasantly in visiting brother John and sister Sarah Ann Miller, who moved from our place to Martins Ferry, Ohio. Took the train at 9 P. M., on the Central O. R. R., at Bellair, and arrived at Newark at about 1 a. m.

27th. Waited for the brethren to meet us with conveyance, but as they did not come early we hired a convey-

ance, and set out for the Helser meeting house, in Perry Co., Ohio. On the way we met the brethren coming for us, and took their conveyance and were soon at the place of meeting. We had a happy communion season with the brethren & sisters that evening.

28th. Met at 10 A. M. for public worship. A large and attentive audience assembled. Also met again at 3, P. M.. The brethren at Helser's seem to be doing well. At this meeting there were 2 souls added to the church.

May 29th. Were taken to Newark by brother Levi Helser.

Got on the train at 12 M., and arrived at Logansport at daylight next morning.

30th. Arrived at Elpasso about 6 P. M. Then at 9 32 we got aboard the train on Ill. Central R. R. and arrived at Wenona Station about 10.45. Then we walked 4 miles to my dear old uncles Eld. George Wise, where we arrived at about half past 12 o'clock, having been detained we were half a day later than was expected. And Uncle having made an appointment for meeting, they were disappointed.

31st. We were taken by Uncle and aunt 10 miles to young Matt. Tombaugh's a brother in the flesh to my co. delegate, and a special friend of mine. In the evening spoke in Mill's School-house to a very attentive audience.

June 1st. Went to another Uncle, Solomon Wise. Had a pleasant visit. After dinner was taken by Uncle S. to cousin Abner Hoge's spoke in the evening in Hoge's School house to an attentive audience.

2nd. Was taken by cousin A. H. to uncle Georges; held meeting in his house in evening. Spoke of the "Better Country." Many in the congregation were moved to tears. I felt I could enjoy myself much at such interesting meetings.

May God bless the dear people, that we may meet in the better country."

June 3rd. Was taken to Wenona Station by my kind uncle, and brother S. W. Tombaugh by his brother Matt. We bade an affectionate farewell to those

dear ones, and getting in the cars we were soon on our way to Dixon. Arrived at place of Yearly Meeting in the afternoon of Saturday. And oh how my heart swelled within me when I met and greeted dear brethren from whom I had been separated for a long time.

The meeting was very interesting throughout. I never enjoyed myself better on such an occasion. And when the meeting closed on Wednesday afternoon my feelings were moved even to tears when parting with those dear christian friends, many of whom we knew, we would see their face no more." We got aboard the train at Franklin Grove Lee Co., Ill., between 12 and 1 o'clock on Wednesday night, homeward bound. With lightning speed (almost) we passed over the plains of Ill., toward Chicago, where we arrived a little while after daylight.

June 8th. At 6 A. M. we left Chicago for Pittsburg Pa., in company with brethren and sisters of Ohio, Eastern Penna. and Maryland, we had a safe and prosperous journey, by the will of God." We arrived in Pittsburg on time, 2.20 A. M. There we parted from our dear brethren and sisters, and after seeing them safe in the cars of Penna. Central, we went to Hare's Hotel; engaged passage in the coach to Washington. Sat and noded a while in chairs and at 5 A. M. June 9 started for Washington our county town, where we arrived at 1.20 P. M. At Washington we met brother Adam and sister Mary Spohn, who told us of the death of their daughter, whose obituary will appear in due time. Also meeting a neighbor we got upon his wagon, and I rode within a half mile of home. I arrived at home a little before 8 o'clock P. M., found my family all well, and I bless and extol the name of God for his goodness, for his mercy is upon us and of his kindness there is no end. Oh! how pleasant to enjoy the society of home. And may the enjoyments of home inspire our hearts with an ardent desire to enjoy our blessed, our happy home in Heaven.

JOHN WISE.

Hillsboro, Pa.

Brother Martin Neher, of Ind., under the head "A friend by the way", says: Myself with quite a number of our members lodged with Samuel W. Firth, at Raynolds, White Co., Ind. on the road running from Toledo to Bolington. Mr. Firth was a gentleman and a friend to us. The table was well furnished and charges quite moderate. We recommend him to our friends, who may stop that way.

We held a collection last Sunday for our brethren in the land of trouble, and hope the churches elsewhere will do the same, and send on their contributions soon.

Brother Eli W. Miller, of Stephenson Co. Illinois, informs us that they have had some fine rains since the An. Meeting, and that vegetation in Illinois is looking up. It was extremely dry when we were there and but for the timely showers vegetation must have perished. He also states that he has attended two Lovefeasts since the Meeting, one at Hickory Grove and the other at Cherry Grove, and that both were large and edifying meetings.

Were there no baptisms or elections attending these meetings? Such matters should never be forgotten.

Brother Grabill Myers writing from Davidsville Somerset Co., Pa., 19th inst, says: "I am so far safe on my journey. I attended a communion meeting last night at the Shade meeting house, Somerset Co. A goodly number of brethren and sisters continued in good order, apparently, and a large concourse of people were present, also in good order. Brother Leonard Furry was there. There is to be a meeting in Davidsville to-night. I expect to get home about the 5th of July. I send you three new subscribers for the balance of the year.

Who knows?—Do any of the readers of the *Companion* know a man by the name of Joseph Muntz? Any information in regard to him will be thankfully received by his brother, Simon Muntz, at Yellow Creek, Illinois.

Half Fare on the Penna., R. R.

From a note from brother Jacob Bucher, Sen., of Cornwall, Pa., we learn that some of our members did not receive the benefit of half fare on the Pennsylvania Railroad, on their return from the Annual Meeting. The following letter from the General Ticket Agent will fully explain the matter.

PHILA., June 19, 1865.

Jacob Bucher, Sen. Dear Sir, your favor of the 9th instant came duly to hand. You were charged fare on the Penna. R. R. for the return tickets because a lead pencil was used in filling them up. It should have been done with pen and ink. The conductor reported to me having taken up the following return tickets: Jacob Bucher, Martin Sauby, Leonard Emmert, Sarah Emmert. Sarah Bombarger.

He reports charging \$8.70 fare on each passenger. If you know the rest of these people and will get them to write to me, I will arrange the whole matter by returning your fare and theirs.

Respectfully

HENRY W. GWINNER.

Gen'l Tic. Agent.

We reminded the brethren of the fact that it was not the proper way of doing business, when we noticed them filling up the blank tickets with a lead pencil. Railroads do their part of the work in systematic manner, and as we are the persons who receive the benefit we should endeavor to do our part as well. We expect better things hereafter.

Let those now who have been charged return fare make immediate applications to Mr. Gwinner, stating in plain writing from and to what station their tickets are marked, and the amount of fare they paid the conductor, and they will no doubt have their money refunded.

Errata.—On page 56, 2nd column, 6th line from top, read „As the gift of prophecy and the spirit of prophecy are sometimes confounded with each other“, instead of „as the gift of prophecy are sometimes confounded with each other.“

Editor's Diary.

Sabbath, 25. Read Acts 18, 19, and 20th chapter. Also a sermon by Henry Ward Beecher, from the text "Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able." His discourse opens thus:

„The difficulties in the way of salvation are presented as inducements and motives to earnest endeavor. This is itself, in part, a solution of the text. The simple statement alone makes the text an encouragement rather than a dissuasion from a vigorous pressing forward toward a Christian life; for, if the difficulties were insuperable, or were nearly insuperable, why should Christ have exhorted men to strive? And if there was no relation between a man's will and power and the difficulties to be overcome, why should there have been this command? That we are called upon to strive on account of the difficulties is itself a testimony of God that we can overcome them.

There can be no doubt that there are difficulties in the way of beginning a Christian life. It was so in the time of our Saviour, when he expounded the truth with matchless clearness. It was so afterward, when the Holy Ghost was given and the Apostles preached. Not all that heard, not all that were moved, not all that desired to become Christians became Christians. And we still find the same to be the fact. The Gospel does not take all, nor near all, of those to whom it comes. Not all of those who are affected by the preachings of the Gospel are changed by it. Of those who are inspired toward a Christian life, and who make some steps of endeavor in that direction, some do not succeed. There are many, even, that enter in, who do it with such ignorance, with such misconceptions, with such alternations of strife, with such reactions, with such various hindrances, that it may be said that they seek and fall.

Then after noticing the various difficulties that make strait the way to heaven, and yet are all "within the control of the earnest seeker", he closes thus:

"When Peter was in prison, and he was aroused by an angel in the night that touched his chains, and caused them to fall off, when first he opened his eyes, and beheld the angel, his rescue had begun. His rescue had begun before his chains fell, before the prison door was thrown back, before he passed the keeper. His rescue had begun before the iron gate was opened. His rescue had begun before he went where his brethren were praying. His rescue had begun when the angel came and stood by

his side. His rescue began the moment the influence of God descended upon him.

God's sweet angel of mercy stands in the prison-house by the side of many and many a one to-night; and he will touch your chains, and the slumbering keeper shall not hinder your escape, and the iron gate shall give way, and you shall go and join yourself to the people of God, and declare what the Lord has done for you. Send not that angel away. If there is one thought toward your duty as Christians, and your soul's interest—let that be God's angel sent to you: and follow it for your deliverance and rescue.

DIED

In the Rush Creek branch, Ohio, May 25, sister CATHARINE MERICLE; aged 56 years, 5 months, and 23 days. Funeral occasion improved by J. Hendrichs and J. Hunsaker. *Visitor* please copy.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Sam'l Shoemaker, Oakland, Pa.	75
Noah Ohrmart, Warren, Ind.	80
Jacob Hoff, Zoar, Ohio	85
Stephen Stutzman, Johnstown, Pa.	85
Jacob Knael	85
Jacob Berkey, Scalplevel	85
Eli Rittenhouse, N. Washington, Ohio	1.50
John Whitmore, Bucyrus,	1.50
Wm. C. Baer, Liberty Mills, Ind.	85
Sam'l S. Metzger, Rossville, Ind.	85
Henry Spieher, Hillsdale, Pa.	85

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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TYRONE CITY, PA

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY JULY 4, 1865.

Number 26.

Hymn.

People of the living God!

I have sought the world around,

Path's of sin and sorrow trod,

Peace and comfort nowhere found:

Now to you my spirit turns,

Turns a fugitive unblest;

Brethren! where your altar burns,

Oh, receive me into rest.

Lonely I no longer roam,

Like the cloud, the wind, the wave,

Where you dwell shall be my home,

Where you die shall be my grave,

Mine the God whom you adore—

Your Redeemer shall be mine;

Earth shall fill my soul no more,

Every idol I resign.

For the Companion.

To Whom it may Concern.

BY C. H. BALSBAUGH.

A word to some of the brothers and sisters who read the *Companion* respecting the assassination of President Lincoln. The apostle Paul enjoins us to "be subject to the higher powers," and declares that "whoever resisteth the power resisteth the ordinance of God," and then makes the startling cunciation, "they that resist shall receive to themselves damnation." Peter, by the Holy Ghost, requires us to "honor the king," and to "submit" to rulers and governors as sent by God to carry out the principles and purposes of secular government. We read again that Christ is made "head over all things to the church," so that wars, "distress of nations," and national convulsions are part of God's providence, and are overruled for the interests of Christ's Kingdom. Whether the bearing of the world conflicts on the Church be immediate or remote, whether the overruling of events outside the kingdom of Grace to the glory of God be manifest unto us in this life or remain obscured until we read the mysteries of Providence in the light of eternal day, the fact is incontrovertible—a Biblical Verity—

and will ultimately be gloriously vindicated by the "Judge of all the earth."

If we are to "honor the king" and be subject to ~~governors~~ as the agents of God for the execution of specific purposes, the killing of a ruler must be a crime of appalling magnitude. The honor that was manifested throughout the land and the profound grief felt by the church of God, when the President of the Republic fell at the hands of an assassin, evinces that our sense of the terribleness that attaches to a deed of such enormity is inlaid with the constitution of our nature. It requires a character of consummate wickedness to destroy the life of a man whom the people have designated as their national head, and who is invested by God with authority for his office as executor of the divine will to the world at large, and through secular power to the protection of the Church. "The powers that be are ordained of God," and the ruler—be he king, emperor, or president is the "minister of God to us for good," and he who stretches forth his hand against this delegated minister of the Most High, assaults Jehovah's arm, and makes a thrust at the king of kings.—We are commanded to honor the ruler of the land, and be subject to the existing secular power, irrespective of the particular form of government under which we live. The head of the Roman Government was a merciless tyrant and yet Paul exhorted the Christians at Rome to be subject to the higher powers, giving as a reason for such submission that the powers that be, are ordained of God."

What then, shall we say or think of such members of the Brotherhood who glory in the death of President Lincoln, who express more satisfaction in his brutal murder than in any event that transpired since the inauguration

of the rebellion? I stand in doubt of such. If the joy they express at the cruel, unmerited fate of Lincoln is the true exponent of their deepest life, I very much fear they are, or soon will be to say the least, in the category of those who resist the powers," and are greatly in danger of receiving to themselves damnation." We look with unmingled horror on the murder of a father or a mother; whoever can imbrue his hands in the blood of his parent, is by common consent pronounced a monster of iniquity. And we cannot help regarding those who contemplate with complacency the murder of our President as "fighting against God," disputing his right to reign, mocking his sovereignty, and placing themselves in such relation to him as to be in danger of "bringing upon themselves swift destruction." Would to God that such members might be made to feel that it cannot be other than downright wickedness to *take pleasure* in the murderer's bloody work. Down upon your knees, and implore earnestly the Divine forgiveness for your sin. God will not hold you guiltless. His minister in the kingdom of the world has been murdered, and you rejoice in it. Our President has been sent in a most shocking manner into the presence of God, and instead of lamenting his untimely end, and the nation's loss, you exult over the fearful tragedy. How can you expect to stand with acceptance before the Throne of God without heartily repenting of so monstrous a folly? Although Abraham Lincoln was a man of the world, he was the head of the government, and his blood cries to Heaven and in due time will be revenged, and those who encouraged the deed, he who perpetrated the crime, and those who rejoice in it will find that the "righteous Judge," will treat the murderer and

his abettors on the same principle. O ye misguided, unfortunate brothers and sisters, let this exhortation sink into your inmost soul, and do works meet for repentance." May we all be kept not only from overt acts of wickedness but from all the "unfruitful works of darkness," in thought, word, and deed.

For The Companion.

Friend Editor!

In your issue of May 23. No. 21 I find an article headed "Baptism for the remission of sins." The writer, D. B. Gibson, takes exceptions to the sentiments which I held in my article contained in No. 16, headed "Jesus alone can comfort his people."

I cheerfully admit that I was mistaken with regard to Peter using the words I there quoted on the day of Pentecost. I should have said it was shortly after Peter had fallen into a trance, when he had seen heaven opened and had learned that God was no respecter of persons. Peter was proclaiming the Gospel, and the Holy Ghost was poured out both upon the circumcised Jews and also upon the Gentiles. And when they heard them speak with tongues and magnify God. Then answered Peter and said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we." Acts 10:44,48. Now it is clear to every unprejudiced reader that these persons had received the Holy Ghost before they were baptized. Now Peter certainly urges their right to baptism upon the ground of their having been renewed by the Holy Ghost. And the language of Philip to the Ethiopian Eunuch is as clear as though it were written with the sun beams of heaven. "If thou believest with all thy heart thou mayest", was Philip's reply. Acts 8:37,38. Now I do believe that no man can believe with all his heart before his heart is changed by divine grace, for unbelief is enthroned in every depraved heart. But God in his tender mercy, gives the sinner faith to believe, and thus to lay hold on

eternal life, and it is by the Holy Spirit which applies Christ's atoning blood to the guilty conscience, and thus his heart is cleansed and made white in the blood of the lamb. Therefore Paul and Silas said to the trembling jailer believe on the Lord Jesus Christ and thou shalt be saved and thy house. The jailer believed and all his family and were baptized that same night. But Paul tells us plainly that baptism is not the putting away of the filth of the flesh but the answer of a good conscience toward God. And every truly converted soul will, if baptized as Christ has commanded have the answer of a good conscience toward God. But we should remember that sin is not a material substance; and therefore water cannot wash it away. Simon Magus was baptized but not converted, for Peter said to him: "I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Some of the greatest errors in the world hold to the doctrine of baptismal regeneration. In the Catholic catechism, called the Poorman's Catechism, Page 195, we find this question: What is baptism? Answer: "It is the first Christian Sacrament, whereby we are freed from original sin, and also actual sin; reborn children of God, heirs of heaven, and members of Christ's Church." You see how exceedingly absurd this doctrine is; and let us beware lest we fall into the same system of antisciptural belief. John Wesley says in his "treaties on baptism": "The first benefit we receive by baptism, is the washing away of original sin. Infants need to be washed from original sin. Therefore they are proper subjects of baptism; seeing in the ordinary way, they cannot be saved unless this be washed away by baptism."

I could adduce many other writers who have placed an undue stress on water baptism, but let this suffice for the present. We here see how men will wander out of the way of understanding; preferring error to the truth as it is in Jesus.

Water Baptism may be termed an outward sign of an inward change which

is wrought in the heart by the Holy Spirit. The blood of Christ having been applied by the washing of regeneration and the renewing of the Holy Ghost; it is our commanded duty to be immersed in water whereby we may represent the inward cleansing which God by his Spirit has wrought within us; and I firmly believe this is what is implied in the term baptism for the remission of sins; and it thus become the answer of a good conscience toward God. But water baptism alone never did, and never was designed to wash away our sins. For Paul says by grace are ye saved through faith, and that not of yourselves it is the gift of God." But friend Gibson seems to accuse me of mystifying the great commission. I feel confident that I did not mystify it in the smallest degree, if I were to teach infant baptism or baptismal regeneration- I would have to mystify the bright teachings of the Lord of glory, but I am perfectly willing to be governed by the word of God and the opinions of men I care not for, when they try to teach for doctrine the commandments of men.

I also find in No. 20 of the *Companion* an article by my friend Geo. Worst, who has taken pains to set me right. He says truly that it was on another occasion that Peter used these words.

I am much obliged to friend W. for his kind notice of this mistake. He quotes Acts 2. chap. 38 verse Peters said unto them repent and be baptized every one of you for the remission of sins &c. They were commanded first to repent, and the promise was that they should receive the gift of the Holy Ghost. Here it seems that the promise of the Holy Ghost was after baptism. But we cannot reasonably suppose that water baptism in this instance was the cause of them receiving the Holy Ghost.— Christ is exalted to be a prince and a Savior to give repentance to Israel and forgiveness of sins. And surely in this case the blessed Jesus granted unto them repentance unto life, and then as obedient servants of their Master they obeyed him in his ordinance. So after all we do not differ much on some points.

And as W. has justly remarked "sect or party should never sway us from the dissemination of the gospel." And now in conclusion I feel grateful to my friends who are perfect strangers to me for the criticisms they have made on my article and I hope that I have to some extent set forth the doctrine of regeneration by the spirit of the Lord and not by water baptism only. But the greatest error in my former composition my friends have not corrected; it is only one word left out by the printer which makes it read very badly indeed.

I will therefore correct it. Here it is. "The steps of a good man are ordered by the Lord & though he fall he shall not be utterly cast down for the Lord upholdeth him with his hand. The word *not* is omitted in my former article, and as I do not believe in falling from grace. I hope the editor will make the correction.*

GEO. W. ENGLISH.

Milroy, Pa.

*See page 122, line 9 from top.

Dear Readers of Companion!

In No. 21. page 168, I see the following Question propounded by L. H. Miller:

"Is it proper to pray: Thy Kingdom come?" Has not the Kingdom of Christ already come?

In reference to which I take the liberty to offer the following remarks.

1st the Kingdom of Christ has come, so far as its introduction is concerned, for John the Baptist said in his day repent for the Kingdom of Heaven is at hand". Matt. 3:2; and the Savior also said: "the time is fulfilled, the Kingdom of Heaven is at hand, repent ye and believe the Gospel." These with many other pages of the Gospel refer to the Kingdom as having then been commenced, and it was then established *spiritually in the hearts of its subjects*.

But the Kingdom of Christ is spoken of in the scriptures, and that very frequently, as being in the future when it will develop itself in "power and great glory", and in my humble opinion the passage in the Lord's prayer "Thy King-

dom come" refers to the Kingdom of Christ in this sense hence I think the Gospel will give an affirmative answer to the question that it is proper and right thus to pray for the King himself told us to do so, and there is danger of us falling in the same error that some of the people did in the days of the Savior, who thought the Kingdom of God should *immediately* appear. To correct this mistake the Savior puts forth that interesting and illustrative parable in the 19th Chapter of Luke; please examine this parable carefully if you don't arrive at the following conclusions:

1st Christ is the Nobleman who went into a far Country, into Heaven itself, at the time of his ascension, and during his absence he is to receive a Kingdom when he will return and exercise his authority over the disobedient, and his grace towards the faithful, with a reward of a crown of life, when they will be granted to sit with him in his Throne, Rev 3:21. It is *then* and not until *then* that he will sit upon the throne of his glory, and the wicked will be brought and slain before him, Luke 19:28. It is then and not until then that our petition "Thy Kingdom come" will be answered; when the King will say: "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world." Math. 25:34. Thus it will be observed that when we use the form of prayer given by the Savior we do it in anticipation of that glorious time, prophesied by Daniel in Chap. 7, verse 22, when the Saints possess the Kingdom. Dear Brethren and Sisters if we are truly the subjects of King Immanuel the Kingdom of God possesses *us* at this time and we will possess *it* in the future.

P. J. BROWN.

Conversion.

The change wrought upon a man in conversion has an effect upon all his members. Those, that were before the holy vessels of Christ's living temple. He who before abused his *body*, now possesseth his vessel in sanctification

and honor, in temperance, charity, and sobriety, and dedicateth it to the Lord alone. The *eye*, that was once a wanton eye, a haughty or covetous eye, is now employed in weeping over sin, in beholding God in his works, in reading his Words, and in looking up and down for objects of mercy, and for opportunities for his service. The *ear*, that was open to Satan's call, and relished nothing so much as filthy, or at least, vain talk, and the laughter of fools, is now open to Christ's voice. The *mouth* is become a well of life. The salt of grace seasons a man's speech, and cleanses the mouth from its filthy communication, from its lying, cursing, swearing, boasting, flattering, railing, and backbiting. The *throat*, that was once an open sepulchre, now sends forth the sweet breath of prayer and holy discourse; and the man speaks in another tongue, in the language of Canaan, and is never so well as when talking of God, and Christ, and the concerns of another world. His mouth bringeth forth wisdom, his tongue is become the silver trumpet of his Maker's praise, and the best member that he hath, And all this because his *heart* is now become an altar of incense where the fire of God's love is kept in, and from whence arises the daily sacrifice of prayer and praise, and the sweet incense of holy breathings and desires.

Conversion has an effect upon a man's whole Life and Practice. He takes a new course: his conversation is in heaven. No sooner does Christ call than he follows him. When once God has given him a new heart, and written his law upon his mind, immediately he walks in his statutes, and keeps his judgments. Sin has no more dominion over him. He has his fruit unto holiness, he has an unfeigned respect to all God's commandments, and makes conscience of what some may think little sins and little duties. And now, my dear reader, examine well thy own heart and life, and ask thy own conscience whether, while I have been representing the nature of conversion, I have been describing thy case and thy experience, or not.

Intemperance No. 4.*(Continued from page 163.)*

In my former essays on this subject I have endeavored to show some of the evil consequences which follow when used to excess or even as a beverage.—In order to picture before the minds of the reader its lasting effects I would yet call your attention to our houses of wo. Who are its victims and what brought them to this wretched condition, that society and the state declare them not to be free. The very walks of these huge asylums of guilt echo in answer. They are the fruits of intemperance in a majority of instances. A great many cases in our Mad-houses have been brought to that melancholy state and abode through strong drink. The maniac we are all aware is deprived of his reason, hence the necessity of Mad-houses to shut them out from the general society of the world, where they are out of the way of harm. Strong drink has a great tendency to deprive the man who uses it from his reason.—The very conduct and deportment of the drunkard proves this to a demonstration, and I dare say as soon as a person gets more or less alcohol in the brain which is the origin of thought, it has the effect of stupefying the brain that it cannot exercise fully the office intended. And as soon as your brain is made dull, whatever may be its course. So much of your reasoning powers are gone, and so much of your usefulness to your fellow man is cut off. I contend that no agency in the world has a greater effect and tendency in brutalizing the reasoning powers of man than alcohol, which forms a consistent element in all fermented liquors. And I think I am not saying too much when I repeat the assertion that the majority of subjects that people our Mad houses owe their degradation through the influence of Intemperance. There are many thousands of these deranged men and women in these houses of wo in the United States. If you were to visit one of these houses of refuge and enter with the keeper through the huge iron

gates and behold the strong walls which surrounded the very cells within, you would naturally ask Sir: is there no danger. Here you find men in the prime of life and vigor of manhood; men whom you once knew and who were perhaps at one time blessed with wealth and all the comforts of life—an affectionate wife, a group of innocent, happy children, in short every thing that could make home dear and pleasant. Some of these men were once good citizens, kind neighbors happy christians, and had not the demon of intemperance interfered they might have been likewise happy heirs of immortality. But strong drink has by degrees squandered their wealth, made their wives broken hearted, their innocent children wretched and dependent upon the cold charity of the world.—They are now a burden to themselves and family and a disgrace to all who know them. Strong drink has been the cause of all this evil, and consigned them to their now dismal place of a bode.

Let me direct you to another house of wo. It is a place no less awful than the one we have just described; and is likewise filled with the unfortunate victims of intemperance. It is called the Penitentiary. The basis of this mighty structure is laid deep and low and its thick walls are so high that no human being can scale them. Within these strong walls and gates inclosed cells are to be found; criminals of all sorts from the murderer to the petit thief. How hard they labor and yet how coarse their bread. Strong drink has bound these men in a majority of cases, All men say they are not fit to be free, and the state declares their reward is just. There are scores of these asylums of guilt in the United States; and thousands of jails. The number of criminals is perhaps fifty thousand at a low estimation. What a great sum of money is yearly required in supporting at the public expence this guilty class of Adam's race! What untold wretchedness and misery! What a vast number of men and women are thus deprived of

usefulness! But it appears all this punishment and wretchedness, is not enough to show the evil and sin of sipping the cursed cup. Ross says: "Strong drink has filled these prisons and built that gallows. The vast majority of criminals are such from intemperance. Ye who love the bottle consider what may be your end. Ye who hold the bottle to your neighbors mouth hearken to the truth. Ye are accountable to Almighty God for all this ruin. I have not time and space forbid too, to write of the two hundred thousand paupers that now crowd our poor houses. The majority of whom owe their misery and degradation to intemperance I have no time to write of the one hundred millions of dollars annually thrown away in the purchasing of the fermented liquor, which if it were applied to charitable purposes might work a blessing; but with its present use carries with it a lasting curse. According to statistical reports, ten thousand men must in such a way leave this stage of action, many, too, in the prime of life and midst of usefulness and make their appearance before the bar of God, where they will be judged according to the deeds done in the body. Just consider, dear reader, especially ye that meddle with the cursed cup, what a number of precious souls yearly swell the army of the unbelieving, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. In conclusion I would only say, there is no safety but in entire abstinence.

W. G. SCHROCK.

*Berlin, Pa.**For the Companion.***The Springtime of Life.**

O! how brief is the springtime of life! Its green leafy bowers are so soon withered and scared by the hand of time, which is writing "change" upon everything that is earthly. And while its beauties and hopes are in the bud, time proves them to be but a dream, and they are withered ere they bloom. This is certainly the most im-

portant period of our existence; and whatever way we spend it, we will almost invariably in the same manner spend our whole existence. How un-speakably important is it then that we should be careful how we spend the "springtime" of our existence! Its lovely and beautiful imaginations upon which the mind loves to linger, are soon changed into stern realities. Its rich and beautiful flowers lie buried so soon beneath the snow storms," of winter. Every hour of this time is precious and valuable, far beyond our weak appreciations. And it should be remembered, that time once gone has forever. And when the brow becomes furrowed, and the hair wears its silvery glossiness, we may look back upon the by gone sunny days of youth, and see what we could then have done, to have made us happier now, and to pluck many thorns from the stormy path of life. But alas! Those days will be fled far away upon the wings of time, to return no more to bless life again with their cloudless skies. The great and fame worthy men who have climbed the steps of fame to a towering height, and sent forth their voices of wisdom and greatness to listening millions around, tell us that their whole aim and desire while young, was to improve their time, and to spend it with reference to future coming years, when the stern realities of life would call forth their every latent ability.

They scaled fames lofty mountain top,
And made a world the wiser.

But what does the onteast and degredated inebriate tell us? He tells us that his earlier days were spent in idleness and vicious pursuits. And regardless of the importance of improving his time his youth passed away forever, unimproved. And by this means;

Into degradation's pit he fell,
And made a world the darker.

O, that one day of this lovely portion of life should pass away unimproved, or without our learning one useful lesson to make brighter and less stormy all life's future pathway. Strive, oh! strive then all you around whom

the green shades of "spring" still linger, not to let (if possible) one golden minute of your precious time pass forever from your existence without learning something to make you wiser or better.

JOS. S. GITT.

New Oxford, Pa.,

For the Companion.

On Voting.

Noticing an article from Elder Gibson on the subject, has influenced us to present the following. We find no exceptions to the forepart of his communication, but when we come to the subject of voting, we are bound to differ somewhat with him. He says "that you have by your voting set a man in office that he must disobey the word of God for he must resist evil." Of course he must resist evil and so ought every body else, but not with evil. Now we think we can vote consistently with our profession, from the fact that there is a mutual understanding between us and the man voted for, that we are not fighting men and in view of this, provision are made for our exemption, even if we do vote.

Again, our Brethren, say: "I see no other way but for every Church to totally stop politics and voting, and cut those off who will not do so." We think he has gone to far in saying this. Why Brother, it would deprive us of the advantages of our common schools, as they are wholly under the contrall of the political government, and you certainly do not oppose education, no I expect you would not be opposed to a brother going to a school meeting, and assisting to elect a teacher, no not even if that teacher was a brother, dont you know that he is a civil officer and must resist evil too.

Again he objects to paying bounty, which we certainly can see no harm in doing, for by so doing we do good not only to our Brethren, but to our neighbors too whom we are bound to love as ourselves.

Another reason why we should vote is, there are certain evils against which we can exert no influence otherwise,

for instance we believe that American slavery is sinful and we believe that we are bound to remember those in bondage as being bound with them now how will you do so if disfranchised? Well you may say you can pray for them. That is true but prayer alone will do no good, and we as a people believe so too. God works by means, and voting is the only means by which we can reach the slave. Maryland has got clear of that curse of our nation by voting. Now suppose the brethren would have refused to vote against it there and as a consequence it would not have been abolished who would be responsible for its existence and the consequent suffering of humanity; we say the man who refused to do this good when the opportunity presented itself. The brethren say "this transforming from the world leaves us no politics, to vote for nothing" no according to this not even for a common school teacher, he says they are all dead to us and we to them, so if this be true in every sence we ought not even send our children to a school under the supervision of the political government. Now he refers to where conference has said, and we do not believe that it would have said what it is accused of saying if the subject would have been submitted to a vote by the delegates no we believe a large majority would have given a different answer, but it was not voted on as we believe every thing ought to at conference and not adopted by a few saying "pass it" as the case some times is and the voting question we believe was adopted in this way.

We think as the Brethren appear to differ on the subject, as much as they do that we should pass no decisions binding and cut off all who refuse to submit to them as our Brethren think they should. No we think the brethren should have forbearance with each other, and not feel like unfellowshipping those who differ with them on this as well as some other subjects. If we ever expect to come to a union on this subject it will only be by long forbearance and friendly intercourse with each other through the *Companion* and otherwise

and never think much less talk about cutting one another off. I know I can bear yes and fellow him too that brother who does not feel like voting and would him to manifest as much charity towards me until we see alike. Now what we have written is not with a view to controversy with our elder Brother, no but if possible to influence him with us as we are willing to do with them. Our Brethren with a few exceptions all vote and we see no consequent evils.

DANIEL SMITH.

Huntington, Ind.

For the Companion.

Baptism typified.

"And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation and shalt wash them with water." Ex. xxix: 4.

We are informed, by perusing this chapter, that the Lord commanded an offering to be made. A bullock was to be offered as a sin offering, and a ram a burnt offering unto the Lord. We infer from the twentieth verse of the succeeding chapter, that before entering into the tabernacle of the congregation they were to wash with water. Our object here, is to show of what some of these things are typical. We wish, particularly, to show the identity that exists between the "washing" here spoken of and that which it typifies. The tabernacle of the congregation typifies the *Church of Christ*; the washing, *Baptism*, and the offering, *that of fering that was made for us, on Calvary*. God had commanded that they should wash with water before entering into the tabernacle of the congregation, and we think they were all willing to obey.

We have no account, at last of any of them trying to evade this ordinance by calling it a nonessential. They might have done so, however, with the same propriety, as those who now disobey the ordinances of the New Testament by calling them nonessentials. Does any one suppose that the works of the Israelites would have been acceptable unto the Lord, unless they would have observed the ordinance of washing?

We think not. Without this the offering would have availed nothing. Thus it is under the New dispensation. Unless the ordinance of Baptism is observed according to Christ's injunction the offering that was made upon the cross will be of no avail. We think that the washing spoken in the above quotation is not typical of one action in immersion, but of a trine immersion. We deceive reason to believe this from the fact that there are several actions performed in washing. If we take water in our hands, and wipe or rub our face therewith but once, we say we have washed our face; yet this is not an effectual washing, neither is immersion by a single action an effectual Baptism. It is not effectual because it is neither identical with the washing which typifies it nor in accordance with the gospel injunction — Christ's commission. We have shown that the act of passing the hands (when filled with water) but once over the face constitutes a washing; yet we think that there are few who would consider this washing sufficient to bring about the desired change in regard to cleanliness. But when several of these actions have been performed, the face becomes clean — the washing is effectual.

Would we then say that the face has been washed as often as we have performed the act of dipping the hands into water and rubbing the face? Certainly not. Hence we see that these several actions (washings) constitute one washing.

Those who oppose true immersion say that the several actions performed, constitute as many baptisms or immersions. They may with the same degree of propriety say that the several actions performed in washing constitute as many washings. We will admit that those actions may be called washings but as before stated are not effectual. We will append a brief illustration: Suppose we would see a child with a very dirty face, and give it direction how to remove the dirt by telling it to dip the hands into, and fill them with water, and to rub the face therewith;

repeating the operations a number of times. If this child would consider the repetition as nonessential to a clean face and perform the action but once, would the desired result be obtained? It would not because the child did not follow the directions. Just so it is with immersion. One action will not warrant our salvation, because it is not according to directions — the New Testament.

E. UMBAUGH.

Christ the Foundation.

You have many doubts and fears, Christian reader, with regard to your acceptance with God, and your hope of heaven. Do they not arise in a great measure, from your looking too exclusively at your own thoughts, feelings and desires; and finding these to be valuable and uncertain, sometimes good and sometimes evil, sometimes lively and sometimes dull, do you not continually fluctuate between hope and fear? When will you learn not to turn for peace to anything in yourself? Not to your frames of mind which are ever shifting; not to your good resolutions which are so likely to be broken; and also not to despair because of the presence of evil thoughts and feelings? If you are a believer you are not to be saved for your right frames, nor condemned for your wrong frames. The ground of your final triumph is your election of God in Christ Jesus. It is because God chose you from eternity to be redeemed and saved. Your security is in Christ, and his atoning work in your behalf. You stand in him. He is the foundation laid in Zion.

Not that God is indifferent to your thoughts and desires, your temper and spirit; he takes the deepest interest in having them conformed to the mind of Christ. But he deals with you as with children. If you are his children by the renewing of the Spirit, and the application of the blood of atonement, he is cultivating in your hearts the spirit of adoption; he is drawing you into nearer fellowship with himself. And because you are yet imperfect he does not cast you off. He looks upon you in

Christ Jesus, and for his sake, he keeps you unto eternal life.

Dost thou hate sin? dost thou strive against it? do evil thoughts give you pain and create longings for perfect deliverance from them? Do not permit thy short comings to beget despair.—Thou art in safe keeping. Thou art the object of an eternal love. Consider that Christ is your foundation—his blood and righteousness, his infinite merits, his all prevalent intercessions. Thou art in a state of grace. Thou mayest be afflicted for thy sins, but it is that thou mayest not be destroyed with the world. Chastisements are designed to humble thee, and lead thee nearer to Christ. Look then, trembling and fearing disciple, to Christ on the Cross, to Christ on the throne, and be encouraged. He is thy surety.—*Christian Era.*

For the Companion.

Heaven.

The rose is sweet but it is surrounded with thorns; the Spring is pleasant but it is soon past; the rainbow is glorious but it vanishes away; life is sweet but is quickly swallowed up in death. There is a place of rest for the righteous. In that land there is light without any clouds and flowers that never fade. Myriads of happy souls are there singing praises to God. This country is Heaven; it is the country of those that are good, and nothing that is wicked must inhabit there. This earth is pleasant for it is God's earth, and it is filled with delightful things.

But that country is better; there we shall not grieve any more, nor be sick any more, nor be offended any more; in that country there are no quarrels; all will love each other with that pure christian love that we should have for each other. When our friends die and are laid in the cold silent grave, we shall then never see them in this lower land of sorrow, where nothing but hardships are to contend with at best; but if we conduct ourselves aright then we will be received into the happy mansions of eternal bliss there we shall see Jesus

who is gone before us to that happy place and there we shall behold the glory of the most high.

JOHN W. BOGER

West Va.

For the Companion.

Sunday-Schools.

Dear Brother Henry: When you announced in the *Companion* several weeks since, that the brethren in Clover Creek branch were about to organize a Sunday School or Sabbath School as some would have it, I was much surprised indeed, and in the last number we are informed that it is now really in operation, and already \$35 raised to purchase a library. I lived in that arm of the church nearly three years and am personally acquainted with nearly all the brethren and sisters in that church, and I can truly say that I had too much confidence in them to believe that they would ever consent to allow a "wolf" to come among their flock; but it seems he puts on "sheeps clothing" and in this way escapes their notice. This I infer from brother Moore's language when he says. "We as a congregation of christian professors claim that the sabbath school is one of the grand means of bringing our children up in the nurture and admonition of the Lord." Let us look into this matter a little deeper and thoroughly investigate it to see if it is not quite the reverse.

Having myself attended sunday school when I was a boy I have reason to believe that it is *one of the grand means of bringing up our children in the pride of life, &c.* and no sober minded man of any experience will deny this fact, and where is there a greater evil than pride; the Lord hateth even a "proud look;" and further he says, "while on the other hand where there is no sabbath school they are engaged in nearly everything that is calculated to destroy their future happiness. Here he must also allow me to differ with him, for I live in a town where there are five different churches

—and sunday schools in abundance—at any rate every boy and girl in town excepting a few whose parents are too poor to get them fashionable clothes attend regularly, and I never would have believed nor could I have been persuaded that so much wickedness could exist among children which is the case in this town. *They are engaged in almost everything that is calculated to destroy their future happiness.* It would be supposed that these schools should at least teach morality. But says one have you any spiritual evidence that this institution is not a good one when properly conducted?—I am not certain if I have, for if it *would* and if it *could* be properly conducted it might do well enough, but can you point me to a single instance where there was any good resulted from those schools.—Sometimes we are referred to the Brethren in Philadelphia where it is said they have had a sunday school in successful operation for a number of years I had the pleasure of attending the brethren's meeting nearly every sunday during the winters of 1858-9 and 1859-60 and as their sunday school always was in session just before preaching commenced, I had a good opportunity to learn how it was conducted, but I could see no difference in any respect. Sunday school periodicals were distributed among the scholars on one occasion, which I thought was a very good way to teach them to read novels. Their sunday school festival was however *seemingly* very innocent.

This institution is certainly very *highly esteemed among men*; no one will deny this fact. It equally meets the approbation of the so called professor and the non professor of religion, and is looked upon as a heaven ordained institution, and this alone should teach us that it is an *abomination with God*. How can you more easily insult some people than to disapprove of their Sunday Schools. These same persons will look upon you with contempt when you undertake to advocate the divine ordinances of our Blessed Redeemer.

I will now leave this important subject for the present and do hope that the brethren will take warning and not flee like the "hireling" when they see the "Wolfe coming."

P. FAHRNEY.

Polo, Ill.

LOCAL MATTERS.

Tyrone City, Pa., July 4, 1865

Inquiries.

Did Christ use the same kind of bread for the communion that he did for the supper? If so, why do we use both leavened and unleavened bread?

ARCHY VANDYKE.

Will some one explain why it is that some of the brethren preach that we should wear long hair when in 1st Corinthians we read: "Doth not even nature itself teach you that if a man have long hair it is a shame to him." And they contend that brethren shall not trim their beards but let them grow as long as as nature will allow it. Is this a universal doctrine in our church?

C. K. BURKHOLDER.

Eighty five cents pays for the Companion from the date of our late Annual Meeting until the close of the present volume. We have a good supply of back Nos. from No. 23. and hope they will not remain on our hands long.

Minutes. With this No. we enclose the Minutes of the Ann. Meeting. They were received a day too late for last week. Should any one fail to receive a copy it will be by accident, and we need only to be informed of the fact, and we will supply it.

Southern Fund. As many of our brethren in the South are in straitened circumstances, and yet would be happy to hear from the brethren in the North, we propose to send the Companion to all such, the balance of the year, for fifty cents. Brethren who are in easy circumstances may aid the cause by contributing to this fund.

Where less than 50 cents is contributed by individual members, we propose to have the amount lumped and credited to the branch of the church, to save room.

We are now sending on this account to brother P. R. Wrightsman, Freedom, Washington Co., Tenn., 6 copies; to brother John C. Moonaw, Clover Dal, Botetourt Co., Va., 6 copies, and 3 copies to Hampshire Co., West Va. Brother Wrightsman, Moonaw and others will furnish us with addresses.

The following brother, to whom we proposed the subject at the Annual Meeting heads

Our Southern Fund.

Martin Snyder, Brooklyn, Iowa 1.00

Editor's Diary.

Tuesday, June 27th. Papers mailed in good time, by hard work.

Wednesday, 28th. Started to Philadelphia by 8:17 P. M.

Thursday, 28th. Arrived at Phila. at about 7 A. M. Attended to my business, which was to get a small lot of paper to supply our demand until we can get our supply manufactured, after which visited various places of business. At 8:30 P. M. again took the train for home.

Friday, 30th. Arrived safely home at 6:40 A. M., after enjoying a good nights rest in the sleeping car, which was my first experience in that line.

Saturday, July 1. Read and corrected proof, our hands having hurried up work in order to get out the paper on Monday so as to have privilege to observe the approaching anniversary of American independence, which comes on Tuesday next, and in consequence our dates close to-day.

Correspondence.—We remind our readers of the fact that, in order to enable us to keep up our local department with interest, we need Local correspondence. Our friends must be as willing to impart information as they are to receive such. The editor can make up items of this nature from correspondence only. He is not expected to visit all the different places with a view of gathering them. During the harvest season we shall perhaps be pretty dull on such subject, but hope we shall be enabled to keep up some interest at least.

A brother sends us a short article written in German, and from a note accompanying it, in English we infer that he wishes us to translate it into Eng-

lish. We would remind our German friends that we cannot read German writing unless it is very plainly written. They must write every letter perfectly, and every word in full, and then we shall do for them what we can.

DIED

In the Yellow Creek branch, Bedford Co., Pa., June 15., MALINDA SOLLENBERGER, daughter of brother Michael and sister Sarah Sollenberger; aged 3 years, 5 months and 14 days. Disease Scarlet Fever. Funeral discourse by the brethren, from James 4: 13, 14.

In the Back Creek branch, Franklin Co., Pa., June 2., ELIZABETH KELLER, only daughter of Sister Elizabeth Keller; aged 12 years, 2 months, and 17 days. Funeral discourse by the brethren, from Rom. 6:23.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Dan'l Wolf, Fairplay, Md.	75
Thos Welty, " "	1.00
Miss Lizzie Emmert " "	1.00
Jacob H. Highberger, Sharpsburg, Md.	75
Daniel D. Sell, Hollidaysburg, Pa.	85
Jonas Leedy, Mt. Etna, Ind.	85
John J. Blough, Berlin, Pa.	85
Emanuel I. Meyers, " "	85
Sam'l Eikenberry, Delphi, Ind.	1.00
E. Goughenour, Adel, Iowa,	75
Jacob Wagoner, Pettit, Ind.	85
Robert Edgecome, Seragorda, Ill	85
Dr. Jacob Beeghley, Rellysport, Md.	75

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*." The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*: that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE CITY, PA

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY JULY 11, 1865.

Number 27.

For the Companion.

Stanzas.

Farewell! farewell! deceitful world,
With all thy boasted joys,
I hate thy proffer'd kindness,—
Thy vanity and lies.

Farewell! to all thy empty sounds,
Thy honor and thy fame,
Thy hopes illusive, and thy pride,
Alas! they're but a name,

Farewell! to all thy gaudy show.
Thy revelry and glee,
Too transient for they cannot give,
A lasting peace to me.

Farewell! false Friendship! thine abode
Is in the human heart,—
Thy treach'rous smile, with all its power
Cannot true bliss impart.

I seek a home, beyond the skies,
A home of cloudless day—
Which shall endure, when countless
Shall all have "passed away." [worlds

J. S. GITT.

Adams County, Pa.

Working Together for Good.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—ROMANS 8 : 28.

There is grandeur in this *we know*. It lifts itself up in the midst of doubts, and fears, and skeptical reasonings, and troublings of heart of every kind, as an island rises up out of the sea, and stands peacefully and unmoved amid storms and waves, and their thunders. For this certainty of knowing stands in the very point around about which have been most dubtings and unbeliefs. The unerring moral purpose of God in the course of time; the inevitable blessing of those that love God and follow him, and, by implication, the inevitable overthrow of those that hate God and oppose him—this has been the very pivotal point of doubt. Men have well nigh cast away their confidence and their hope of religion, and their faith of God

in divine government, because it has seemed to them that in the endless mixtures of punishments in time, there was no certainty that goodness took hold upon benefit, and there were a thousand evidences that evils took hold on reward. And if there is one great uniform skepticism that has flowed from the beginning of time down to our day wearing channels deep as the very bottom of moral consciousness, it is the doubt whether, judging from the way affairs turn out in this world, there is any evidence that there is a God that governs according to justice, and truth and merit. And when, therefore, a man stands up and says, "I know it; I know that all things work together for good to them that love God," if he be a man worthy of any confidence, a man of stature, a man of substance of mind there is a moral sublimity in it, and every man's attention is arrested, and every man's heart is drawn. For this is the very thing that we all want to know—whether in this world we have a God that will take care of us. We have it in the catechism, we have it in the Confession, we have it in the letter of the Bible; but that which every one wants to know is whether it is outside of men's articles of teaching; whether in reality there is a course of things in which men may feel that, if they love God, and trust him, no matter what happens, everything happens right, and will come out right.

Blessed be God for old St. Paul!—That tongue of his swings yet. It strikes all the hours of the day and of the night of ages. The words that rang out of him are words that comfort us, and cheer us, and will down to the end of time.

Let us look a little, then, at the meaning of these words. "All things work together for good;" for it really does

not seem as though all things did.—Either Paul was mistaken, or we are, a hundred times a day. You are meeting every day things that you not only call evil, but feel to be bitter evils—You are continually going to God in prayer to ask that what you regard as evils may be removed from you. You every day mourn over something as a special evil, which, if it is not taken out of your way, will undermine and destroy you, or burden you, or limit you, or, what is still worse, limit those whom you love better than your own life. It is your common experience to meet trials and evils that to you are most wasting and mischievous. And Paul says, "I know all those things work for good." And a thing that works for good is good, and has benefits.

In a whole career, what are called evils, troubles, mishaps, have as important an agency in the formation of individuals, and families, and nations, as the things that are called good. I shall not go minutely into reasonings to reconcile these things, but by illustration I can show that this declaration is true. If you take hunger and reasonable satisfaction, and ask which is good and which is evil, every body will say that hunger is the evil, and that reasonable satisfaction is the good. If you take moderate and proper clothing, and rags and a want of clothing, and ask which is the good and which is the evil, every body will tell you that a want of clothing is the evil, and that proper clothing is the good. If you take fostering care and kindness, and neglect and a abuse, and ask which are good and which are evil, every body will say that neglect and abuse are the evil, and that fostering care and kindness are the good.

But take two boys at the age of twenty five. Where did that one come from? He came from the loins of a

father that was upright and God fearing. He had a mother that was a mother indeed. He had loving brothers and sisters. His entrance into life was almost one of choral joy. At every step his wants were anticipated. His evils were foreseen and averted. He knew nothing about need. He had abundant wealth to depend on. He attained the age of twenty five without sickness, to know what it was; without task and burdens, to know what they were;—without uncertainties, to know what they were. He has had what we would call good things for twenty-five years.—And what is he at twenty five? Well, he is a sweet, goodish young man—and goon for nothing! There is no marrow in his bones. There is no steel in his muscles. He has had no experience. He never fenced with the devil, and whipped him. He never fought till the sun went down, and at last wrested victory under desperate odds. He has had no training. He has had nothing but good all his life. And it has killed him, and made him a worthless young man.

And who is the other young man that has come down to twenty-five? His father died in the poor house, and he ran away from it when he was eight years old. A good start in life! His clothes were rags. He had as many windows in them as there were in the factory where the cloth was made. He went to one who employed him for the purpose of bruising and kicking and cuffing him. He ran away from this man, to fall into other as bad, or worse hands. It is difficult to trace his course as he swept down the eddying stream, now whirled into this channel, and now into that, sometimes on one side and sometimes on the other. He grew feeling that man was his enemy, and that if he had anything, God must give it to him, and he must earn it. At fifteen or sixteen years of age he began to get a hold on life. He worked hard for a very little. That he husbanded. He studied when other men idled. And he wrought out for himself, against fate and a host of evils—what? Manhood

the best gift that ever God gave in this world. With a heart to dare, with a spirit to endure, with fortitude to suffer and with fearlessness without presumption, at twenty five he looked at life, and said, "I can conquer it."

Here are the two men. One has come on the path of good things. He is a nice young man! He is the mother's darling, and the father's pride! His hands are lily white and beautiful!—And he is good for nothing! The other is all scarred by the rough usage that he has undergone, and the severe experience that he has passed through. He is twenty five, and there is not a line of beauty on him. God's plow has drawn its furrows across his brow. He is as hard as an anvil, and he has been pounded as much. He has had evil upon evil, and trouble upon trouble. And what is he now? A MAN; and he will be the world's rudder, if God so please. For it is the men who are wrought out under such circumstances that steer the things that are.

Now, I ask you whether it is not true in the whole career of a man, that what are called evil things are a great deal better than what are called good things? As between good, as a moral quality, implying virtue, truth, nobleness, charity; and evil as a moral quality, implying meanesses, lusts, appetites—of course as between these there can be no doubt that evil is always bad, and good is always good. But when we speak of all things working out good, we mean good in the sense of prosperity. And I declare, in the whole course of man's life and education, he is served better by things that are not good than by things that are. It takes both to make a fully developed man; it takes prosperities and adversities; it takes blessings and mischiefs; it takes soft pats and hard blows: it takes things bright and things dark; it takes day & night; it takes summer and winter. All of these work together; and when the man is wrought out as the product of them all, all things may be said to have worked together for his benefit in the long run.

In the economy of life, affairs are never the result of single minds. All things do work together; and you never can tell whether a man is well off or badly off by the product of any one single class of influences. You must wait till you see what everything does *at last*, before you can determine this.—The final act of charity to a poor man is the cloak that keeps the storm from him, and shelters him from the cold.—But what is the history of that cloak, which at last performs its benefit to the man? Why a thousand things worked through years, and months, and weeks and days, before the cloak was turned out. The shepherd had his sheep.—But it required long working for the shepherd to get his sheep collected.—And when he had done that, the fleece would not have grown had it not been for the winter. And winters are considered hard things. Wool is nature's provision; and it is a provision that is wrought out of trouble. The same cold that pinches the pauper gives the beaver its fur, the bird its feathers and its down, and the flocks their fleece.—The very things that make a man need a cloak, far back in the economy of nature, are working in birds and in beasts to produce the materials for that cloak.

And then came the labor of the shepherd. He and his boys sheared the fleece. They marketed the wool. And the raw material was brought to the hand of the workman. Working together still.

Then came in the processes of cleansing, assorting, carding, and spinning, by the manufacturer. These all worked together but for a remote result.

But who made the machines by which the wool was carded and spun? The miner had to dig for the ore, the furnace had to smelt it, the foundry had to cast it, and the mechanic had to finish the various parts of the machines and put them together. A long working together of influences and events took place before the wool was begun to be fashioned.

And when the wool was turned out ready for the fabric, it needed coloring

Where were the requisite materials for that? They were scattered throughout the globe. Some were in Honduras, some in the East Indies, and some in other countries. And it took the old chemist, or alchemist, a thousand years to develop the science, which is now carried forward by Liebig, Chevreul, Davy and other chemists. All these things coming together, at last color was provided, and the wool was thrown into the dye vat.

Then the weaving began; and then, for the first time, was seen what was the beginning of all these remote workings, that at last had come to work together. From a score of directions, and from hundreds of different hands, all these elements began to point to the same result. And every stroke of the loom added, little by little, to the cloth.— And finally it was obtained from the manufacturer, and put upon the back of the poor man in the form of a cloak. And for years all things had worked together to make that cloak. And many things worked to make it that you did not suspect to have any relation to that result.

So, while we are in this life experiencing here a single line, and there a single line, of those things which have a bearing upon our welfare, we are apt to judge of good or bad, of prosperity or adversity, by fragmentary results. Not considering what the Apostle says—that all things work together, and that if we want to know what things are good, and what are bad, we must wait and see the outcome, the final issue.

To be continued.

For the Companion.

To The Young.

Dear brethren and sisters, we are living in a grand and important age. Satan is working with mighty power, knowing that his time is short; and we who are young are especially exposed to his fierce temptations. He will try in every possible manner to draw us away from God, to divert our minds from heavenly things and fill them with earthly thoughts. And are we trying

with all our powers to resist him? O, are we in the strength of God pressing forward, or are we gradually yielding to Satan and being overcome by him? We firmly believe we have reached the time when the people of God are going to arise and clothe themselves with the beautiful garments of righteousness and salvation, and if we would rise with them we must strive earnestly to get our hearts right in the sight of God.

We must put from us all pride, vanity, love of ease and worldly pleasures, and seek to be conformed wholly to the will of God. Now is the time to work. Let us not fold up our hands in idleness, and fondly dream that at some future time we will make our peace, calling, and election sure. Time is short. We have not one moment to spare.— Already we can almost hear in the distance the rolling of the chariot which brings to earth our absent Lord; and occasionally we almost seem to catch a glimpse of the light and glory that encircle the heavenly cortage. And O, let us, as in the presence of God, ask ourselves the solemn question, "shall I be prepared to meet with joy the coming King?" We know that none but the pure and holy, those who have humbly walked with God, will be accounted worthy to stand before the Son of Man when he shall appear. Shall we be found among that holy happy band?—Thank God we may be. Mercy still lingers. Jesus invites us and all heaven says come. Oh! let us hasten to the fountain that has been opened for sin and uncleanness, and bathe there until every stain is washed from our sinful souls. Let us from this moment resolve that in the strength of God we will overcome. We must be in earnest, determined and persevering, or the enemy will overcome us. His efforts are unwearied and constant, and if we try to draw nearer to the Lord, and consecrate ourselves entirely to him, then he will press his darkness around us to discourage us, and we shall be tempted to give up the struggle. But when these fierce storms arise let us seek shelter in the bower of prayer. His fiery

darts can never penetrate that enclosure. Here at Jesus' feet we shall be safe. He will surely listen to our earnest cries for help. If we seek him with all the heart he will be found of us.— He will not leave us to the buffetting of Satan, but will strengthen us to resist the powers of darkness and to press on in the narrow way, until the last battle is fought, and a complete and final victory gained.

Dear young friends, you who are at ease in Zion, will you not awake and give yourselves wholly to God? Will you not listen to the dear voice that pleads, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Oh heed that solemn admonition ere it be everlastingly too late. Think of the joys of heaven. Think of the rapture that will fill your soul if at last you may be permitted to enter through the golden gates into the city of God, there to receive from the Savior's own hands—those precious hands that were once nailed to the cross for you—a crown of bright glory, and to hear from his dear lips the sweet words "Well done good and faithful servant." Oh is not heaven worth striving for! Is it not worth giving up all? And will you through carelessness and indifference fail of everlasting life? Oh! think, if at last you have to exclaim, "The harvest is past, the summer is ended and I am not saved." Eternal life was offered to me but I would not make the necessary efforts to secure it. Heaven with all its blessedness might have been mine, but now it is too late and I am lost. May this sad lamentation never be yours or mine.

Religion is the chief concern
Of mortals here below,
May I its great importance learn,
Its sovereign virtue know.

Religion should our thoughts engage
Amidst our youthful bloom,
'Twill fit us for declining age
And for the awful tomb."

WM. B. SELL.

East Freedom, Pa.

"Whom the Lord loveth he correcteth.

For the Companion.
Sabbath-Schools.

Having read the notice of the Sabbath School at Clover Creek, Pa., and being well pleased with the manner in which it is conducted. I have concluded to venture a few thoughts through the medium of the *Companion*.

I was particularly impressed with one feature of the school, viz., that there shall be no union with other denominations. I have often thought that where the brethren are sufficiently numerous and the officers of the church could conduct the exercises, that this might indeed be made a grand means of training the youthful mind in regard to their eternal interests. It is universally admitted that the impressions made during childhood are more enduring than at any other period. How very careful should we be then that these instructions coincide with Gospel teachings. But when I see brethren's mind so completely absorbed with the subject of sabbath-schools that they will "forsake the assembling of themselves together" at our regular Meetings, to attend schools conducted (in part at least) by those who obey not the Gospel, I cannot but conclude that their zeal is not according to knowledge &c.

Paul in his second letter to the Cor., 6: 14, says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness! and what communion hath light with darkness? We are taught to accept nothing in the divine life" unless verified by "thus saith the Lord." How brethren can consistently take part in schools where it is taught that there are nonessentials in the New Testament I cannot discover. If not by words they do by deeds, (which speak louder,) bid such "God speed." One very great objection I have to sabbath schools is the predominance of a class of books in their libraries for which I can find no better name than religious novels. If these were less numerous perhaps the Book of Books would be studied more. Another, (in many pla-

ces,) is the blighting influences of the evil surroundings to which children are subject on their way to, and from school. I would suggest that in communities where morality is not the "purest" that particular attention be paid by parents and others, to these "outside" teachings.

But I did not intend to trespass upon the columns of the *Companion* yet hoping that abler pens may discuss the subject, as it is one which there seems to be a diversity of opinion in the Church.

G. S. MYERS.

Lewistown, Pa.

For The Companion.
The Ministry of the Word.

What is it? Not a secondary matter to be attended to when we are from all other cares and business free. Not the mission of a day. Not the work of the Lord's day only. Not an idle tale that can be told in a few moments, by a few words. No, No!

A call to the ministry of the word of reconciliation is an all important, an all time absorbing one a calling from Heaven—from the Great I AM—the alpha and Omega,—the beginning and the ending;—being from the highest jurisdiction known, its duties are therefore varied numerous, urgent, momentous and coeval with the history of man.—Upon the faithful and punctual discharge of its sacred duties hang eternal things,—the destinies of immortal souls. It is the office and the power that God grants and confers upon his christian servant through the church, the ground and pillar of the truth,—to stand between God and man as an ambassador in Christ stead. It is the highest trust in the gift of office delegated to the christian soldier, by the captain of our salvation, and should be as it was considered in the days of primitive christianity, the one, the chief and only business of the preachers life. For proof to establish the truthfulness of this proposition we would refer you to some instances.

Our Savior in the days of his humil

iation exemplified it in his constant labors of love among the children of men journeying from sea to sea, from county to county, from mount to mount, from city to city through woodland and plain ever and anon preaching the acceptable year of the Lord, until his sacred head bowed upon the cross, and he said it "it is finished." The constant labors of the apostles is another proof we offer. They like their master traverse land and sea, and even among the Gentiles preaching repentance and remission of sins, beginning at Jerusalem; and when "they daily in the temple and in every house ceased not to teach and preach Jesus Christ," "the number of the disciples was multiplied," so that when new duties crowded upon them, making the distribution of the common fund in the "daily ministration" difficult, they proposed to the brethren (the multitude of disciples) to choose or look out seven men who may be "appointed over that business;" but we will give ourselves (say they) continually to prayer, and to the ministry of the word," Acts 6c. And when the Apostle Paul had depicted some of the characteristic features of departure from the faith in the later times to his son Timothy, giving him precepts to make him adequate to the task before him, he says, "Give attendance to reading, to exhortation, to doctrine," and meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." But if ministers of the Gospel now are to "give themselves continually to prayer and the ministry of the Word;" give attendance to reading," "Meditate upon these things (religious things) and give themselves wholly to them" (acts 6: 4, and 1 Tim. 4: 13, 14, 15,) where would their comforts and necessities of life come from unless the church will say, "the Lord ordained that they which preach the gospel should live of the gospel," 1 Cor. 9. Luke 10; and delegate to them the power even to "forbear working," if it is necessary in order to give themselves continually to reading, meditation prayer and the ministry of the word.—

Paul said he and Barnabas had this power to "forbear working." To the Corinthians second letter, 11: 7, 8, 9, he robbed the churches to do them service freely. Thus it seems this "power" was issued in some places or churches for the benefit of others. But it would be as dangerous as it is delicate for our ministers to use this power now as did the Apostles, even just and reasonable as it would seem from the teachings of the gospel; so I think they had better work until the church offices this power.

ED. S. MILLER.

Hagerstown, Md.

For the Companion.

The Divinity of Jesus.

That we might fully understand the divinity and humanity of our Lord and Savior Jesus Christ as distinguished in the Holy Book of God we must conceive the idea that according to his divine nature he is God and consequently every where present; that is to say he is essentially present, and prevades every department of the universe, in the charnelhouse of corruption and in the haunts of profligacy as also in the abyss of penal fire, and according to his human nature he is strictly a man and accordingly subject to location and space precisely as any other man, though capable of passing from one place to another with a celerity or velocity, as passing over the earth or through the air, whichever way he might chose to transport himself. And as matter makes no resistance to him, he may enter into a house the doors being firmly fastened, and after entering, comfort his disciples by saying to them "fear not it is I;" and confirming them by exhibiting his flesh and his loins a real body, a body like the resurrection body of man; for our conversation is in heaven from whence we look for the Savior the Lord Jesus Christ who shall change our vile bodies and fashion them like his own glorious body; the working whereby he is able to subdue all things unto himself. When our Savior so journeyed here in the world among men

according to his human nature he was absent from heaven, but according to his divine nature he was present there, and by his human nature he was absent from the earth we ascended thither.

In his human nature he occupies a definite place; and if it were possible to send a committee to him on some important theological question, they would meet him a local being in a place of locality. Such is our view of this all important and highly mysterious yet plain and intelligible question.—From the point of observation we occupy, may we treat this holy subject with profound reverence and pious respect. May the dear brethren and sisters throughout the 'brotherhood' consider this question seriously and intelligently and be fully conformed in regard to it Yours in humble submission.

DANIEL KIMMEL.

Oskaloosa, Kansas.

For the Companion.

"Thou Shalt Not Covet."

The above words may be found in the 17th verse of the 20th chapter of Exodus, frequently termed the Moral Law, delivered from God to Moses on Mount Sinai. And at that age we already learn that there was not only one but various sins not to be desired.

Many people think it is money or wealth referred to in the text, without considering the subject any farther. It is true in one sense, for with money we can get almost anything the carnal, ungodly or worldly mind desires. But we will try to trace some of the courses of some of the branches to which this evil propensity inclines.

First. Was it not covetousness, which the Apostle calls idolatry, that caused satan or the luciferian spirit to bring about his own fall? Was it not the same evil that caused our first parents to do that which God forbade them. Was it not for the want of humility, which is the opposite of pride, that caused Cain to seek his brother's destruction, and thereby brought on his own ruin? Was it not this awful sin, the desire of the heart, out of which

proceeded evil thoughts, covetousness, and wickedness, that brought on the destruction of the Antediluvian world? See Genesis 6th chapter. Was it not the same sin that caused Saul, king of Israel, to depart from the humility he possessed when first chosen of God, which caused God to repent that he had set him up to be king, and removed him? See 1st Samuel 16. In short, is it not the chief mainspring, bone and sinew, of all sin and has flooded empires and the world with blood?

Covetousness caused Simon the sorcerer to offer money to enable him to give power that he might obtain the desire of his heart. Now I wish not to be understood that all the desires of the heart are wrong or sinful, for the Savior said, "blessed are they that hunger and thirst after righteousness, for they shall be filled," and so we may desire many things and obtain them, if we desire them in order that we may be enabled to do the will of God. Nevertheless we may not only desire but even ask and not receive, because we ask that we may consume it upon our lusts.

Covetousness is the mother of pride and selfishness, and begets the lusts of the flesh, the lust of the eye, and the pride of life, which is of the world, and which things we are not to love; because if we love the world the love of the Father is not in us.

Dear reader, was it not this carnal desire that caused the disciples of Christ to be concerned about who should be the greatest? And is it not to be feared that even now in the church militant, the same spirit prevails; or why is it written let each one esteem the other greater than himself. And is it not this abominable sin that causes dearly if not all the misery the works of the flesh bring upon mankind?

We still wish to continue our warnings and especially to the household of faith, for we think there is more weight in the influence of these things than many of our fraternity imagine. Reflect for a few moments on the various habits of prince and peasant. If there was no more tobacco used than abso-

lately necessary we think the debt of the nation might be reduced very speedily, without any inconvenience to the people.

But we will now come to the costume or fashion of dress, and we will begin with the brethren, and perhaps we may as well begin at the head: wearing the hair and trimming the beard; shaving one spot off smooth and letting a little grow on another to an unbecoming length, or let so much grow all over the face that they can scarcely put the necessities of life into the stomach in a courteous manner. But perhaps some will say, "conscience tells me so. Will not conscience tell some persons they are doing God service when they kill you?"

Many of our young members appear to be votaries of fashion, and think they can hardly appear in public unless they appear like the public. Now, dear friends, who are you trying to please? or who do you serve? God or man? And remember you cannot serve two masters. I, therefore, not as a wise master builder, but as a weak and imperfect servant of the Lord, and as one set upon Zion's walls as a teacher and overseer in the Church of the living God, warn you as fellow disciples traveling to endless eternity: what is the motive that prompts you to have stately mansions, stylish vehicles, gay and well rigged horses, and sometimes tinkling bells? What is it stimulates the female part of the human family to sacrifice so much to adorn the parlor, and the bed room? Why so much care of the body which is the house of clay wherein is the heart, which should be the temple of God, from whence comes the desire for those things which are esteemed high among men, and are an abomination in the sight of God; the plaiting of hair, the wearing of gold and costly array, [apparel] the round tires, imitation of hoops, or the thing itself; yea look at the little innocent child upon the mother's knees with artificials and other burdensome things, which is not the desire of the child but of the parent, and would not be seen on the child were not the parent the votary of fashion. Now how

can these things be, can a fountain issue sweet and bitter water? No. Neither can the professed Christian walk in all the ordinances and statutes of the Lord blameless, if he does not discern the Lord's body [Church] from the body of this world. Oh! dear teachers, let us ponder these things carefully, and each one inquire of his own heart in the language of the poet,

Awake my soul thy utmost care,
Thy true condition learn;
What are thy hopes, how sure, how fair,
And what thy great concern.

DAVID BOSSERMAN.

Gettysburg, Pa.

Correspondence.

Brother Holsinger:—The spirit of the Lord buoys me up in that that I have been made to rejoice, and desire to enter the columns of the *Companion* to help my dear brethren rejoice, and hope that others will pray for us that the good work should continue through the Holy Spirit. The Lord has been pouring out his love upon us. Two weeks ago four were added to the Church by baptism, one an aged father of a family, whose hairs are ripe for the grave. Should this not cause every one of your readers to reflect—those who profess the religion of Jesus, to *walk in the light of God*,—those yet not converted, to "strive to enter the strait gate," the "narrow way;" because "broad is the road that leadeth to destruction," and many there be that go down to ruin.

Also, on yesterday five more were added in baptism, making in two weeks nine souls, which brings to our minds the scripture that "the Lord added unto them daily such as should be saved." In two weeks hence others are reported. Thus the Church at George's Creek, Fayette Co., Pa., is beginning to grow in faith and love.—May the Lord add to the Church at large many souls. May the servants of the Lord "preach the Word", and live a life "transformed by the renewing of their minds", and be more "doers of the word" than mere formal hearers of it,

is my weak prayer. Brethren come and help us in the land of Macedonia.

Sister Laura H. Miller, near Morgantown, West Virginia, who made the call for help, was responded to by us of the central part of this arm of the Church, on Saturday and Sunday, 24th and 25th ult., in company with our co-laborer, brother O. W. Miller, recently of New Vienna, Clinton Co., Ohio, whose family was on a visit to his parents, members too in the Church; and we think they were gladdened by their visit and "labor of love." Although that vicinity of country is strongly of different persuasions, of the Methodist school, a very respectable audience assembled on Saturday and Sunday. The meetings on Sunday were calculated to arouse the brethren and also to interest others, who are disposed to look differently at, or into the Gospel of Jesus Christ. The evening meetings were largely attended as other persuasions were free to come to our voice for Christ, after the way the Apostles taught. We found the brethren in good spirits, and they wish me to report them abroad, that other servants of Jesus in the mystical body, may know their liberality and visit them, and give words of comfort.

Dear brethren, you who have an abundance of the food of life go to Morgantown and feed the lambs.

JOS. J. COVER.

New Geneva, Pa.

MORGANTOWN WEST VA. }
June 29, 1865. }

Dear Companion: Since last I wrote you, we have been enjoying some of the immunities of the Gospel. Again have we stood upon the hill-tops and gazed with kindling eye upon the unfading glories of the "Morning Land." A goodly number of brethren from the George's Creek Church held a meeting here on last Saturday and Sabbath: the attendance was large and the interest manifested great.

We were much gratified and refreshed at this demonstration of affection and watchful care on the part of those

whose duty it is to minister to the spiritual works of God's people. We felt that God was indeed good and was about to restore the old order of things; though the cause of Zion has long languished yet the timely care of his servants will prevent its utter ruin. We feel that though we have been neglected, we have not been forsaken. The risen Jesus is ever present to prevent his word returning to him void. We feel strengthened to go forward on our way rejoicing in the fear of the Lord, and made bold to overcome all trials and troubles which may beset us. There is one thing needed here to further the cause of Christ, and that is a house in which to worship God. Very little good can be done until we have one erected, and I appeal to the brotherhood at large for assistance. Will not each church respond to our cry for help? A little from their abundance would be thankfully received by us: we are willing to do all we can, but our little is only a drop in the bucket.

There are many here ready and willing to fall in with the Gospel plan of salvation, but are kept back simply because we have no "Gospel home." Will our brethren suffer these to go on in the error of their way and not lift a helping hand; will not their blood be required at their hand? Would to God I could impress every brother and sister with a sense of their duty on this subject as it is presented to me. Surely then they would reach forth a liberal hand, and say, as the Lord has prospered me so I give. Throw your funds into the treasury of the Lord and after many days it will return to you increased a hundred fold. Freely you have received, freely give. Speed you the word until no man shall say, know the Lord, but all shall know him from the least to the greatest.

Yours in Christian love.

L. H. MILLER.

Inquiry Answered.

To the query by brother Neher, page 103, on Hebrews 10: 25; does the word "one another" here mean the same

that it does in John 13: "wash one another's feet"? We believe it does mean the same, although too much neglected to be either taught or practiced. The word one another is over 56 times in the New Testament and includes all, and not one time is it used where any are exempt. I have now answered you as well as I could, having waited a considerable time for some one else to answer, and believing that you are searching after the old landmarks I feel to encourage you.

But the verse referred to is worthy of further notice. "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching." The Apostle's language has its application at a time when some notable day is approaching. What day is this? Verse 27 speaks of a time of judgment and fiery indignation, which shall devour the adversaries; and verse 37, looking forward to the same time says: "for yet a little while and he that shall come will come and will not tarry." The day referred to, then, is the day when Christ shall come, and when this day is approaching, or near at hand, we are admonished by the Apostle to special diligence in assembling ourselves and to exhort one another to steadfastness in the truth. The Apostle intimates that there would be great danger of letting go the profession of our faith; hence he says; "let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another, to provoke unto love and good works," &c.

Now if under the immediate control of the inspired Apostle, some in that day, who were accustomed to meet with the children of God, got wearied and tired with the exhortations of the brethren and sisters, and ceased to meet with them, what may we not expect in these latter days.

But let us not as they did, get weary in well doing, nor tire in serving the Lord, for our labor is not in vain in the Lord; for soon we shall reap if we faint not.

Having learned, then, what day is meant by "the day approaching," we may judge from the nature of the exhortation of Paul, for they are given in view of that day, and the nearer its approach, and the plainer the signs, the more we are to exhort one another to faithfulness and preparation for that day. Now mark the positiveness of the Apostle's language. He does not say exhort one another when you *believe* the day approaching, but when you *see* the day approaching. But how can we see the day approaching unless we know the day? LEAH CRONCE.

Mc Carroll, III.

The following item, which we gleaned from one of our exchanges, we commend to the careful consideration of our ministering brethren. There is something in it, and you cannot fail to see it if you give the matter the attention it deserves.

SERMON TO A PREACHER—Never shall I forget the remark of a learned legal friend, who was at one time somewhat skeptical in his views. Said he to me: "Did I believe as you do, that the masses of our race are perishing in sin I could have no rest. I would labor day and night. I would speak with all the energy, and pathos I could summon. I would warn and expostulate and entreat my fellow men to turn unto Christ and receive a salvation at his hands.—I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believed your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put fire in my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer."

"A fool's mouth is his destruction, and his lips are the snare of his soul."

"There are but ten precepts of the law of God; and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the *tongue*; one in the first table, and the other in the second; as being ready to fly out both against God and man, if not thus bridled."—*Leighton*.

"The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the workhouse where is the forge of deccits and slanders; and the tongue is only the outer shop where they are vended, and the lips the door of it.—Such ware as is made within, such, and no other, can come out."—*Ibid*.

The cheerful live longest in life, and after it, in our regards. Cheerfulness is the off shot of goodness. It is a sanitary principle as well to the body as to the mind, and is to both the cause and effect of health.

Christian, whenever thou comest off from holy services, sit down and look over the spots, blots, and blemishes that cleave to the choicest of them.—Thou canst not be proud of them then.

LOCAL MATTERS.

Tyrone City, Pa., July 11, 1865

We request a careful perusal of the article beginning on our first page this week. It is quite lengthy but it is to the point. We wish to have it read by *all* our readers, because we wish to know how it suits them. It suits us exactly; it is just the nature, style and character, that we love to peruse, and we wish to know how our taste agrees with that of our patrons. When the article has been published in full and you have read it carefully, you will let us know.

We specially recommend it to the prayerful consideration of the sister, who in a letter lately made the following expression:

"Oh! if I could only rest content

with the belief that "all things work together for good to those that believe," how happy would I be! But I cannot yet do so. I hope and I earnestly pray God to help me to see so far as is consistent."

Accident.—A serious accident befell a son of Elder John and sister Catharine Hunsaker, of Logan, Hocking Co. Ohio, on the 24th of June, under the following circumstances: Two of the boys, Caleb and Joshua, were out hunting and met some neighboring boys, one of whom requested to see Joshua's gun, which was handed him, and when Joshua was in the act of receiving it again, it discharged, the contents entering his side, just above the hip bone, and lodged at the back bone. The accident occurred while brother Hunsaker was absent from home on church business. When sister H. wrote us on the 3rd inst. the lad was doing as well as could be expected.

Editor's Diary.

Sabbath July 2nd.—Read the Scriptures, a few hymns, and other matter; reflected upon the past and endeavored to look into the future.

Monday 3rd.—Our Norwegian "Jour" "shifted" after breakfast, knowing that "press work" was on hand; so we laid off our coat, rolled up our sleeves, and did our work ourselves, and we doubt whether any of our readers, returning from the harvest field, felt any more tired than we did.

Tuesday 4th.—The great National fast day. The anniversary of American Independence. The topic is a good one, but we were obliged to be content with reading the declaration of Independence, and employ the balance of our time preparing our paper for the mail.

Wednesday 5th.—Remarkably warm. Finished packing papers.

Thursday 6th.—Warmest day of the year. the Thermometer being at 98, in the shade. Having worked at the case, I had many thoughts, but, like the day, they have passed away.

Friday 7th.—Four of the conspirators implicated in the assassination of President Lincoln were to-day executed: Mrs. Surratt Payne, Harrold, and Atzurat.

Saturday 8th.—Without anything worthy of notice.

Sabbath 9th.—I might often make notes of interest on this day, but I am not sure that it would be approved of, to write them down on Sunday. If it is not right then the day should be dropped from the diary entirely. How is it? Is it lawful to write out a diary leaf on the Lord's Day, with a view of publication.

DIED

In the Leif river branch, Indiana, June 19, sister SARAH HARDMAN; aged 43 years, 2 months, and 19 days. Funeral occasion improved by D. Ullery and Jacob Metzger from Rev. 15: 13

JOSEPH CONNELL.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

John U. Studebaker, Eaton, Ind.	\$1.50
Geo. W. Studebaker, Muncy, Ind.	1.50
Washington Wyland, Botany, Ia. (6 cop)	5.10
Anna Grawer, Oneida, Ind.	1.50
R. C. Ross, Morgantown, West Va.	1.50
David J. Myers, Homersville, Ohio	75
Elisha Ullom, Cadiz, Wissonsins,	85
George Ashenbrenner, Vinton, Iowa,	85
George Wice, " " "	85
Samuel Brallier, " " "	85
Benjamin Garrison, " " "	85
Samuel Long, Unity, " "	85
John B. Mater, Wabash, Ind.	85
David Rothrock, Hazel Dell, Ill	60
Lizzie Witter, South Bend, Ind.	150

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME I.

TYRONE CITY, PA., TUESDAY JULY 18, 1865.

Number 28.

For the Companion.

A Word to the Heedless.

O, heedless sinner pause a while,
And meditate with me;
Reflect your course will bring no smile,
In blest eternity.

Remember now, you travel on,
The road that leads to death;
And ere you think, it may be known,
You cease to draw this breath.

Why should you then this course pursue?
And travel the "broad way;"
Since Christ the Savior died for you,
To save you in that day.

The scenes that do us all surround,
Should teach us this sad truth;
That we, as mortals all are bound,
To pass the veil of Death.

Yet we may all through Jesus' love,
The sting of death destroy;
And dwell with him in worlds above,
In endless bliss and joy.

Read then his sacred word, and view
The promises therein,
What he has done, yes suffered too,
To cleanse us from all sin.

Then sinners you, I would entreat,
To seek the Savior dear:
That you his welcome pause may meet,
"Dwell with me ever here."

L. M. KOB.

Franklin, Iowa.

Working Together for Good.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—ROMANS 8 : 28.

Continued.

Now, in God's domain, consider the immensity of scope; the enormous multitude of details; the remote places and periods; the subtle nature of elements. Consider how vast a moral question is presented in the training of one single character, or in the issuing of one single life. Consider that it includes so wide a space, both in time and scope, that it is impossible to trace the connection between the different parts. There is not one man in a million in whose case it can be done. Only here and there a clear, disclosed case comes be

fore us, in which we are able to see that although it looks as though men had misfortune and trouble, yet, after all, all things are working for their good; that things which seem hard and harsh are blessings full of bounty.

But the Apostle, from insight of holy sagacity, and from experience, studied from a moral standpoint, and above all, from a revelation of the Spirit of God within him, had learned that in the events of human, if a man once joins himself heartily and thoroughly to God and to men, all things shall, in the end, however they may touch him, and however they may seem to-day or to-morrow, work together for good. In the end where? In the future world? Yes, that, of course, as the highest consummation, but in this world too. In the present life, and in the life to come, godliness as profitable.

This all rests upon the central truth that God governs the world actively toward a moral result; that he employs every agency in it; and that those who love him, and who follow his commands shall be taken care of by him. Should we not expect this beforehand? Should we presume beforehand that such a world as this would be spun as a boy spins a top, forgetting it, and leaving it to run down when the impelling force is withdrawn? At least, should we not suppose that it was a world to be governed by a Creator? And since it is revealed that the Creator is also Father, should we not suppose that the Father would take care of his own children? How is it in the family, and according to our own experience? Do not we see that the meaning of parental love and wisdom is, not that the father takes the child to give it what it wants, its wants being deduced from its imperfect experience and its wayward conduct, but that the father, with foresight of what the child really needs, and what

is really for its full and prolonged happiness, is bending all the energy of the household to give to the child the things that are best for it? That is parental experience.

But, rising out of the purest sphere of human endeavor into one of the impurest, how is it in political life? There is coarseness, and selfishness, and treachery, and overreaching, and undermining enough in political life, and yet there is one law that runs all through it, and that is, that men favor those that are on their side. They are not, perhaps willing to sacrifice themselves for their benefit, but it is the law even in selfish politics that men defend and take care of their own party, of those that believe as they believe, as far as possible. I think there are thousands in this world who never come any nearer to knowing what it is to love, than to feel a kind of political warmth toward those that vote as they vote, and steal as they steal, and lie as they lie. And if there is this moral thread that runs even through selfish lives like a thread of gold through a rotten fabric; if it is the instinct of even selfish men to look out for the welfare of their side, shall the eternal Father, the everlasting Lover, who has given to men this nature which they thus feebly follow out, and who gave his own Son a ransom for the world—shall he not freely give us all the things which we need? If this world is in the hands of such a God, and if he administers, I will not say with a nobler virtue, and a more pure and illustrious rule, than men possess, but as an earthly father administers, or as a political man governs, will not that God incline to favor those that are on his side, and that belong to his family? If God, seeing the end from the beginning, knows all the interior wants of the soul, knows what is the influence

of all providential secular events, and if men are his children, and are to rest on him and trust in him, is it strange to suppose that he will make all things inure to the benefit of those that love him? Is it strange to suppose that he will be sure to make our real good, and not our apparent, the end and aim of administration?

We have a physical life which goes but a certain way; which is important to be sure, while it lasts, but which will soon lie down in the grave. I do not believe God despises the body. There was a time of asceticism when men believed that the body was a great curse, and that their business was to despise it, and in every way possible tread upon it; but the body is very good for the purpose for which it was made. It is only when we worship it, and exalt it out of its sphere, that it becomes bad. God made it on purposes, and he keeps making it over and over again. And all the necessities of the body are a part of God's economy. He feeds the sparrow and man alike. He makes, in the economy of nature, provision for all real bodily wants.

Now, many men judge of God's moral government by the events of life as related to their bodies. Many men, if they have enough to eat and drink and wear, and a place to sleep; if they have that which satisfies their physical demands, they say, "God is good to me." Good to them? Ten thousand angels have chanted over their head immortal melodies, but they were sealed in their higher faculties, and they did not hear them. God has sent out to a man from the spheres above bands of glorified spirits with gifts which go to make manhood, but manhood was not valued by him except so far as the body was concerned, and the spirits came back with all the gifts—hopes, and faiths, and everlasting visions of gladness and love. So God says to some lower spirits, "Carry him some thing to eat;" and then the man says, "Now God is good to me." And yet, the life of the body is the least part of human life; for it is soon at an end.

And if God should measure his providential government to you and me by the things that relate to our bodily comfort, he would administer to the poorest part of us. Blessed be God, all things work together for our good, but not all ways for the good of our bodies.

There is something higher than the life of the body. There is a social life, which is a step farther advanced. There is a power of the soul to take in the interests of others; to twine about them, and lean on them; and to bless them in leaning. And the life of social relation has this significance, that though it may not yet be a blessed literature, it is the alphabet of a literature, though it may not have many words spelled out, it has the potency to spell everlasting lore of gladness,

God governs more by the social nature than by the body. This, instead of leading men to think of their physical wants, leads them to think of the wants of their affections. You are proud, and your pride stands in the way of your social improvement. Now, how shall that pride be disposed of? There flowed the Croton River. For ages it poured its waters into the already full Hudson. And the old city of New York sweltered in summer, and was nasty the year around, for want of water. The idea was conceived of bringing down the Croton. But how could it be brought? There were low places across which it had to be carried, and there were high places that had to be pierced to allow it to pass. The engineer took the levels, and ran the line, and built the tunnels and bridges; and how many fillings up, and gradings down, were necessary before the work was completed of carrying this refreshing stream and distributing it through the streets of the city—for like a vast arterial system, it pulsates, and carries life along its arteries. There are sweet affections in the human soul that would be refreshing and life giving if they were only brought out where they could be seen and felt; but here are ridges of pride that must be tunneled or graded down, and there are valleys of vanity

that must be filled up or bridged over. So God sets the engineer of trouble and misfortune to work, and a process is undertaken of bringing haughty men down, and raising lowly men, unworthily cast down higher. And men think that misfortunes and troubles are strange instruments of God's providence. It may seem so to you; but God says, "It is plain enough to me what I am doing." Here is a man that, for certain reasons, is not answering the ends of his being, and God says, "Now, let me do the work for you;" and he deals with him, and in a way that causes him pain. But what of that? Every single step taken to set a diamond would be one of pain if the diamond had nerves. The process of digging out would be painful; the process of grinding would be painful. And the process of purifying the gold by fire would be painful, if the gold had nerves. The processes are all processes of attrition, from the time that the diamond is taken out of the ground till it is placed in the bosom of beauty, to flame evermore—symbolic of pure thoughts and things.

And so, on the social plane, every step to make men better is a step of pain and suffering; but it is to make the soul flash like the diamond, for the glory of God. All things work together for good, if you only know what they are working for.

Continued in our next.

For the Companion.

Inquiry Answered.

Brother Editor:—I for the first time enter the list of contributors to your interesting paper: I wish to offer a few thoughts on the foreknowledge of God, in answer to "a sisters query" on that subject. Brother Sadler has given a very short and rather indefinite answer to the question; viz., "that God *did* know that man would sin," &c. This is a subject that I have examined closely; the doctrine that God did foreknow that man would sin before he created him, or, before he put him in the garden of Eden, and commanded him not to eat of the tree, &c., and attached the

terrible penalty, which would follow his disobedience, and at the same time knowing that he would sin, and punishing man for what he could not help, I have found leads to contradictions, which I could never reconcile with the free agency of man; and I believe the Bible fully justifies the ground that God did not, neither was it necessary for him to foreknow that man would sin when he created him. This may be a new idea to some of your readers, but I wish no one to pass judgment, until the point is plainly argued, and then decide. Now do not understand me to say, that God could not have known that man would sin, had he been disposed to know it; this is not my ground; but my position is, that he did not choose to know, and that he had power enough to keep from it. Let it not be supposed that I take the position, that the attribute of knowledge is not *infinite*. It would be an absurdity to suppose that a finite attribute could belong to the infinite God. But the attribute of power is just as infinite as that of knowledge, yet it does not necessarily follow, that he must do every thing that he has power to do! By infinite power we do not understand, that God must necessarily do everything, but simply the infinite ability to do anything that will be compatible with his other attributes!—Thus we understand the infinite attribute of knowledge, not the knowing of everything, but simply the infinite ability to know anything and everything that will harmonize with his other attributes and the nature of his moral government; or in other words, my position is, that God can *do* what he pleases, or *know* what he pleases. I will now present some scripture testimonies on the subject, that certain things have occurred that God did not foreknow.—“And they have built the high places of Tophet, which is in the valley of Hinnon, to burn their sons and daughters in the fire, which I commanded them not, neither came it into my heart Jer. 7 : 31. From this testimony, it appears that those abominations which the Jews practised, never entered into

God's heart! “And the Lord said, because the city of Sodom and Gomorrah is great, and because their sin is very grievous: I will go down now and see whether they have done altogether according to the cry of it, which is come unto me, and if not I will know!” (Gen. 18, 20 : 21.) Then according to this testimony, God did not know how bad the Sodomites actually were, until he went down to see! This, to some might convey rather a diminutive idea of God but it is not to be supposed that he could not have known without going down to see! and hence it gives us a far more exalted opinion of the perfections of Jehovah, to suppose him a being capable of *doing* and *knowing* what he pleases,—making use of means, or working without them, just as he sees cause,—than the theory, that God can not exercise the same control over the attribute of knowledge, as that of power. “And it repented the lord that he had made man on the earth, and it grieved him at his heart: and the Lord said, I will destroy man whom I have created, from the face of the earth.”—(Gen. 6, 6 : 7.) Now if God foreknew from all eternity that man would practice wickedness; and if this knowledge was always alike perfect and present before his mind, why did he not repent, and why was he not grieved at their creation, as well as when he saw that the wickedness of man was great upon the earth? The only refuge is, upon the position, that God did not know, before he created man, that he would sin; for the reason that he did not see cause to know, and he had power sufficient to keep from it. And the Lord repented of the evil that he *thought* to do unto his people.” Exod. 23 : 14. The Bible says that God thought he would do this evil to his people, did He know at the same time that he would repent of it, and not do it, if so, then his thoughts contradict his knowledge; which would be the same thing, as for the *Almighty* to think that a thing would be one way, and *know* at the same time, that it would be exactly the reverse!—But such a thing could not exist:

hence I must positively believe that it follows, that just as certain as God thought to bring an evil upon his people, which the Bible positively affirms just so certain he did not *foreknow* that he would repent of the evil; and not do it. My communication has already grown too lengthy, and I am not done with the subject. If the above is considered worthy of a place in the *Companion*. I may continue the subject in future.

V. REICHARD.

Manor Church, Md.

My Mind

To C. K. BURKHOLDER.—See *Companion*, page 208—Do some of the brethren preach that we should wear long hair? I am surprised. I had hoped that our brethren, (and especially those who had undertaken to teach the way of salvation,) were better instructed upon this point.

Long hair is such that has been permitted to grow its natural length, and is seldom if ever cut off. Paul admonishes against wearing such. Brethren who teach that men should wear their hair long, might with equal propriety teach that women should cut their hair off and wear it short. Paul would not be pleased with either. Brethren should in all cases study well the doctrine they advocate. Be sure you are right, then go ahead. But mind brethren you who love to wear your hair so very short, keep within bounds, avoid the fashions. Brethren and sisters permit me to say to you, avoid the fashions. Neatness and cleanliness is becoming and belongs to the christian, but those abominable fashions should be avoided. They are calculated to detain the mind, and draw it away from points more important.

The beard in order to neatness and comeliness, will of course require a little attention, but should by no means be trimmed according to the fashions, as the A. M. advises. The great beauty in all these things is to avoid extremes.

SAMUEL KINSEY

Dayton, Ohio.

*For The Companion.***Origin of the Brotherhood,
Called German Baptists.**

Baptism is the first church ordinance or ceremony by which a candidate is initiated, or acknowledged to be a member of the church of Christ: therefore it is necessary to show that the mode of baptism by a trine immersion, as we practice it, originates from the Apostles, and that the same mode was practised by Christ's Church throughout every century, down to the present time

FIRST CENTURY.

The Magdeburgish Centuries say:—"In the first century, the baptizer immersed the candidate three times into the water, in the name of the Father and of the Son, and of the Holy Ghost."

Jos. Vicecomes, a roman historian, says in his book:—"All candidates for baptism were dipped three times, and by each dipping, a name of the Holy Trinity was named."

Mosheim: In his Church History of the 1st, 2nd, 3rd, and 4th century, speaks of no other mode of baptism, than by immersing the whole body.

Mehring: In his baptismal history says: "In this century was no other mode of baptism practised, than dipping."

Clemens: In his Epistle says,—"Each one shall be baptised in running water."

SECOND CENTURY.

Justinus Martyr says:—"No historian mentions anything about infant baptism, hence it is certain that no such thing was known or practised in this Century in the Christian Church."

The Roman Bishop Victor, who lived about the year 196 says,—"Each one is baptized in a flowing stream, in a river or sea."

THIRD CENTURY.

In this century, Origenes and Cyprianus, who lived about the year 230 to 250, introduced infant baptism and sprinkling instead of immersing or dipping adults; which practice, Tertullians strongly and earnestly opposed and contradicted, he says,—"Infants shall not

be baptised, let them come when they are grown, so that they can be taught, &c. He says further; We are dipped three times, after we have publicly renounced the Devil with all his works &c." Tertullians book of Militants crown.

In this century the apostolic church of Christ was divided and separated into two parties, the one party observed and practised all the church ordinances as Christ has instituted them, from which, the brethren (German Baptists) of this day have their origin & dissemination. The other party, which deviated and declined, or seceded from the true church, are the Roman Catholics of this day.

FOURTH CENTURY.

Cyrillus: who lived about the year 350, in his book de sp. S. Chap. 28, says,—"Our baptism is practised by a trine immersion, as the Lord has instituted it, in the name of the Father, and of the Son, and of the Holy Ghost, and that this dipping three times was positively practised by the Apostles."

Basilus: who lived about the year 370, says,—"after a second confession by the candidate for baptism, he is dipped three times into the water."

Ambrosius: in his book of Sacraments, Chap. 7 says, "the candidate for baptism is dipped or immersed three times into the water."

Athanasius: who lived about the year 350, says; "baptism is performed by dipping three times into the water."

Epiphanius: who lived about the year 390, says,—"this water is not only to signify the purification of one part of the body, but baptism represents a washing of the whole body."

FIFTH CENTURY.

Hieronymus: in his 4, Chap. to the Ephesians, says,—"we are dipped three times down under the water." He himself was baptised in his 30th year.

Sezoumenus: in his 6th book of Church History, Chap. 26, says,—"this dipping three times cometh altogether from the Apostles."

In the "Hierarchia Ecclesiastica" we read, "the candidate for baptism is led

by the hand of the Bishop into the water, then by him dipped three times in and under the water, and by each dipping and raising the candidate, the Bishop calls on one of the names of the triune Godhead."

Theodulus: when speaking from Roman, Chapt. 6, says, "the three times dipping into the water and raising the person again, signifies the death and resurrection."

Augustinus: in his 101 sermon says, "mystery of the Holy Trinity is shown by baptism, when the old man is dipped the third time under the water, that the new man come up." This Augustinus was baptised in his 33rd year, by Ambrosius.

SIXTH CENTURY.

Severus Alexandrius, says, "the whole body with all its members is sunk down into the water."

Isidorus the Spaniard, in his book, chap. 27, says, "in this century, the so called Orthodox party introduced baptism by one immersion," which he, Isidorus, earnestly rebuked and condemned, for, says he, "the triune immersion signifies the trinity of the Godhead."

Gregorius the great, even says, "when the body is dipped under and washed, the man through faith is purified from all sins."

SEVENTH CENTURY.

At the council at Toledo in Spain in the year 633, a contention arose, as to the validity of baptising by one immersion.

Vicecomes proves by the fourth council at Toledo, that the three times dipping into the water is valid.

Beda says, "the people of England in the beginning of the first churches, were baptised in streams of running water."

Zene, of Veroua, book 4, Chapt. 10, testifies of baptism by immersion.

EIGHTH CENTURY.

Beda: speaking from John, Chapt 3, says:—"We see, that he who is baptised steps into the water; we see him dipped into the water; we see him come up, out of the water again."

Vicecomes mentions many witnesses of this century, that they step into the water to be immersed in the name of the father, and of the Son, and of the Holy Ghost, like as the Saxons do in the Lippe stream.

In the Romish baptismal order of this century we read.—“The Priest shall step altogether into the water and immerse first the males, then the females.” Aponius, Strabe and others say:—“Baptism is practised by dipping.”

NINTH CENTURY.

Rabanus says:—“The word baptize in Greek and Latin, means or signifies to immerse or dip, which shall be done in the name of the Father, and of the Son, and of the Holy Ghost, which signifies a burial.”

By the concilium of Worms, it is instituted and ordered that the baptizer shall dip the candidate three times into the water.

Hayne, says:—“When we are baptized we are buried, and when we come up out of the water purified, we rise as a new creature.

TENTH CENTURY.

Theophylactus says:—“Baptism is performed by dipping three times into the water.

The Madeburgish centuries say:—“The candidate is dipped three times into the water, in the name of the Father and of the Son, and of the Holy Ghost, like as the old church discipline has it.”

Simon Metaphrastes speaks of many who were dipped in the river Euphrates.

Fulbortus Cornot says:—“Thus is the candidate sunk three times down into the water, therewith covered over and buried, when he is lifted out again he is awakened to life.”

ELEVENTH CENTURY.

Anshelmus says:—“The candidate is dipped three times into the water.”

Ivo Carnot says:—“In this century, the Waldenses and Albigenses defended and practised immersion at the believers, but not at infants.”

TWELFTH CENTURY.

Kuperitus Tait says:—“Baptism is

an immersion, and requires faith.”

Peter Lombardus says:—“Baptism is termed a dipping and washing of the body.”

John Zonaras speaks of baptism thus:—“The baptizer shall dip three times, and by each dipping name one of the names of the Holy Trinity; to dip only one time into the death of Christ is blasphemous, ungodly and unrighteous;” wherewith Theodorus Balsamon fully coincides in his writings.

Of the so called Waldeuses, Albigenses, Apostolic, Poor of Zion, Petrobrusians &c., their antagonists say:—“They reject infant baptism, vindicate and practice the true baptism of Christ at those who come to the true Faith.”

To be continued.

LOCAL MATTERS.

Tyrone City, Pa., July 18, 1865

Correspondence.

FREEDOM, TENN., }
June 26, 1865. }

Dear Brother Holsinger:—In accordance with a promise to some of my dear brethren and friends, I will give them a history of my journey, through the medium of the press.

On the 11th of June, we prepared to start to the Annual Meeting. All being ready to take our leave from loved ones, we bowed before the Lord, and asked him to be with us, to take care of us, to preserve us from the hands of wicked men, and to order and direct us in all that we may undertake to say or do. That he would give us light and liberty, by which to declare his holy word, that we might be again permitted to return home to blow the Gospel Trumpet.

We then got upon board of the train at Limestone, at 3 P. M., arrived at Greenville the same evening, laid there over night; next morning went to express office to have a box expressed to Dayton, Ohio. The agent informed us we would be compelled to get a permit from the Marshall; went to his office, but he was not there. His clerk told us the box must be opened and every

thing examined, to ascertain if there was any contraband of war in it. We told him there was not, that we did not believe in the spirit of war. We then went to the Marshall's room, related our case, and showed him a certificate of loyalty from our Marshall at Jonesborough, stating who we were, &c. The Marshall then said if we were a Dunkard, (our appearance corresponding,) he would “take our word for it.” That the Duukards were more loyal than the Dutch themselves. He never examined the box, but ordered it marked and forwarded. Then we resumed our journey, starting at 8 A. M., arrived at Knoxville at 8 P. M., laid there over night, had some trouble in trying to get a pass, (which is common in our land of war.) The Marshall's office would not open until 9 A. M.; while the ears were to start at 7 o'clock, two hours before the office would be open. We could not go on the regular train until the next morning, which we did not want to do, (but now mark you, prayer is being answered.) Fortunately we met up with the distinguished Col. John Brownlow, son of the Governor, who informed us that his father, the Governor of our state, would start the same morning on his own special train, and we could go on it without any pass. So we hurried to the depot, and went to inform the Governor of our condition. The consequence was his excellency permitted us to a seat with him. At 7 A. M. the lever was drawn, the valve flew open, and steam hurried us onward without much stopping, and we arrived at Chattanooga at sundown. We stayed in the car and nodded until the Nashville train had arrived, and 2 P. M. the bell tolled the resumed journey.

The road being out of order, we travelled slowly and securely, until after we traveled through the Cumberland Mountains, when we were informed that the Nashville train would leave for Louisville at 3 P. M., and if it was agreeable to the Governor, we would be glad to arrive at Nashville in time for the Louisville train. Orders were then given to push ahead, and like an elec-

tive current, we went through Murfessborough battle ground, on to Nashville against 230 P. M. This part of the journey we must say in honor to the Governor's kindness, we traveled gratuitously. At 3 P. M. we started for Louisville, where we arrived at 3 A. M., took some refreshments, and at 7 A. M. we started in an omnibus for Jeffersonville, and across the Ohio river in a steamboat. At 8 A. M. we started to Seamore, thence to Cincinnati, on the 15th rested there; transacted some business pertaining to my profession, and took a slight view of the city, and on the 17th at 7 o'clock, we started for Dayton, when we arrived at 10 A. M. Looked around for brethren and found Brother Yoast, who received us kindly, he being the first brother, we met in our lonesome journey, and as were alone we much desired to see brethren. At 3 P. M. we started for Brookville, where we met brother Alpheus Dove, M. D. with whom we were formerly well acquainted, as a good practising physician who was run away from his home in Tennessee, in the heat of the rebellion, for his peace principles and loyalty to the good old Government. Then and there we spent a few hours in recounting over the fiery trials, the losses and privations of our last four years history. In the evening of the 18th, he took me in his carriage to my brother John Wrightsman's house, from whom we had been separated by the rebels for nearly two years, in which time we were in the midst of war, lost a good deal of valuable property, stock, grain, &c. Each one of the family (four in number) had a severe and protracted spell of sickness, while our brother in the west was confined with fever, and after all have recovered, through the auspices of a kind Providence; the war over and we again meet on times side of eternity. Dear reader language fails me to express the gratitude of my poor heart, due my heavenly Master; but I will leave time and eternity to tell the history. We spent several days together in happy converse, and then we visited a good many of our dear brethren and sisters

of the Wolf Creek Church. My brother and myself having been appointed by the brethren to do so, it being the time of their general church visit. We attended their general Church Meeting, with which we were well pleased to see so much plainness among the members, and harmony of feeling, (least my article becomes two lengthy) I will not here particularize; we had a good number of meetings in the Miamma Valley, and the word spoken thank God, was not in vain, for many were made by the operation of the good spirit, to feel themselves sinners before God, who repented, believed, and were baptised according to the commission. The time drew on for us to start to the Annual Meeting, again we had to part with brethren and sisters kind and dear.

All being ready to start, we then bowed before the Lord, and invoked his blessing to rest upon us, after which we were received into brother Joel Waggonin's carriage, and onward we went to a communion, on our way at Price Creek Church, where we enjoyed ourselves very much to see our brethren North, observing the same order we do in the South, for truly we are to mind the same thing, and walk by the same rule. Never, never shall I forget the Price Creek Church of Ohio. For in the day of judgment it will be said to them "Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world, for I was hungry and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me, sick and in prison, and ye ministered unto me," &c. We there formed an acquaintance with brother George Tyler, and after the good Meeting was over, he received us into his carriage to go to his house, where we were refreshed and kindly entertained, and on the next day we had a Meeting at Casteen, it being Thanksgiving day, proclaimed by the President, first day of June. Brother Tyler then and myself in the evening got upon board the train, fourteen miles west of Brookville, for Richmond, and arrived there at sundown; tarried until 10 P. M., where

we met with brother Quinter, and other brethren and sisters. The whistle then sounding the alarm for the west, we got upon board, and while passing through Indiana, we were delighted with the beautiful flowers of the gay prairies. But onward we went fanned by the western breeze, till at length we reached Chicago at 10 A. M., and went round to the other depot for Dixon, stowed away our baggage; brother Tyler, myself and others, after we dined, visited the lake Michigan, and viewed the many vessels upon her bosom, carrying on the commerce of the nation. We then viewed a portion of the city, and returned to the hotel, and at 4 P. M. we started on the way for Dixon. Through the kindness of the Conductor, we stopped opposite the place of Meeting, at 9 P. M. went to brother Hoaf's house. Next morning Saturday, we went to the tent, and oh, how my heart swelled with gratitude, when I met and greeted dear brethren from whom I had long been separated.

To be Concluded in our next.

Brother H. R. Holsinger:—As many of my dear brethren and sisters desired me to write to them, when I get home from my journey West, I will therefore give a brief sketch of my journey for the satisfaction of all. I left the Annual meeting on Wednesday noon: accompanied part of my family home; got home on Thursday 10 o'clock A. M. Took the train the same day June 8, made my way the best I could to the brethren met together on a communion occasion at the house of brother George Bakera, near Greencastle in Jasper Co., Iowa. I arrived there late in the evening but in time to feast with them. Enjoyed myself much in company with brother J. Murray, J. Birkey and others from a distance. Brother J. Motzger, & J. P. Ebersole did not meet with us according to previous arrangement. There was one brother chosen to the ministry and one to the visit, in that Church. Had public services next morning, Lord's Day, 11th June, quite a deep interest seemed to

be manifested in behalf of the congregation; hope the Lord will bless the labor. We were conveyed from there by brother John Myers to the House of sister Stutsman at Des Moines city where we were kindly entertained for the night. Next day got to brother J. Myers, had meeting in the evening, at a schoolhouse near by, in company with brother J. Birkey, and G. Baker. Next day made our way in company with the brethren to Panora, Guthrie co., where brother Jacob Haughline resides. Attended a communion the 13, 14 at the house of friend Brumbaugh. There were two members added by baptism.— Brother George Willand met us at the place and conveyed us to Shelby co.— Brother's Birkey and Baker returned home. We got to Shelby co. in two days. Met with the brethren in communion on the 18 and 19, there were three souls added, and brother G. Willand chosen to the ministry. Here I will stop to say to the brethren generally that any wishing to seek a home may find it greatly to their advantage to visit the brethren in Guthrie, Dallas, Audubon, and Shelby counties. They will find a large field of labor, and very loving brethren and sisters, and a good country to get cheap homes. I would advise brethren where there are 6, 8 or 10 ministering brethren living close together, spread out where you may be useful, and don't look alone to your peculiar interests. From Shelby co., I was conveyed by brother N. Parmer to Council Bluff, about 60 miles. Will the brethren and sisters all accept my thanks for the spirit of Love to me ward shown. Brother Parmer and I parted at the bank of the Missouri River. I crossed over to Omaha city, N. T., expecting to go West to see two sisters in the church, but ascertaining their whereabouts the distance was further than I had thought, consequently had to abandon the idea, and turn my course towards Kansas. Took a boat run down the river to Nebraska city, went out into the country 25 miles on business; returned, took boat for St. Joseph; thence cars to Weston; thence

stage to Lawrence. I might name many things that occurred in traveling 4-50 miles without seeing a brother; but I must pass by. I stopped in Lawrence with friend Waybright, brother-in-law to brother H. H. Rothrock; was kindly entertained. Took the stage next morning to brother H. Rothrock's, 28th; had meeting on the evening of the 29, and on the 30th met together in church council, where I met with brother Metzger and Blickenstaff. We considered their troubles and I think got things about right. Next day first of July, had meeting in forenoon and evening, and also next day, Lord's day, had meeting in the evening; bade the members and friends all adieu; went home with brother C. Shank, he kindly took us to Lawrence next morning: 3rd came to St Joe in the evening took the cars for Quincy, Ill.; stopped over night with friend Lambert, son in law of David Wolf; took the train at 3 o'clock next morning for home; got home on the 6th; found all well. Enjoyed good health and fortune on all my journey, for all of which we try to thank God from whom all good cometh.

CHRISTIAN LONG.

Mt. Carroll, Ill.

Brother Holsinger:—I have been a reader of the *Companion* for four or five months now, and can truly say: I am well pleased with it. It always brings wholesome instructions. I think the church is able to sustain two papers, and those should be patronized well. I fear though the labors of our Editor are not appreciated as they should, for those that are subscribers should exert themselves more to get subscribers, for one paper or the other or both. The cost is but trifling, and a great amount of good may be done, by reading good books or papers. Next to the bible, we should have them for our daily guide, while traveling on life's rugged way.

By our papers we can hear from our dear brethren and sisters, who may be thousands of miles from us. We can also hear our brethren preach through their columns, which otherwise we

would often not be privileged to do.

I live in a somewhat remote part of our arm of the church, (Marsh Creek, Pa,) and would often be at a loss to hear from my brothers and sisters, were it not for the *Companion*. Go on with the good work you have undertaken, shun not to declare to a dying people the holy truths of the gospel, which are so much perverted in this our day. Your weak sister in the Lord.

MAGDELENA YOUNG.

Menallen, Pa.

Sister Hannah Knauff, Covington, Ohio, after expressing her satisfaction with the "Editor's Diary," upon other subjects continues thus:

"But there is another subject in his diary which few ever notice, although it would need thousands of pleaders to effect a reform, namely cruelty to animals. He says in the 15th No. in his diary, that he saw two men beat and abuse their beasts. I thought O, how noble, for an intelligent man to be a mouth piece to the dumb, as the bible tells us to be. Proverbs 31: I have always looked upon unnecessary abuse to animals, as being more sinful and degrading in the sight of God, than abuse to one of our equals, because we can get redress for wrongs, but the poor dumb brute cannot; but men may do themselves a great injury, for Proverbs, 11: 17, says: 'The merciful man doeth good to his own soul, but he that is cruel troubleth his own flesh.' Proverbs 12: 10 says: 'The righteous man regardeth the life of his beast.' May the members increase till humanity reigns triumphant, and cruelty be banished from the earth; then will the world be ready for the reign of Jesus."

Graybill Myer's Report.

July 7th.—Returned home from a visit to Somerset Co., Pa. Found my own family well, but a little grandson had gone to the spirit land, (see obituaries.)

After leaving the Shade branch, we held meeting, and a Lovefeast in the Quemahoning branch. Here there were three added to the church by baptism.

From thence to Berlin branch, where was a Lovefeast and meeting. A very large concourse attended the Berlin meetings.

From thence to the Elklick branch. Had a series of meetings.

Found the brethren and sisters at those different branches, in a general way, manifest brotherly kindness. Stopped off at Johnstown, Conamough branch, and assisted in holding a church election. There was one speaker and three deacons elected, viz: Speaker, Stephen Hildebrand; deacons, Benjamin Benshoof, J. A. Strayers, and David Hildebrand. Found the church so far as the election was concerned in good order, after paying \$21,000 commutation.

Proposed visits: on the 16th inst., to assist brother Samuel Cox, near Bells Mills, Blair Co.; on the 23 to Warriors Mark, and on the 30th to East Freedom, Blair Co.

Saturday evening, Sunday, and Sunday evening, August 5 and 6th, at Clover Creek, Blair co.

G. MYERS.

Queries and Answers.

Should all gross violations of God's law, especially those enumerated in 1 Cor. 5, be treated according to the directions of Jesus in Matth. 18, and if so who is to give the first admonition? This query suggested itself on reading brother Grabill Myers article on avoidance, page 114 of the Companion. Will brother Grabill or some one else, give some more gospel light on the subject.

There is but little appearance of the goodness of God on earth, page 120 Companion. Did you ever reflect on the goodness of God, as it is manifested in the laws of nature? Just think for one moment if the law "that heated substances expand and become rare," should be annulled, so that all heated air should remain near the surface, and no room formed for fresh air, what would you do for a healthy respiration? or suppose that seed time and harvest should end, what would be the awful consequence?

I will pursue this subject no further, but I would ask the author above quoted to reflect.

JOS. HOLSOPPLE.

Answer to 4th. Bible Question in No. 21.

From the preceeding verses we can see at once, why the Apostle was thankful for not having baptised, as he saw the spirit of contention prevailing among the Corinthians, brethren he thought it probable, that had he baptised them they would make a distinction or party, hence he was thankful under the circumstances, that he had given them no plea for such a distinction or party.

I would suggest the idea, that brethren and sister should give their nearest town or Post Office, when they write for the *Compani n*.

SAMUEL A. HONBERGER,
Ashland, Ohio.

Editor's Diary.

Tuesday, July 11th.—Although we had no help the past week we managed to be fully "up to time," by employing a "press-man" to-day.

Wednesday 12th.—I have taken a little time to-day to look over our exchanges, and have learned that a terrible plague is raging in the cities of Medina and Mecca, in the Southeastern part of Asia. It takes the form both of Typhus and cholery. During the first and second days of the feast (Courban-beiram) no less than 46,000 victims were carried off. The inhabitants have fled and the streets are filled with corpses.

From Palestine in Egypt, we have accounts of a terrible visitation of locusts.—A letter dated MALAKA, May 18, says "Early in last month the locusts first appeared, & in such myriads, that on looking through the telescope, they seemed like a dense fall of snow, in huge yellow flakes, as far as the eye could reach. It is feared they will leave little for man or beast."

Compare the condition of the people of those countries, with that of our own, and see, dear reader if you have not cause for thankfulness to the good God.

Thursday 13th.—Great fire in New York City. Property destroyed to the value of one million dollars. Fortunately very few lives if any were lost.

Friday 14th.—Omitted.

Saturday 15th.—Met two friends, John Oyer (son-in-law to Grabill Myers) and Benjamin Crain, who had been drafted and just returned from the wars, having been discharged, and without having been in any engagement.

Accompanied Grabill Myers to Bells Mills Blair Co., in the evening, expecting to attend meeting tomorrow. Lodged with friend McAnley, who is not a member, but a warm advocate of the doctrine of the Brethren.

DIED

At his residence in Center Tp. Decatur Co. Iowa. June 3rd, brother JACOB SEARS in the 74th year of his age disease, Dropsy. Our departed brother was a faithful and consistent member of the church for 20 years; being a zealous christian, an affectionate friend, and a good citizen, he was loved and respected by all who knew him. His funeral was unusually largely attended. He leaves a disconsolate widow (a sister,) an interesting family of 8 children, (3 of whom are members of the church) and a large circle of relatives and friends to mourn his loss, which we feel assured is his Eternal gain. Funeral services by the brethren, from 2 Timothy 4: 6, 7, 8.

LEWIS M. KOB.

Visitor Please Copy.

At Altoona, Blair Co. Pa. WILLIAM, son of G. L. MYERS; aged 1 year, 6 months, and 11 days.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Simon Winter, Smithville, Ohio.	\$0.75
Mrs. F. Selsby, Hagertys X Roads, Pa.	85
Elihu Moore, Elm Springs, Iowa.	75
Levi Overholser, " "	75
Sam'l Hochstetter, Meyers Mills, Pa.	85
John J. Fike, " "	1.50
A. J. Casebeer, Somerset, Pa.	85
Benj. Benshoof, Johnstown, Pa.	1.50
Oliver Edmonds, Taylor, Ill.	85
E. G. (Elizabeth) Wagner, Oregon. Ill.	50
R. Gunkle West Earl, Pa.	1.00
Sam'l Flory, Edom, Iywa.	85

THE

CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards." The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

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Address H. R. HOLSINGER,
TYRONE CITY, PA

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY JULY 25, 1865.

Number 29.

Practice What You Preach.

Tell me not of garbled sermons—
Elegance of thought and style,
Heard from out your modern pulpits,
Man from error to beguile.
Eloquence may charm the fancy,
Summon an admiring crowd,
Who surround the gifted preacher,
With their praises long and loud.
But if God's appointed servants,
Would their hearers' conscience reach,
Leading them to paths of wisdom,
They must practice what they preach.

For The Companion.

Origin of the Brotherhood, Called German Baptists.

Concluded. 1283

THIRTEENTH CENTURY.

The dispersed Waldenses in France, Lombardy, Germany, Netherlands, and other places, testify to the true mode of baptism.

John Wicleff, John Bohemus, Beatus Rhenanus and George Cassandrus, all say, "Immersion is the true mode of baptism."

FIFTEENTH CENTURY.

Balthasar Dydias says: "Many Waldenses united themselves with John Huss, and Hieronymous from Prag, out of which the so called Taborites or Gru benheimer originated." The Taborite Waldenses say, "Baptism is a washing of the body, which is performed in the water, by some authorized one, in the names given by Christ."

Mehring says,—"There is so little evidence of the old steadfast Waldenses of this century before the public, because their enemies and persecutors destroyed their writings and confessions wherever they could find them; yet there is proof enough at hand to show that baptism by trine immersion was practised in this century, even by the Greek and Latin churches."

SIXTEENTH CENTURY.

In this century the Waldenses were extirpated from France. They say,—

"Baptism is an outward visible sign, which signifies the renewal of the spirit, and the putting to death the old carnal man."

Erasmus, Roterodamus, Thomas, Herrenthal, Vicelius, John Bohemus, Beatus Rhenanus, George Cassandrus, and Ludwig Vives, all are intelligible witnesses of baptism in the water upon, or by faith.

Moscowites, (a Greek church) practice the trine immersion altogether.

Luther, the great reformer, says, "Infant baptism is nothing but a human institution and a popish church discipline; the word baptism in the Greek is baptismus, in Latin mersio, which is to dip into the water, so that the water will run over and cover."

Pomeranus speaks of dipping three times thus: "The first dipping shall be in the name of the Father; second dipping, and of the Son; third dipping, and of the Holy Ghost."

It is remarkable that after the Waldenses were everywhere oppressed and suppressed, and received new names by their enemies, such as baptist-minded, (*taufgesinnte*) anabaptists, (*wiedertauffer*), &c, they began to spread wonderfully in different places.

In this century the German Reformers, (*Zwinglians*) the Lutherans, the Presbyterians (Calvinists), the Mennonites, and the Congregationalists, (Brownites), originated through Catholic Priests, who protested against the old Roman church and brought about a reformation.

SEVENTEENTH CENTURY.

In this century the Waldenses under their new names increased and spread considerably over different parts of the old country, still maintaining and practicing the true doctrine of Christ in baptism, with the other church ordinances.

Jeremiah Felbinger, in the year 1651 gives a strong and corroborative evidence of primitive baptism by trine immersion.

In this century the episcopalians, the Friends or Quakers, and the English Seventh Day Baptists originated, by some men dissatisfied with the old Reformers.

EIGHTEENTH CENTURY.

In the beginning of this century some of the dispersed Waldenses and others under persecution, being informed of a place of refuge at Swartzenau, 3 miles from Berlinburg, where an indulgent Duke had the ruling power, there these persecuted Christians fled together; then in the year 1708 they fully organized again with fasting and praying to God, and by the blessings and grace of God in Christ Jesus, they increased and spread rapidly until by the year 1715 there was not only a large congregation at Swartzenau, but also at the Pfalz, Marianborn, Creyfeld, Ebstein, and other places. Their ministers at this time were Alexander Mack of Schriesheim; John Henry Kaläeser of Frankenthal; Christian Libe and Abraham Duboy of Ebstein; John Naas and Christian Levy of Norton; Peter Becker of Dilsheim; John Henry Traut, Henry Holzapple, Stephen Koch, and George Baiser Gantz, of Umstatt; and Michael Beckerlin of Strasburg.

Persecution soon dispersed them again to different places. The church at Swartzenau fled to Serustervin in Friesland; from thence about 20 families emigrated to America in the Fall of 1719, and landed at Philadelphia. They soon scattered themselves in this strange land of liberty; some remained at Germantown near Philadelphia, some moved to Skippack, now Montgomery County; some to Oley, now Berks Co.; and others to Conestoga, now Lancaster County.

The consequence of their dispersion was a great lukewarmness; until in the year 1722, the brethren, Becker, Gouery, Gantz, and Traut, visited their scattered members, and preached the word of God in full power, which caused a great revival, and congregations were established at different places; such zeal lasted only a few years, then they grew lukewarm again, until in the year 1729, when about 30 families more of the persecuted European brethren landed at Philadelphia, which caused another great revival. From this time they increased and spread over many States of the Union, so that in this present nineteenth century they are a numerous people.

In the eighteenth century the German Seventh Day Baptists, the Moravians, the New Jerusalemists, [Swedenborgers] the Universalists; the Free Communion Baptists; the United Brethren, [Otterbeinians]; the Shakers; the Free Will Baptists; the Methodists, [Weslyans]; and the Evangelical Association, [Albrights], originated by men who conceived they understood the Holy Scriptures better than Zwingli, Luther, Menno Simon, and others.

In this nineteenth century, the New Mennonites, [Herrites]; the Disciples of Christ; [Campbelites]; the Latter Day Saints, [Mormons]; the Church of God, [Winebrennians]; the Adventists, [Millerites], and other small sects. Originated, by men who were so much confounded and distracted, that notwithstanding the great superfluity of sects at that time, they harbored the erroneous imagination that all the ancient reformers did not understand their business when they brought about the great reformation, or else they would have been satisfied with the number of sects then in existence.

I might mention a great many more writers and historians, who all say that the ancient mode of baptism is immersing or dipping three times in and under the water. I will name some so that the reader can refer to his own satisfaction. Namely: Bishop Burnet,

Ex. 39 Art. page 374. Calvin's Obs. on John, Chap 3, ver. 28. Bishop Taylor, Duet. dubit. Book 3. Bishop Pearce, note on 1st Cor. 15: 29. Baxter on Matt. 3: 6. Whithy, Note on Romans 6: 4. Whitefield's 18 Sermons. Doddridge; Wesley; Beza; Vitringa; Salmasius; Archbishop Tillson; Dr Campbell and many others.

The question now arises: Is the German Baptist church a protestant church? The answer is, No. I think the reader can clearly understand that this, the Brethren church, originated from the Apostles, and not from some protesting Roman Catholic Priest. Webster says: "Protestant, is the party who adhered to Luther at the Reformation in 1629, and protested, or made a solemn declaration of dissent from a decree of the emperor Charles 5, and the Diet of Spires, and appealed to a general council. This name was afterwards extended to the followers of Calvin, and Protestants is the denomination now given to all the various denominations of Christians which have sprung from the adoption of the principles of the Reformation."

I might go on to show how the various, so called protestant churches, are divided into various parties and fragments, but the church built upon the Rock of salvation will stand immovable and undivided; "the gates of hell shall not prevail over it."

J. E. PFAUTZ.

Ephrata, Pa.

Working Together for Good.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—ROMANS 8: 28.

Continued.

But there is something higher than the social nature of man. Although it is vastly higher and more worthy of consideration than the body, it is, comparatively speaking, very low. You do not know anything about the just beyond. We substitute imaginings, or conceits, or ponderous knowings drawn from earthly things, for the effluence and

unveiled glory of the other world, which eye hath not seen, nor ear heard, nor the heart of man conceived. But this one thing we know—that when, being sons of God, we shall see him, we shall be satisfied with him, for we shall be like him. We are to be transformed by the power of the divine spirit that has created into such an image of God that when we stand in heaven, all our thoughts will be parallel with God's thoughts. Our thoughts will not compare with his in magnitude; but as the little child runs pit a pat by the side of the father, holding the father's hand, so our child thoughts, taking hold of God's thought hands, will go parallel with his thoughts. This we know: that the truest part of a man is that which does not appear in this world at all. Your life is hid—not in the same glorious sense in which the Apostle said, "Your life is hid with Christ in God," but your true life is hid in you. You are all locked up. You do not know what is in you. You do not know what that conscience means which in your experience has for the most part been an inquisitor prying into your conduct, and tormenting you. What is the regality of a conscience that is at ease and at peace, and that has the liberty of administering equity and truth and purity in the soul, no man knows, or can know, in this life. Faith of the invisible—who knows what that is? What would an owl say of daylight if placed as a witness on the stand, to testify concerning it? The very structure of his eye is such that he cannot know anything about it. And yet, an owl knows as much about daylight as we do about the great invisible realm, or of that faith which ministers to us of the things of that realm. Our knowledge of faith, in practical life, is about like our knowledge of the gold, in the mountains of California, when we find specks of gold in the quartz that we take from the surface of the ground. Our noblest faculties—our veneration, by which we are impelled to reverence God, and worship him; our love [benevolence] that makes kindred every living creature, from God

on his throne, to the poorest human being on the Globe; the element of holy thought; nobility of purpose; round and perfect manhood, made translucent transparent, by the glory of moral traits we have seen none of these things here. We wait to see them in the land to which we are going. But God saw them from the beginning; and he is governing in this world, not for what is best for your body just now, nor even for what is best for your social disposition, but for what is best for your life of immortality and glory beyond the grave. Blessed be God, he does not administer to the seed, but to the blossom and the fruit. He does not see, as we do, only the beginning. He takes a perspective. He holds every man up and looks at him—from stem to stern, clear through; and not as in the harbor but as riding across the ocean to the far distant haven. He watches us in the whole process of our development; and he declares, "My providence, that notes the falling of the sparrow, and registers the hairs of your head, counting them, causes all things to work together for your good." We see it in some measure, even in this world, but the revelation of it, in its fulness and glory, is to be only in the world to come.

And now, Christian brethren, with this simple illustration of what is meant by this declaration of the working together of all things for our good, of God's administration of affairs for our benefit here and hereafter, let me ask how many of you have come to a conviction of this truth? I will not ask how many of you can say, with the lordly voice of Paul, that mightiest of the sons of the church, "I know." He spoke so that the Jews heard him, and his words are rolling down still, and they will sound to the end of time.—That honest and noble man, out of the midst of suffering, emerged to declare, "I know that all things work together for good." When tears dropped down from his eyes like rain, when every single sense of his body ached with deprivation and persecution, when he was looked upon as the outscouring of the

world and the filth of the earth, when he was beset by every conceivable mischief, he stood up and said, "I know that all things work together for good."

Go to some of those old cities of Europe. Go into those streets of luckstering Jews, where selfishness rules; or into those streets which, from shop to shop, and from house to house, reek with drunkenness and lecherous debauchery, and what do you meet in the center of these haunts of corruption?—Right out of the midst of festering passions there springs the form of some stately cathedral, which lifts its tower high in the air, and out of whose belfry sound out, every hour of the day and the night, clear, sweet ringing bells, that speak of God and heaven. And out of the low and degraded experience of men rises this apostolic cathedral this noble old soul of Paul, from whose belfry, in every hour of time, shall be heard rolling out the words, "I know that all things shall work together for good." Let the world wrangle as it may, there is a faith, a knowledge, a certainty, that all things are working together for good. There were heart longings of God for you before you were born. When you were in the darkness of inexperience, God showered down light upon you. He has always watched over you. He never left nor forsook you. He has had purposes of mercy and love for you. All the economy of your life has been administered by a sympathizing God for your good for ever and for ever.

I am convinced, with the Apostle, that nothing shall separate us from the love of God. With him I can say, "I am persuaded that neither death, nor life"—death, when we long to live, nor life, when we long to die—"nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." All the forces that stand between us and God's throne we know not—God knows; but none of them shall separate us from the love of God. There is my hope, there is my confidence.

Have you this faith?—the faith, not of your faithfulness to Christ, but of Christ's faithfulness to you; not of your love, but of his love; not of your power, but of God's power; not of your purpose, but of God's eternal purpose by which he will save you with an everlasting salvation. O soul, so saved, so comforted, return every day unto that rest! If business calls you forth where dangers beset you, as the necessity for food calls the bird forth where hawks imperil it, fly back again to that rest.—"Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee."

Blessed be the name of the Lord that loved us, and gave himself for us; and may he redeem us, and make us kings and priests before God!—*Beecher.*

For the Companion.

Sunday Schools.

Brother Holsinger :—I notice an article headed "Sunday Schools," written by brother P. Fahrney, in which I think he uses language quite unbecoming.

He says he was quite surprised to hear that the brethren and sisters at Clover Creek had "consented to let a wolf come among their flock." I would say to those brethren and sisters, that if the "wolf" assumes no fiercer form than that of an advocate of Sunday Schools, they need not fear it, as it is a tame one and will do them no harm.

Then he tells us that he thinks that "sunday schools are one of the grand means of bringing up children in pride," &c., and that "no sober minded man will deny this fact." Here we cannot agree with him. True, there is too much pride there; but where is it not?

I think there may be much good done in Sunday schools. How often is there a word spoken by a teacher to a child, young in years,—a word which sinks deep into the little heart, and in after years that very child may tell us, "that it was at Sunday school that I first learned to know that I had a soul to save and a God to glorify." Would there not be some good in this?

Where there is no Sunday school, the

children on the Sabbath, eager for pleasure, and wishing to pass time away, may enter into very sinful amusements; and from breaking the Sabbath they pass on to sins which finally destroy their future happiness. How much better to take these little ones by the hand and lead them to the Sunday school, where there are those who will impart unto them religious truths.— They will become so much attached to the school and teachers that when the Sabbath comes they will be eager to gather there. How much better I say, than to roam the streets in idleness, or engaging in sinful works.

Brother Fahrney tells us that all the children in the town where he resides, except a few whose parents are too poor to dress them fashionably, go to Sunday school; and that they are all very bad children, and engage in wickedness which will ruin their future happiness. This seems strange indeed. Perhaps the example of those around and about them is not as it should be. I am happy to say that such is not the case in all Sunday schools.

We do not deny his assertion that there is pride and perhaps other evil connected with the Sunday schools at the present day; yes too much of it; but do not the same evils exist in all the churches? If all persons were perfect we would need neither schools or churches. I do not approve of making the Sunday schools a show room. I think there is no necessity for holding anniversary celebrations, &c.

In regard to books I will say, that perhaps, if they had not these to read they might profane the Sabbath by reading others less useful.

We have had a Sunday school in successful operation here for about nine years. I myself have been engaged in teaching for over five years, and have not yet had reason to regret that I engaged in the good work. True there have been those in the school who were not benefitted by all the instruction given. Whose fault is this? We answer their own. There are some minds which seem devoid of good, and neither ad-

monitions of parents or teachers produce any effect. Because there are such, should Sunday school teachers bear the blame? I can now recall an instance of a promising lad who attended our school, but he grew tired of the good work and left us. He wandered far from the paths of rectitude. Will any one say that this was the fruit of going to Sunday school? We would advise them to consider well before doing so. On the other hand I can tell too of some good which I think our school has been the means of doing. I can think of a number who I believe were made to see their lost condition as sinners, while they were in the Sunday school; by being there they were brought nearer to the church and finally made up their minds to come and engage in the work there also. Now if they had not been brought to the Sunday school perhaps they would never have known that such a church existed. It does seem, oftentimes, that our labor is like unto bread cast upon the waters. We do not see the fruits thereof for many days yet how it fills our hearts with joy to know that our labor has not been entirely thrown away. We often in our way may meet with discouragements, and we think the brethren and sisters who have entered into the work at Clover Creek will meet with many; but when we feel that we are engaged in a good work, we should press forward endeavor to surmount all difficulties, firmly adhering to duty, and then fear no one but Him in whose hands are the issues of life. If there are any opposed to the Sunday schools, we hope they will soon lay aside all prejudice and engage with the others in a work which is truly ennobling.

Again, brother Fahrney says that the Sunday schools "meet the approbation of the so-called professors and the non-professor," and that this alone should teach us that it is an "abomination with God." I do think the brother here goes entirely too far, when he says it is an abomination with God.— I cannot agree with him. I do believe that when little children meet in Sun-

day school and sing their little hymns, that God looks down and smiles upon them. If all children had pious parents at home to teach them good, we would not have so much need for Sunday schools. But this is not the case, and if there were no schools, both parents and children might be lost; for I believe that even parents have been converted by sending their children to Sunday school, where they learned of Jesus, and learned that they were not sent into this world for pleasure only, but to prepare for a more holy one. For my part, I think Sunday schools are of great importance, and I wish I had power to speak more forcibly in favor of them. I hope that brother Fahrney will soon view them in a different light. Tell some of the good and not all the bad produced by them. Look on the bright as well as dark side of the future. I have long been engaged in the school here and as long as there is one I will do all in my power to help along with the good work, for such I consider it to be. It is my earnest desire that brother Moore, with the other brethren may endeavor to conduct their school in a right manner, so that it may be an honor to them, and may they live to see some of the fruits of their labor.— May they all hold out faithful unto the end of their race and receive the prize awarded to all who thus continue faithful.

MAR YL CUSTER.

Philadelphia, Pa.

For the Companion.

The Two Ways.—Essay No. 5.

We have no instance on record where two individuals were found precisely alike, either physically, morally, or intellectually. That people differ is a truth that cannot be denied. This may seem strange to some, but is nevertheless true. It is a universal law written upon the brow of nature, and every thinking man and woman can plainly read it there. Generation after Generation has lived and passed away but we find no where any traces upon the pages of history where two persons have

been precisely alike in every respect as far as only outward appearances are concerned. Much less of persons who conversed and thought alike. No two persons use the same words in expressing the same idea! or writing upon the same subject differ again in words as well as in thoughts. They may closely approach each other upon the chief points but when the two are compared with each other and thoroughly tested the difference can easily be shown.

From this the reader may infer that no two human beings ever acted alike in thought word or deed.

Since then people differ and are as it were made to differ it is an easy matter to conclude why people take so frequently wrong views.

We all know there is a right way and a wrong way and every question that claims one impartial hearing has a right and wrong side.

Then it becomes us to be on our guard and qualify ourselves by the infallible word of God that we may be enabled at all times to decide in the right. Bear in mind dear reader we are all fellow pilgrims to a never ending eternity.

And but two roads are at our disposal to reach our final destination. The one of which leads to everlasting despair but the other to happiness and never ending bliss. Here again we see a right way and a wrong way and on one or the other of these ways we are fast moving on and God only knows how soon our journey is completed. Tomorrow one or the other of us may land in eternity prepared or unprepared. If qualified for that great change we can land on Canaan's happy shore the sunny banks of final deliverance, and be welcomed to enter the glorious mansions of bliss, to join those near and dear ones who have gone before us. But if unprepared we shall be doomed to never ending woe, and be banished from the presence of the Lord and the power of his glory.

W. G. SCHROCK.

Berlin, Pa.

LOCAL MATTERS.

Tyrone City, Pa., July 25, 1865

Correspondence.

Brother Wrightsman's letter concluded.

The meeting was very interesting throughout, especially to us South, who had been cut off from the councils of dear brethren North, for four years by the unhallowed war, but thank God, we once more meet them and feel as near and dear as ever. Though state has been divided, yet, blessed be the God of our fathers, I found no feelings in the church for separation nor division. Away there in Northern Ill. to meet our brethren from the different states, and the four divisions of the United States, all speaking the same thing, proving that the war does not change the christian. "Bless the Lord O my soul and forget not all his benefits." On Wednesday evening closed, but in the afternoon of Wednesday, my feelings were arrested in consequence of the sympathy manifested by our dear brethren and sisters, for us here in the South in our destitute condition. I shall ever feel grateful to them for their kindness, not knowing whether we shall ever see them again in the flesh.

We then got aboard the train near the place of meeting at 3, P. M. homeward bound. In consequence of misarrangements, or willful obstinacy of the R. R. managers, we had to pay full fare all the way back, our money then hurried us over the plains of Ill. to Chicago, where we arrived at 7, P. M. and at 10, P. M. we started for Lima, as they would not give us half fare, we concluded not to go back on the road we came.

Arrived at Lima at 6, A. M.; went with the brethren to brother Daniel Miller's house; took dinner, and visited brethren George and Daniel Byerly, old school mates of ours, with whom we used to spend many social hours. In the evening we had a meeting at sugar creek, and then went to brother Daniel Browsers; next morning we went in his carriage to Lima where we met with

one of Jeff's war men that helped to rob us in Tennessee in '62.

We then got aboard the train for Tippecanoe. Thence to brother Abram Carnes, and his son took us in his carriage to the place of meeting, Brush creek; arrived at 2, P. M. We had quite a pleasant communion which was well attended, and the best of order observed. Next morning we came together, and the brethren with myself delivered a fare well address. After which they raised their contributions to send South for the relief of the destitute, and after much feeling manifested, reluctantly we parted, with our dear brother George Syler, who had been our traveling companion, from O. to Ill. and back there again. From thero we went in brother John Miller's carriage, to Bro. Dove's, Brookville, and thence to brother John Wrightsman's. After we were refreshed, we went on to brother Miller's Saturday evening.

On the Sabbath the 11th we went on his carriage to Sugar Grove. Addressed a large congregation, that listened well; in the evening we met a large assembly at Tom's Run; brother Killmer having brought us there and taken us away after meeting in his carriage to brother John W. Next day at 2 P. M. we had meeting at brother Killmers.—Stayed at brother Garber's all night; next morning went in brother Garbers carriage to the funeral of brother J. Airbaugh; in the evening we met a good assembly at New Lebanon; thence to brookville in brother Brumbaugh's carriage to brother Dove's; stayed all night; next morning 14th we went to Wolf Creek Church, to a communion. We had a large house full of communicants; we enjoyed the meeting very much.

Next morning after our last farewell address the brethren and sisters made up their contributions for the needy of the South. Their kindness will ever characterize them as a benevolent people. We then bid the last farewell to the church. Brother Killmer received us into his carriage, and at length we came to his house for the last time,

where we packed up; in the evening he took us back to brother Killmore's. Next morning all things were made ready to start for old Tenn. We all knelt down and asked God to conduct us home safely, and to be with those that remain. After invoking his blessing to rest upon us all, we then bade the family farewell. This is the way Paul did. We then started for Dayton on Thursday the 16th. Stayed in Dayton, at brother Yoast's all night; next morning at 5 A. M. we started for Cincinnati; arrived at 9, A. M.; laid over until 12 o'clock noon. We then got aboard of a steam boat, "General Little;" had a pleasant ride down the Ohio river to Louisville, 150 miles; arrived at 3, A. M.; lay in the boat until it was light; started for Nashville at 7, A. M.; arrived at 5, P. M.; laid over till morning; started to Chattanooga at 9, A. M.; arrived at 9, P. M.; laid over night; started for Knoxville at 7, A. M.; arrived at 7, P. M.; laid over night in Knoxville; started for Limestone at 8, A. M.; arrived at 5, P. M.; met a sister there, and soon walked one half mile home, on Wednesday 21 June, and found all well. Thank God for it for indeed he was with me, and took care of me, in answer to prayer.—"When ye pray, believe that ye will receive, and ye shall have it." Glorious promise.

In our journey we traveled over twenty three hundred miles, without any accident, no miss connection, no robber molested us on the way, no sickness, no mishap, while at the same time we could hear of the accidents on the Tenn. road and see the effects of them, before and behind us. Sure the Lord was with us. Our traveling expenses amounted to \$127.

During our sojourn in the Miamma Valley about twenty five were added to the church. May God roll forth the cars of his salvation, until the whole earth, shall receive through tickets, at the office of Sovereign Mercy, no one may can take up the track, it being free Grace.

P. R. WRIGHTSMAN.

Freedom, Tenn

NEW WINDSOR, MD. }
July 14, 1865. }

Dear Brother :—In response to an Editorial in the *Companion* of July 4 I sit down to write a few sentences for its local columns.

The brethren and friends here at Pipe Creek, are generally well; they have for the last several weeks, been closely engaged in cutting and housing their grain and hay; they have had a heavy crop of grass and straw; the early wheat is good; the oats also, and the corn is doing well. We as a community have abundant cause to raise our hearts together in gratitude to our heavenly Father, daily, for the many blessings he is still bestowing upon us.

The "ark of the Lord" is moving onward, though slowly;—although my infirmities are increasing, and my health is becoming more feeble, there is still four other brethren, besides myself, who labor in the word and doctrine, hence the demand made on the ministry is supplied.

We have three meeting houses, one at Pipe Creek, built in 1806; another at Meadow Branch, built in 1847; and the other at Sams Creek, built in 1861. Public worship is held in each, regularly, every two weeks,—each meeting house has its connection of members, yet, they are all under one and the same organization and commonly known and called "the Church at Pipe Creek." Beside our Meeting houses, there are several places, where our brethren hold meetings occasionally.

The brethren who form the Sams Creek connexion have a Sabbath School in operation; it is now in its second year, and is liberally patronized.—Two of the brethren (who live in that community,) superintend all the affairs of the school—they open and close by prayer and singing—others as well as members assist them in teaching. The Library has been procured at the publication office of "The Baptist Sunday School Union," Phila.

In closing their session for 1864, after the superintendants had distributed the gifts and presents among the chil-

dren, the whole was closed (according to previous arrangement) by public worship according to the general order of the brethren. Here were some practical remarks made on Prov. 22: 6.—I will now close this communication; and if my health and other circumstances permit of my so doing, I will try and send you another shortly. I look upon the *Companion* as a medium, through which the brethren may in love, hold "sweet converse" from week to week—and in so doing may they bear in mind the wholesome exhortation of an Apostle, "let all things be done to edification."

I remain yours as ever,

PHILIP BOYLE.

Dear Brethren :—The resolution of last Yearly Meeting recommending collections for the needy in the South seems to do well. Considerable has already been sent in, some in cash by letter, some in checks and drafts on banks; some by express, &c. Some of these are small amounts, donations of individuals, and others are considerable, the contributions of church and churches. Each amount brings a letter with it, &c. Many of the writers say acknowledge receipt in the *Visitor* or *Companion*.

The object of this notice is to inform the brethren generally that it would be almost impossible for me to comply with this request, as some weeks I would have to acknowledge quite a number of letters, which would amount to but a small sum in all. I answer every letter, when brethren sign their names to them, the day after I receive them,—Those who send money by express are not so promptly answered, as I do not answer them until I receive the package, and as I live 16 miles from Frederick, (the nearest express station) I only go there occasionally. But if any brother should not receive an answer in a reasonable length of time, he had better write again.

As soon as the business is closed up I will have published both in the *Visitor* and *Companion*, a full statement of all amounts received. How soon

this will be I of course cannot tell, as I do not know when the last will come in. And perhaps I may have to go to the South myself before all is settled up, as I want some of the money to go into what is known by us as the "Burnet district. Rockingham and Augusta county in the Valley, have perhaps more members than any other two counties in Va, and as brother Moomaw lies far from them, and brother Wrightsman still further, I am making efforts by letter to obtain information from them, but have not yet succeeded. A failure in this may involve the necessity of my going there. It is true there was nothing of this said at the meeting but as I know more of this than the brethren did know at the meeting, I feel that they will not find fault with me, if I try to reach some of them.

Yours in the Lord.

D. P. SAYLER.

Double Pipe Creek, Md.

The District Meeting

Of Middle Pa, will be held (God Willing,) with our brethren in the Lost Creek church, Juniata Co., Pa., commencing on Monday, Oct. 16th A. D., 1865. And in connection, a "love-feast" on Saturday previous, the 14th. Exercises to commence at one o'clock P. M., and public preaching to continue till Sabbath evening. All wishing to attend the District meeting, are invited to the Lovefeast. Those coming from the East, will stop at Thompsonstown station, and enquire for brother Solomon Sieber, 1 mile from the station; those from the West, at Patterson Station, Mifflintown, and enquire for Michael Beishore, Daniel Sieber, or William Coffman, about one mile from the station, and either of the stations, is 5 miles from the place of Meeting.

All those wishing conveyance from the stations, are requested to inform the brethren by letter. S. Sieber, Thompsonstown, or any one of the other three, Mifflintown, all in Juniata co.

An invitation is hereby extended, to all the churches embraced in the district, to be represented at said Meeting.

D. M. HOLSINGER, Sec.

Inquiry Answered.

C. K. Burkholder:—Beloved brother: in endeavoring to answer to your query in regard to the hair and beard I can not refrain from stating that the maxim "many men of many minds" teaches as much truth as it is poetical. Do we not experience daily that the minds of men are many and various?—And to such a degree as to consider the precepts of the scriptures of God not essential to salvation any more. Why is this? It is because so many instead of repenting to God, and believing in the Gospel, have repented to, and believed in, some men's opinion. But how shall one repent to God? In no other way than by repenting to His Word. But, you may ask, is this His Word to wear long hair, when the Apostle says short? If the correct answer is not clearly revealed in the Gospel, or, if we cannot reason a correct answer when we possess "that same mind which was also in Christ Jesus" then it is a point which is not essential to salvation. You ask "why it is, &c. I do firmly believe that the reason why the brethren preach so is a good one.—The brethren in Christ (at present) may say long hair, and the Apostle (may be eighteen hundred years ago) may have said short, yet their ideas may very probably be cognate truths, as antagonistic as they do appear. This is evinced from the fact that one may call an apple a great big one [should it be only the size of a walnut] if he never had seen a bigger one yet; when, on the contrary, another may think it a very small apple, because he never had seen a smaller one. Even so about the "long and short" hair. You refer to 1 Cor. 11: 14, where the Apostle says, "Doeth not even &c." I will also refer you to that chapter, and the subsequent verse: "But if a woman have long hair, it is a glory to her, for her hair is given her for a covering." Paul, when he says the women (or sisters) should wear long hair most assuredly means so. He means exactly as the sisters in Christ wear their hair. As to the brethren preaching that we (the brethren) should

wear "long hair" you must misunderstand the meaning of them; & if you do not, I hope I am permitted to ask in your own words "is it preached *universally* as a doctrine in our Church?"—The meaning of the brethren who preach "long hair" probably is that they should be cut off just below the ears without rounding the corners. Lev. 19: 27.—If you hold to the opinion that Paul, when commanding the Corinthian brethren not to have "long hair," meant they should cut their hair as short as they could, [or nearly so,] then I take the liberty to say that you are in an error; for it is certain that a woman who does not cut her hair has "long hair;"—even so certain is it that a man who cuts his hair off below the ears has not "long hair;" and if not long then the opposite says short. In Lev. 19; 27, we read, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Paul probably had in view the customs of the Mosaic Law: "Ye shall not round &c." One who comments on this verse says that rounding the corners of the heads, and of the beards, was Chinese fashion. I do wish Paul were here to explain this to me and you, but he possibly would say, "doeth not nature teach you that a man should cut his hair off below the ears, not rounding the corners; for by so doing he will not go to extremes,—not coming in contact with the fashions of the world."

We are commanded not to be conformed to this world," but to be "separate," hence if my reasoning in regard to the "head" is correct then it is just as certain that we should leave the beard grow, not only a part, but the whole; then we will not be "conformed to this world." How natural it is to cut the hair off below the ears, and leave the beard have its full limits!—(It sometime appeared to me that if christians would do with the head and beard as I reasoned, but having first cleansed the inside of the "cup and platter" and not as the Pharisees, Mat. 23: 25, they would then increase in knowledge, grow in grace, and become

stronger in the Lord, just as the natural-appearance would grow into the form of a christian subject. I am not able (as I believe) to give you full satisfaction on your last query, and hence will drop it. This is the way I understand the head and the beard; and should you differ with me, then I ask you to express your mind freely, either privately or publicly. And should any differ and have some thing better to give then throw in your mite. Being conscious that, though we are in Christ's Church we are not in heaven yet; but as fallible as ever, and if we stand to take care lest we fall.—I ask you to think of me when it goes well with you. May we increase in the knowledge of Christ, grow in grace, and become closer united in the bonds of christian love, to our good, and the glory of God. Amen.

GEO. BUCHER.

Cornwall, Pa.

Brother Isaac Dell, Hausertown, Ind. says:—"I believe much good may be done through the agency of the *Companion*, especially if its contributors are in possession of right motives, such as Truth and Unity, without which no work will prosper. The Apostle says; "Let him that is taught in the word communicate to him that teacheth," and the "*Companion*" affords an excellent means for obeying the injunction to our elder brethren who are learned and experienced in the Scriptures of truth."

The brethren at "Clover Creek," not wishing to enter into a discussion with brother P. Fabrney, that might involve, or lead them into controversy; would, in love, and meekness, refer him to the minutes of A. D., 1862, Query 31st, as authority for their proceedings: and to the minutes of 1865, Query 8th, as advice for governing his communications in the future.

Editors Diary this week is wanting. When we arrived home last Monday noon, from attending preaching we found that our journeyman had left

and that we were again by ourselves.—But still worse, we were attacked with a spell of Neuralgia, and otherwise very much out of fix; so we were obliged to devote what little time we were fit for duty to mechanical labor, in order to have our paper appear promptly.

We have had matters of interest, such as the "Meeting last Sabbath," and the "Sunday School" in the afternoon; a visit by brother George Winand; our "paper bill," amounting to \$126; interesting and important letters, &c. As our paper contains some variety we hope to be excused with this explanation.

We have now good prospects of getting permanent assistance, and in a few weeks we expect to get along better.

Of contributions and communications we have an abundance, and we fear some of our contributors will become impatient before their articles can appear. We ask for a great deal of forbearance for a time to come.

Brother Hiel Hamilton, Poplar Grove Ind., says:—"On my return home yesterday, I found that two Nos. of the *Companion* had come to hand; 24, and 25; 24 giving an account of the business transaction at our late Yearly Meeting. I think you have done remarkably well for the opportunity you had, it being so uncomfortably warm, and a part of the time the business was so much hurried, that I was surprised to find the statement so near correct.

In an article in No. 25 headed "separation of the church and state," the writer goes on to show that by the brethren voting that they are commingling Church and state, which to my mind is far from being the case. You said you had several articles on the subject of voting that you would publish. I want you to do so for I do think that the brethren are saying more against supporting our government than is consistent with the Word."

We have nothing on hand favoring voting, but have several replies to Bro. Smith, which will appear as soon as practicable. We hope the brethren

will continue to discuss the subject in the fear of God, which is in a mild and becoming manner.

We cannot send all the numbers from No. 23, including the Minutes for less than 85 cents. We have still a large supply of back numbers, dating from No. 23.

Please send us none of second issue of 50 cent notes, as they are nearly all counterfeit, and hard to detect.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

G. Cocanower, Elkhart, Ind.	1.50
Jacob Spanogle, 1116, Green St. Phila.	1.50
John L. Fry, No. 307 5th St. "	1.50
J. C. Spigler, Polo, Ill.	85
J. Eshleman, Foreston, Ill.	85
Hannah Knauff, Covington, O. for	
John Yon, Uniontown, Md.	85
Geo. Winand, York Sulphur Spring Pa.	66
Jacob D. Rosenberger, Hatfield, Pa.	1.50
Jos. W. Neher, Rossville, Ind.	85
Wm. B. Sell, East Freedom, Pa.	1.50
Mary E. Noffsger, "	1.50
Barbary C. Price, Martinsburg, Pa.	85
John B. Dilling, Hopewell, Pa.	80
Martin Hoover, Saxton, Pa.	80
Michael Bosserman, Somerset, Ohio,	1.50
F. P. Cassel, Harleysville, Pa.	1.50
John N. Davis, Summit Mills, Pa.	85

Our Southern Fund.

D. D. Shively, Rossville, Ind.	50
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THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*: that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ

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"Whosoever loveth me keepeth my commandments."—Jesus.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, AUG. 1, 1865.

Number 30.

For the Companion.

Whose Duty is it to Preach the Gospel?

On page 100, and also on page 195, of the *Companion*, I notice articles headed "Whose duty is it to preach the Gospel?" written by brother D. S., in which there are a few things to which I take exception.

As to brother S's answer to his query I have no objections; but I cannot see, that even if we were to adopt his plan, that is, furnish our ministers with books, and circumstance them so that they might have time to read them, that *that* would be the Church's preaching. Well then, how shall the Church preach? We answer, "by letting our light shine among men." Ah, yes, brethren, it is an old saying, and no less a true one, that "Actions speak louder than words." Let us then so live as the members of Christ's body, that the world may "know the knowledge of us that we have been with Jesus." Acts 4: 13.

Inasmuch brother S. M. Eby has already on page 156, given us much wholesome instruction, we shall leave this matter, and turn our attention to the assertions to which we take exceptions.

Brother S. does not wish to be understood that he believes in "salary preaching", but thinks that the church should circumstance her ministers so that the most of their time could be spent in preaching, or qualifying themselves to do so efficiently; and concludes with, "that our ministers are very often poor men and have to labor hard all day, and study at night, and thus are qualified to preach." His and my definition of a "poor man", would perhaps not be exactly the same. I conclude if a man is blessed with health, and has the use of all the members of his body, although he may have but little of this world's goods, he could not be termed

a "poor man", or at least I would not so term him. But if a man is decrepit or deficient in any of his members, and is thereby disqualified to labor, such I would term "poor". And I would say Brethren, if you have any such in the church or neighborhood, aid and assist them, and heaven will bless you in the deed, if it be done in the proper spirit. Although we have to labor to maintain ourselves and families, yet we conclude that this is but a part of our calling, for it was said man by the Great I AM, "By the sweat of thy face shalt thou eat bread." Again it is said, "He that will not work neither should he eat." And farther we remark, that, although at times it may seem rather hard for us to labor hard all day, and study at night; yet, God bless you, brethren, with whom I am a weak fellow laborer, we are commanded to "endure hardness as 2: 3. And were we placed in the easy circumstances in which brother S. would have us, the probability is that we would have but little "hardness" to endure. The Apostle also declares that he had learned in whatsoever state he was, "therewith to be content." And this great lesson he no doubt had learned of Christ.

But our brother refers us to (as his figures are) 1st Corinthians 3, which we however find to be the 9th chapter of that epistle; and would argue there from that Paul teaches, what? Why we suppose "salary preaching"; at least from the way he writes we can draw no other conclusion.

We will now very briefly examine the above named chapter.

We admit that the Apostle asks the question, "have we not power to forbear working?" Yes brethren, as a *man* he had the power; and might perhaps have made great "merchandise of the Word of God." But we find, my

brethren, that he did not use this power. Then let us be "followers of him as dear children."

The Apostle quotes from the Law, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," and concludes that "for our sakes this was written." And again he says, "even so has the Lord ordained, that they that preach the Gospel should live of the Gospel," and so say I; but for what cause would you muzzle the mouth of the ox? Undoubtedly to prevent him from eating or partaking of the corn. Well, then, brethren, do not muzzle the mouths of your ministers in this respect, but permit them to partake of all the enjoyments and sweets of the Gospel. If he preaches the Gospel let him live of the Gospel, or in other words, let him live "by every word that proceeds out of the mouth of the Lord."

"But I have used none of these: neither have I written these things that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void." Strange language this, yet so plain that I think it needs no comment.

We find also, that the Savior when he inquired of Peter, "Lovest thou me more than these," and also commanded him, "feed my lambs," and "feed my sheep," that he said not one word that he should shear them. And we much fear that at this age, many of the professed ministers of the Gospel, are after the fleece while they care but little for the flock.

But, a few more quotations from the Apostle Paul and we have done.

We refer the reader now to Paul's farewell charge to the elders of the church at Ephesus. Acts 20. "I have coveted no man's silver, or gold, or apparel; yea ye yourselves know that these hands ministered to my necessi-

ties, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.' Then I desire to enjoy some of the blessings also. Now see 2nd Thess. 3 : 8, 9. Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might because we have not power, but to make ourselves an example unto you to follow us." Then in not using such power the apostle is made an example unto us. And in conclusion we would say, my brethren let us endeavor to be followers of him as he also was of Christ, and inasmuch he had to "labor and travail night and day," and had to suffer so much for Christ's sake and the Gospel," and finally did seal his testimony with his own blood, let us not murmur at the disadvantage under which we labor, and if we have no other books let us study well the Holy Scriptures for they alone are able to make us wise unto Salvation." Written out of love by your weak

L. M. KOB.

Franklin, Iowa.

For the Companion.

The Language of God to Man.

His language is, "And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee and that thou mayest go in and possess the land which the Lord swore unto thy fathers." Deut. 6: 18.

God requires certain express and specific acts as the condition of Salvation. If man substitutes some contrivance of his own, however honest may be his conviction of the efficacy of the substitute, he will assuredly perish. It may seem right, but the end thereof is the way of death. God says: "Believe in the Lord Jesus Christ and thou shalt be saved." And to show the nature of the faith he further says that it works by love and purifies the heart; that "If any man be in Christ by this faith he

is a new creature; old things are passed away and all things have become new. Except a man be born again he shall not see the kingdom of God. This is God's way. But man says 'If you will confess to the priest and perform penance you shall be saved.' Another says, "If you will be sprinkled in your infancy and confirmed by the laying on of the hands of the bishops when you are so many years of age, and keep the outward forms and ordinances of the Church as set forth in the Book of Prayer, you shall be saved." Another says "You have no more to do but to go before the Church, declare your faith that Jesus is the Son of God; be immersed in the baptismal waters; and so wash away your sins, and you shall be saved." Others rejecting even the outward and external form of godliness, as well as denying the power thereof, say "It is enough that you are correct in your transactions of life; that you do not steal, or lie, or cheat, or swear; that you are no murderer, or extortioner, nor guilty of any vile, abominable, and outrageous sins. It is enough, in short, that you are a moral and a respectable

devices for God's requirement. Thus they forsake the fountain of living waters and hew out for themselves broken cisterns that can hold no water. Thus they make the gospel of God of no effect by their own contrivances. They may be honest; they may be sincere; they may really think and be fully persuaded that in these things they have eternal life; but it is still true that he that believeth not on the Son of God shall perish. It is still true, that without holiness no man shall see the Lord. It is still true that except a man be born again he shall not see the kingdom of God. It is still true, that he who is not renewed in the temper and disposition of his mind, who does not live soberly and righteously, and godly;—denying himself all ungodliness and every worldly lust;—trusting in Christ and in him only for salvation, shall not be saved.—This is God's way. Prove all things and hold fast to that which is good.—And to the brethren and sisters I would

say with the Revelator; "Be watchful and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God."

S. A. HONBERGER.

Ashland, Ohio.

For the Companion.

A Departed Wife.

Oh, who does not love to cling to the memory of a departed wife.

It must be an adamant heart indeed that would prevent the mind from fondly reflecting back to by-gone days, and think of those who once moved in our circles, and participated with us in our joys. Whose smiling face, and enchanting features, whose musical voice and lovely manners, added so much to the serenity of our past life.—Where is the husband that can visit the grave of a dear departed wife, and say that his heart is not pierced with the deepest agony and woe, as he reflects that here lies "mouldering to dust again," the remains of one who confided in him to the extent of placing all her future happiness in his bosom? Let the intelligent mind reflect a moment upon this ~~fact~~ *fact*, and then if there is no grief, if there is not sorrow and sadness, then that heart is not worthy of "woman's love." It is true, circumstances may so place us in future life, that duty to the living may consistently prevent an outward manifestation of this sacred respect for the dead. But where is the female heart that would for a moment reflect upon the idea of surrendering all her affections to one in whom she had not the confidence that though in death she be *called home*, yet in memory she will still live. *Husbands* who are mourning the loss of the society of a departed wife, let us cherish this due respect.—We owe it for that undying love, which ended only, when life was extinct.—Let us remember that in a noble wife we lost more than the human mind can comprehend. In distress she was our solace. In misfortunes she was our comfort. Soothed us in our afflictions, and mourned with us in our bereavements. She is gone—

and forever—no more to return to sooth or abate the pains of an immortal soul. Remember she loved you—or she would not have wedded you. That, when you promised to love and adore her so long as life shall last, that it was understood that though she fall victim to the rude hand of death—you would forever give her a green spot in your memory under the principle that "love never dieth." Let us not *try* to forget those [as we are often advised] who loved us and lived for us. But let us bear in mind our own natural inquiry "when I am gone—will you think of me." Let us reflect often upon their good counsel and their religious conduct. Their death-bed admonitions and their christian walk. The writer may be partial to the memory of an invaluable wife. But he is not ignorant of her loss to him, or the duty of a doating husband. To you it may be a Rachel, an Elizabeth, or a Jane that is no more, to me it is a Mary and our two darling little daughters Elma Alice and Effie Lillian. Her last words, her last admonition, her last look, and oh! her last *tear* I can never forget.

"She is dead, yet she liveth."

S. G. KARN.

Peru, Ind.

For the Companion.

Whose Duty is it to Preach the Gospel.

Having read several articles on the above subject in the *Companion*, I became very much interested in the same, inasmuch as I see the great necessity of a more extensive spread of Gospel truths; a labor in my estimation devolving upon the church, and which it is in duty bound to perform. See Matt. 28 : 19. and Mark 16 : 15.

O church of the living God, arise to thy duty. Sinners who by thy exertion might be saved, are perishing in multitudes. Send forth Zion watchmen, to cry aloud to perishing sinners, and to warn them of their danger. Furnish them with the necessary equipments.—Let not the mouth of the Ox be muzzled, but let him loose, and watch him that he may not tread on forbidden

paths, but keep in the right way. By so doing sinners will be reclaimed and the cause of Jesus prosper.

Brethren I was raised in Penna., a state in parts thickly settled by the German Baptists; yet never knew anything about them till I came to the West, where I happened to drop in among them. Had I remained where I was brought up, it is quite probable that I never would have heard the Gospel preached in its simplicity, although living within 50 or 60 miles of the church. Thousands there are who will perish for the want of knowledge in regard to the means of salvation; and brethren they are near us.

Let us then, equip our ministers and send them forth, at least through our own land, and probably the heaven will yet work its way to heathen isles.

May God give grace to his church to accomplish its important mission, and preach the Gospel to all creatures, is the prayer of your weak brother.

W. J. H. BAUMAN.

Vinton, Iowa.

For the Companion.

About Thurman's Doctrine.

On the 189th page of the *Companion* is the commencement of an answer to an Inquiry on the 79th page. The brother in obedience to the Divine Master, seems willing to give to them that ask. The brother asks; "where did he [Thurman] get his name *Sacred* from; we are certain says the brother not from the Bible." Now why the brother censures brother Thurman, in saying he manufactured a good name that will deceive; I cannot conceive. He refers us to Gen. and Exodus, to prove an error, but we fail to find any such proof there, but he thinks we believe it simply because brother Thurman said so. Now we should not do so, nor should we believe, simply because brother Miller said so. But let us become such as the Apostle Paul would call noble, by searching the scriptures to see whether these things are so.

Ho seemingly picks at brother Thur-

man's saying the twelfth hour did end at evening, or when the sun did set. Then he says: turn to the month of June in his Calendar, you will find the days fifteen hours long. Now notice, at the time brother Thurman said the twelfth hour did end at evening, or when the sun did set, was at the vernal equinox. He did not say that the twelfth hour did end at the setting of the sun in June. Now the brother admits that the night was divided into four watenes, *three hours*. Now let him go to the month of June and see what he will do with the Bible; perhaps he will find some correcting to do there. However that is what brother Thurman has for the night; and at the vernal Equinox it reaches from sun set to sun rise. He then says, brother Thurman tries to bring us under the covenant spoken of by Paul, in his Epistle to the Hebrews, 8 : 9. Now I do not understand brother Thurman to convey any such an idea, neither do I see how any one can get the idea; but by the love of Christ, he persuaded us to cease to give that honor to the heathens, which Christ and his apostles and Prophets gave alone to the God of heaven."

SAM'L CRONCE.

Mt Carroll, Ill.

EVIL COMPANY.—The following beautiful allegory is translated from the German.

Sophronius, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Dulaha to him one day when he forbade her in company with her brother to visit the Volatile Lucinda, "dear father, you must think us very childish, if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached to his daughter. "It will not burn you, my child, take it."

Eulaha did so, and behold! her delicate white hand was soiled and blackened, and as it chanced, her white dress also.

"We cannot be so careful in handling coals," said Dulalia in vexation.

"Yes, truly," said her father; "you see my child, that coals, even if they do not burn, blacken. So it is with the company of the vicious."

*For the Companion.***Remember Death.**

Will you picture yourself as dying now. Antedate for a very little time your last day. Suppose it to have come.

The sun has risen. Then you would say; Throw up that window. Let me see that sun for the last time; this is my last day. The Physicians whisper with one another. You catch some syllables, and you learn the sad news that the patient has been done for you, but skill has its limits. He may survive, says the Physician, perhaps another twelve hours, but I hardly expect it will be so long as that. You had better gather his friends together to see him. Telegraph for the daughter, let her come up and see her father's face for the last time, in the world; yes, and now I begin to feel that the hour is coming. They are gathering round my bed; farewell! A father bids you follow him upwards to the skies! I know that my Redeemer liveth! My hope stands fast and firm in Christ Jesus! Farewell! Farewell! I commend you to him who is the father of the fatherless, and the husband of the widow. But the hour draws nearer still. And now the lips refuse to speak; we have a something to communicate—a last word to a wife! We mutter through our closed teeth, but no audible sounds are heard—no words that can be interpreted! We breathe wearily! They stay us up in the bed with pillows, and now we begin to understand that expression of the hymn, "the crackling of the eye strings." We cannot see—strange to say—we have eyes still, but we cannot see. If we want anything, we must feel about us for it; but, no; we cannot lift our hands. They begin to hang down; we can still hear, and hear them whispering the question, is he dead? One of them says, "I think there is still a little breath."

They come very near and try to hear us breathing! What must our consolation be in that solemn moment! There is a hush now in the room! The

watch alone is heard ticking, as the last sands drop from the hour glass.—The last moment is come! My soul is severed from my body, and where am I now,—a naked disembodied spirit: my soul, if thy hope be sound and real, thou art now where thou hast longed to be! Thou art in the presence of thy Savior and thy God: thou art now brother to the angels, thou standest in the mid-blaze of the splendor of divinity. Thou seest him, whom having not seen, thou hast loved; in whom believing, thou hast rejoiced with joy unspeakable and full of glory.

Ah, but there is another picture, the reverse of this; I cannot attempt to draw it; I will give you but the rough outline. Yes, you are dying; and bad as you have been, you have some that love you, and they gather round you. You cannot speak to them. Alas! you tell them more than if you could speak for they see in your face that clammy sweat, those staring eyes. They see tokens that you have a vision of something which would not bear to be revealed. You try to be composed; you quiet yourself; the doctor assists you to die easily; he drags you, helps to send you to sleep. And now you feel that you are expiring; your soul is filled with terror. Black horrors and thick darkness gather round you.

Your eye strings break. Your flesh and your heart fail. But there is no kind angel to whisper, "peace be still." No convoy of cherubim to bear your soul away, straight to yonder worlds of joy. You feel that the dart of death is a poisoned dart; that you have begun to feel the wrath of God before you enter upon the state where you shall feel it to the full.

As your ministers, it may be, they will have to come up and see you in your last extremity, and they shall have to say to the mother, to the children, to your brothers and to your sisters, well, well, we must leave this in the hands of a covenant God; must speak as gently as we can; but I shall go away with the reflection, oh that he had been wise; that he had understood

this; that he had considered his latter end." My heart, as I go down the stairs, shall ask me this question: was I faithful to this man? did I tell him honestly the way to heaven? if he is lost, will his blood be required at my hands? I know that, with regard to some of you, the answer of my conscience will be, I have preached as well as I possibly could, the word of God; not with enticing words of man's wisdom, but with a desire to be simple, and to come home to the heart. I must leave the matter there, if they are lost, oh horror! I am clear of their blood. My readers I hope it will not be so with you, but that each one of you, dying may have a hope: and rising again, may possess immortality and ascend to the throne of my Father, and of your Father, to my God and to your God; and, now, if there is any impression upon your minds, any serious thought, let me send you away with this one sentence: "the way of salvation is plain; he that believeth and is baptized shall be saved; he that believeth not, shall be damned; Believe—that is, trust, trust the Lord Jesus and thou shalt be saved. May God the holy spirit enable you to trust him now, for with some of you—and mark this last sentence—with some of you it is now or never. Amen.

JACOB COOK.

*Yellow Creek, Ill.**For the Companion.***Storms and Sunshine.**

The christian's life may truly be compared with the seasons of the year; sometimes the weather may be foul and inclement, while at other times it may be calm and pleasant. So with us while sojourners here, we will be subjected to stormy seasons in life, and then again be blessed with sunshine; fierce temptations may at times assail us and dark clouds intervene and obscure our pathway, friends may forsake us and dear relatives be torn from our sides by the ruthless hand of death, sickness may visit us, those refreshing seasons that we enjoyed when we started out on our pilgrimage to a better country, may

apparently have passed away we feel almost forsaken by God, and man, how miserable our condition, and like Bunyan's pilgrim, we are oft ready to despair. But is the christian always thus afflicted. No, even in this, a world of trials he has his joys, his afflictions here, are only to try him, to make him a fit subject for a better world. Gold is always refined by fire, so must the christian if he ever expects to share the joys of heaven; but as above remarked we also have our seasons of joy; such as the world cannot give. How oft have we felt the genial rays of a spiritual sunshine to soothe us in the hours of adversity?

Providence smiled, and we thought we could again see our way clearly to that haven of rest, where all is joy, where all is love, where sorrows are unknown. What greater joy, could mortal man possess than to have such sweet fortastes of those heavenly mansions prepared for him by his blessed redeemer.

D. H. FAHRNEY.

Gettysburg, Pa.

For The Companion.

On Voting.

In the *Companion*, No. 26, page 205, we noticed an article on voting in answer to a piece written by Elder Gibson. The writer says: "of course he (that is the chief Magistrate) must resist evil, and so ought every body else, but not with evil." Now we think this not in accordance with the teachings of our Savior in Math. 5: 39, which reads, "But I say unto you that you resist not evil; Nor with Romans, 12: 19, where Paul tells us to "give place unto wrath. We are not to resist it, but to overcome it with good. We assert then that the President of the United States is bound by his oath to resist evil with evil. The oath required of him upon entering upon the duties of his office is; "do you solemnly swear that you will faithfully execute the office of President of the United States, and will to the best of your ability preserve, protect, and defend, the Constitution of the United States.—

"Now it must be clear to every intelligent mind that he must according to this oath, enforce the law against traitors and rebels, and therefore resist evil with evil; and hence the inconsistency. The writer says, "it is not inconsistent for us to vote, from the fact that there is a mutual understanding between us and the man voted for, that we will not fight." We think this understanding rather more imaginary than real; for we have heard the world cry aloud for consistency in us; saying, you cannot stand back and be consistent if you vote. He further says "why brother it would deprive us of the advantages of our common schools, as they are wholly under the control of the political government; and you certainly do not oppose education. No, I expect you would not be opposed to a brother going to a school meeting and assisting in electing a teacher; no not even if that teacher were a brother. Don't you know that he is an civil officer, and must resist evil too." A school teacher is not a civil officer. The householders of a district might indeed take a vote as to which one of two or more teachers they would employ, but this would no more make him a civil officer than if they were to employ him as a clerk in a store or a laborer in the wheat field. The writer says another reason why we ought to vote is, "there are certain evils against which we can exert no influence otherwise." He refers to American slavery as being an instance of that character. He says that Maryland got rid of that curse by voting; he then says: suppose the brethren had refused to vote and in consequence of it, slavery would have remained there, who would have been responsible for its existence. To this we answer, suppositions are very poor things to base upon. We have only to contend with realities, and if Maryland had not voted at all on that subject, yet would the Almighty have reached the condition of her slaves by the Proclamation of President Lincoln, as well as that of other States. He will always accomplish his ends in his own way, and

his own time, if only we will be content to let him contrall the kingdom of the world by the resources belonging to it; and we attend to the affairs of the kingdom to which we belong; for the fact is we can only be a subject of one kingdom at a time. The brother says, "our brethren with but few exceptions all vote." We think it is well enough that he should make this known, for if brethren in certain localities, and particularly the heads of the churches, still persist in voting contrary to the advice of conference, we think it well enough that it should be generally known, who and where they are. We now close this article, by requesting those brethren who still feel like defending voting, to do so on gospel grounds, and not on abstract ideas and suppositions.

DANIEL VANIMAN.

Verdin, Ill.

John's Love Compared with Paul's.

Love in John's heart is something like a divine complacency and satisfaction, a calm unruffled lake, the reflected heaven slumbering around it.— Paul's love is not like a divine complacency. It is much more like what one can fancy a seraph's fervid fire.— It cannot lie still. It rests not day or night. It cannot be hid. Blaze after blaze bursts forth, brighter and brighter and brighter still. John lies basking so to speak, in the full sunshine of his Savior's love; and so he seems as if he would fain just lie still and enjoy it.— This is my rest, here will I dwell, for I have desired it. Paul, like the skylark roused from its lonely bed, by the rising sun, spreads forth its willing wing; away he soars to heaven; and as he soars, he sings far above the world, the praises of that Savior who hath called him out of darkness into his marvelous light. John's love was like his life: calm, still, either leaning on Jesus' bosom, or seeing visions in the lonely sea girt Patmos. Paul's love was life too; either journeying to Damascus, or shipwrecked on his way to Rome, or fighting with wild beasts at Ephesus, or daring to carry the Gospel into the very palaces of the Cæsars.—*Rev. R. B. Nichol.*

LOCAL MATTERS.

Tyrone City, Pa., August 1, 1865

Correspondence.

Brother Wise's Report,
Of a visit to the brethren at Plum Creek, Armstrong Co., Pa.

I left home accompanied by my wife on the 14th of June, and after a tedious trip we arrived at Pittsburg about 4.30 A. M. of the 15th. From thence by Penna. R. R., to Blairsville Inter section. At the Intersection we took the train on Blairsville Branch, for Indiana. We arrived at Indiana on time, and looked anxiously about for some one to convey us to Plum Creek but owing to misinformation, the brethren were not there. However finding a team that was going near the place we were kindly conveyed by friend Coulter, within about a mile of brother Peter Kimmel's where we arrived just in the dusk of the evening.

June 16th, at 6 P. M. commenced a series of meetings at the Plum Creek Meeting house.

June 17th Meeting at 10, A. M. Three persons made application and were baptized after preaching. Met again at 5 P. M., to attend to Love Feast exercises. The house was crowded, but we had good order, and a pleasant season.

18th Sabbath School, and Bible class convened at 8½ o'clock. Enjoyed myself well listening to the recitation of the Bible class, Superintended by brother Jacob Kelso Preaching at 10 o'clock. After dinner an election was held for speaker; which resulted in the choice of brother Jacob Kelso. A very worthy brother in my estimation.—Preaching again at 4. P. M.

19th. Meeting at 10 A. M., also at candlelight in the evening. This was the last appointment at the meeting-house.

20th. We were taken by brother Tobias Kimmel, to sister Susan Shoemaker's; sister Kimmel and others accompanying us. Meeting in the evening.

21st Meeting at sister Shoemaker's at 9 A. M.; also at 4 P. M., in meeting house occupied by a society, originated by George Shoemaker, (formerly of Westmoreland Co, Pa.) breaking off from the brethren. Had pleasant meetings in this neighborhood. Here we parted with dear christian friends. We were taken by the sons of Daniel Shoemaker, to his hospitable dwelling, where we lodged that night. Bro J Kelso. in company.

22nd. We bade farewell to dear friends here, and were taken to the depot by a son of bro Shoemaker. Got upon the train, and arrived at home in the evening of the 23rd.

Found the family and friends all well, and thanked God for his goodness, and tender mercy over us.

JOHN WISE

Hillsboro, Pa.

Brother S. Z. Sharp, Kishacoquillas, Pa., says:—I have the pleasure to state that the congregation here is steadily increasing. Ten have already been added this summer and others have applied for admission into the church.—The suffering of our Savior has been celebrated with due solemnity, and a general good feeling prevails among the members. Brother Archy Van Dyke has also been advanced to the second degree in the ministry.

Brother Holsinger:—In No. 28 page 223, 3rd column, line 18 from bottom you say *members* instead of numbers; I meant that the number of pleaders for the dumb brutes should be increased till the earth is reformed.—*H. Knauff*

Brother Ananias Hensol, Martz, Clay Co, Ind., sends us a lengthy account of his journey to and from the An. Meeting, which has not sufficient general interest to demand publication. From it we learn that he left his home on the 29th of May; arrived at Ogle, Lee Co., Ill., on the 30th; met many of his friends and acquaintances at the meeting, whose company he enjoyed; arrived safe home on the night of the 9th, of June and found all well.

Also, that on the 14th of June they held a love-feast, at which brother John Hunsaker was present. It was a very interesting meeting, and much love was manifested. Two were added to the church.

By a note from P R Wrightsman, of Tennessee we learn that the table collection which we noticed as having been held for his benefit, was divided between him and brother Moomaw of Virginia; brother Wrightsman receiving \$64.25.

He further says: In the committee appointed to consider the matter of a change in the annual meeting, I see the name of Andrew Derrik' of Tenn., which I think should be David Derriek, as he is the Elder and the one intended by the committee.

Brother Joseph Crumrine, West Independence, Hancock Co, Ohio, says:—The brethren in this branch of the Redeemers Kingdom, seem to still have the good spirit of God working among them. There have been five added, by baptism, to this branch, this summer. Our brethren returned in safety from the An. meeting, but our Elder, Daniel Rosenberger, had not the satisfaction of remaining until the meeting closed, being afflicted with Asthma, which curtails his labor in the ministry very much. We fondly hope that the Lord will bless the means used for his recovery."

Dear Brother Henry:—After a hearty greeting to you and yours, I thank you kindly for the minutes of the late Y. M., which you sent me with the last No. of the *Companion*, which I accept as a favor, as it is more than I expected when I subscribed for the *Companion*. And I will also say, that I was well pleased with it (the *Companion*) so far; nevertheless I have somewhat against it, which I will tell you frankly and in christian love, and I hope you will not take it amiss.

You published in the last No. an article signed Daniel Smith, in which the writer speaks very disrespectful of our Annual Council, as though busi-

ness was done, and decisions made in such a loose way as not to deserve any regard. Now to publish such articles is a violation of the decisions of the Yearly Council; see minutes of 1865 answer to query 51. Now without dictating to you what to publish in your paper, but for the sake of the reputation of *Companion* I would advise you to publish no more articles in which sentiments are expressed which conflict with the decisions of our annual council. Although I do not consider such council infallible, yet I think it is very improper for any brother or brethren to publish articles directly reflecting upon the council of the whole church. And if you see proper to give this a place in the *Companion* I would also kindly advise br Smith, to be more careful, & if he is not satisfied with the decision, on a certain point, by the Y. M., to bring the same to the next Y. M., in proper order and defend it there.

There is also another article in the same No. written by brother P. Fahrney, reflecting rather severely upon the church at Clover Creek, concerning their Sunday-School. Now brother Peter, if you refer to the minutes of 1857 query 11, and answer thereto, you will see that our Yearly Council has approved of Sunday Schools, if conducted in Gospel order, and I hope you will have so much regard for our Yearly council as to retract what you have said. And if you really see "a wolf in sheep's clothing" in connection with a Sunday-School properly conducted, explain it to the yearly council in an orderly manner. Now, dear brethren this I have written in love and through a sense of duty and regard for our yearly council, without which our church would soon be rent asunder.

DANIEL SNOWBERGER.

New Enterprise, Pa.

Dear brother Holsinger:—I have often had the curiosity to ask, in my own mind, and of a few others, by whose authority you call the brethren "German Baptists." My impression and information on the subject has al-

ways been, that the brethren had never adopted a secretarian name, nor authorized one or more of the brethren to do so; yet more you say the brethren are "generally" known by the name of "German Baptists." Now this at least so far as my acquaintance extends, is certainly, not to put too fine a point on it—very questionable in point of fact.

Now I would most respectfully submit that the great majority of the brethren are literally no baptists at all, but hold true baptism or immersion as a cardinal doctrine of faith, and they are no more "German," than they are "Bohemian Baptist," or "Pennsylvania Baptists," as they simply observe the mode of worship practised by the primitive church, which extended over large portions of Europe, Asia, and Africa, before it was corrupted.

With us the brethren are generally if not universally called "Dunkards," outside of the brotherhood, and I think and believe that I have good reason to know, that they are neither "vulgarly" nor "Maliciously" so called.

This name like that of Quaker, has become synonymous with honesty and integrity, and to the best of my recollection, I have never heard the name, vulgarly, maliciously, nor yet reproachfully used by any respectable persons, anywhere, within the limits of my sphere of observation.

I cannot say that I have any very particular fancy for the name "Dunkard;" if we must have a name, I would prefer a scripture name, such as "brethren" simply or perhaps "Christian brethren," which is simply scriptural and to my mind beautiful, and highly expressive.

It is unnecessary for us to adopt any other name amongst ourselves than simply "brethren." Outsiders or Gentiles, must in the very nature of things distinguish us by some appellation other than "brethren," so I insist that under all the circumstances it is neither vulgar malicious nor reproachful for those without, to call us "Dunkards."

Now then if I am wrong in any of the above conclusions will you, or some of our other kind brethren set me right.

Truly yours.

P. H. BEAVER.

Lewisburg, Pa.

Queries and Answers.

As the late rebellion has set at liberty the negro, and it appears to be the design to place him politically on an equality with the white man, which necessarily brings up grave questions for the church to decide, and that immediately; and for the information of myself, and all others concerned, I wish you, or some of the old brethren to answer the following questions to wit:

1st. Does the church believe in the *Unity* of the races of man; that is; Did the white man, Negro, Indian, &c., all spring from that Adam, that Moses refers to, as the first man in our Bible.

2nd. Is any other race of man, except white man, under the gospel dispensation?

3rd. Did the apostles preach to, and incorporate into the primitive churches, any race, except the white race? If so when, and where, and which one of them did so?

4th. Are we to take into our churches the Negro, and all other races of man, in full fellowship, and salute them with the holy kiss of charity, and place on a perfect social equality with the white race?

5th. Does the church tolerate amalgamation by intermarrying with the Negro.

NANCY L. HAMILTON.

Portland Mills, Ind.

The brethren have a Sabbath-School, and a colored boy, who lives in the neighborhood with a brother, comes to school to learn. The superintendent and the brother with whom the colored boy lives, put him into a class with their little boys and a third brother's boy. This third brother objects for the colored boy to come because he is black. Is this third brother doing right, wherein he displeases many of the members and causes the world to speak disrespectfully of him. In short is it right to object to a colored boy coming to sabbath school because of color.

A. LEEDY, Jr.

Antioch, Ind.

"Whether Christ used the same kind of bread for the Communion that he did for the supper."

I consider that he did, from the fact that it was in the days of unleavened bread, when all leaven was to be put away prior to the eating of the Passover so that there was no leavened bread among them.

The inquiry then is, Why do we have two kinds? The answer is: The one is a supper, a meal, and does not symbolize the body of Christ, but represents the great supper at the evening of this world; and because we use leavened bread as our common food, leavened bread is the same to us as unleavened bread was to the Jews, in the days when leaven was put away.

But Paul when speaking of the sufferings of Christ says; "with the unleavened bread of sincerity and truth;" and as the bread of the Communion symbolizes the purity of Christ, and also that the members of his mystical body should consider the unmixed nature of it, it has been deemed best to use unleavened bread for the Communion. On the same ground we might ask, why not have the same kind of drink? Because we learn from Luke that he took the same cup, or drink, that constituted a part of this meal, which was wine; because it was common in those days for wine to be a part of their meal.

PETER S. MYETS.

Mc Veytown, Pa.

To Jos. Holsopple.—See his query, page 224. The violations of God's law, enumerated in 1st Cor. 5, are not cases of brother sinning against brother, hence there is no admonition of brother to brother required; but the cases referred to are church offences, and all that members have to do is to report to the church, and if it can be proven the subject is bound to leave the church for reformation. So the subject is excluded for not hearing the church, for if we would all hear the church, there would be no cases of the kind referred to. The question would now be: who is to report. I an-

swer members of the church, and the sooner, the better, and not keep them in the church as the Corinthians did.

The proper time for teaching members the difference between church offences and sinning brother against brother is at the time they are received into the church.

GRABILL MYERS.

Appointments.

On Saturday and Sunday, September 23rd, and 24th, a Communion Meeting with the brethren, at Waterloo Iowa.

And on Tuesday and Wednesday, 26th and 27th, September, with the brethren at Cold Water, Butler Co., Iowa.

A hearty invitation is hereby given to our Eastern Ministering brethren, to pay us a visit at that time. We hope that at least some will come and lend us a helping hand.

Brethren from the east will come on the Dubuque and Sioux city R. R., to Waterloo.

By order of the Church.

E. K. BEUCHLEY.

A statement has come to hand from brother Saylor but too late for insertion this week.

This week's paper was also brought out, under many difficulties. We ask further indulgence.

DR. JOHNSON used to say that a habit of looking at the best side of everything is better than a thousand pounds a year. Bishop Hall quaintly remarks: "For every bad there might be a worse; and when a man breaks his leg let him be thankful that it was not his neck."—When Fenner's library was on fire, "God be praised" he exclaimed "that it isn't the house of some poor man!"—This is the true spirit of submission; one of the most beautiful traits that can possess the human heart. Resolve to see this world on the sunny side, and you have almost half won the battle of life at the outset.

DIED

In the Newton Painter Creek branch, Miami Co., Ohio, July 10, sister CATHARINE BLICKESTAFF; aged 26 years, 8

months, and 23 days. Disease, Typhoid Fever. She leaves behind a widowed mother who needed her assistance. She was baptized during her sickness; she stood it well, and died in the triumph of faith in the Gospel of Jesus. Funeral text, 2 Tim. 4: 7, 8.

Also from the same place, at Andersonville Prison, Ga., of starvation, on the 1st of October, 1864, PHILIP H. SEIBER, son of brother Henry and sister Delilah Seiber; aged 23 years, 5 months, and 29 days. He was the third son his parents lost in the war.

JANNAH KNAUFF.

Near Rogersville, Ohio, Sugar Creek branch, June 14, our worthy sister EMELY GARVER, wife of friend Martin Garver; aged 38 years, 8 months, and 8 days. She endured much suffering with Christian fortitude, and finally died in the triumph of faith. She leaves a sorrowing husband and family of children to mourn their loss. But may they take a lesson of instruction from the good example which she set before them whilst in life; and may they not delay to enter into the labors of the Lord's vineyard. Funeral discourse by brother Gabriel Neff.

J. S. SNYDER.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Elijah J. Steward, Vinton, Iowa.	85
Christian Easton, " "	85
Susannah Barkdoll, " "	85
Mary Miller, Dixon, Ill.	85
John Snell, New Carlisle, Ohio.	75
Joel Young, Gratis, Ohio.	87½
Reuben Young, Camden, Ind.	87½
Aaron Burkebille, Johnstown, Pa.	85
George Reed, Polo, Ill.	85
And. Plumm, " "	85

THE

CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called literary or Political journals.

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At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, AUG. 8, 1865.

Number 31.

The "Companion"

The "Christian Companion" we greatly need
The brethren's faith we there can read;
It brings good news from far and near,
Our troubled hearts it oft may cheer.

But let us not forget that Book,
For our salvation there to look:
That precious Bible on the stand,—
'Twill lead us safe to canaan's land.

That blessed Book shall be my guide,
I'll keep it always by my side.
The Bible ne'er can lead astray,
Though other books and writings may.

CATHARINE LONGENECKER.

Hunterstown, Pa.

The Kingdom of Christ and the Kingdom of this World.

In the beginning of Christ's kingdom upon Earth, when he was about to establish his church, he said to his disciples, "ye are the light of the world. A city that is set upon a hill cannot be hid," &c. "Let your light so shine before men," &c. "that they may glorify your Father which is in heaven." The Apostle saith, "Be not conformed to this world, but be ye transformed by the renewing of your minds &c. Also, "He that forsaketh not all that he has cannot be my disciple." No servant can serve two masters, ye cannot serve God and mammon. Christ saith: "If any man will come after me, let him deny himself, take up his cross daily and follow me. He that is not with me is against me; and he that gathereth not with me scattereth abroad. The whole tenor of the Scriptures proves to a demonstration, that the people of God are a distinct and a separate people from the world; they came out from the world; renounced all former and all old customs; which tends to keep up the science of that kingdom; and now travels through this world as those having their conversation in heaven, and those which put their affections on things above, and not on the things on

this earth.—In reflecting upon the Laws of Christ, and the evidences and the writings of the Apostles; concerning the believer, called to be not in conformity to this world, in word and deed, in appearance, in the desires of the treasures of this world, in covetousness &c; but to be daily engaged in his father's business, and so trusting his all in God; as a light to the world; and a salt to the earth; and on the other hand seeing now a day some high purchased souls, professors of the truth; not only in the pride of life &c.; but also seeing that some in one confederacy, in one faith, attached to worldly societies, in public companies, for to have their property secured in the hands of that society, and to become members thereof; to whom does he then now in trust his property; to this society, or to God the Father? When his name is now carried in the book of that Company; he helps to assist and support that society, by laying into that treasury annually; he is now a lawful member in it! A copartner, a fellow laborer, and a companion or an associate in said society; he claimeth a right to that kingdom; for he obtained it by law; he receiveth a certificate to his hand, that he holds a claim to that treasury, and he depends fully upon the strength thereof. As there is one a member in this body, so are all; and by opening this book, and whose name is not found written therein, has no right to said treasury; but whose name is found in this book, and has a certificate from the hands of that company, is a partaker of said institution. Aught not this, truly, in the deepest sense, be a strange kingdom to the believer; Is this as Jesus saith: Take my yoke upon you and learn of me; where is this learned of Christ; this is not a yoke wherewith Christ's people are yoked together. Is not this a yoke of the world, wherewith

a great many of this world are joined together in one company; and who do we find right there? The believer; who has formerly made a covenant with God through Christ. Is this seen by word or example of Christ or the Apostles? Phil 4 9. From the world it sprung forth, by the world it is supported, for the world it is established and a great many are bound together thereby in one sheaf; and now in the time, where the Saviour saith that the love of many is waxing cold, we find the professor of truth also in full a member in that society and readily drawing at the same yoke of Unbelievers. What communion has light with darkness? Can ye out from among them and have no fellowship with" &c. "touch not, taste not," &c.

If a man is in combination with a body of men, he then is indisputably a member, and a copartner of the body; has he not part in the works of this combination; Now where can the yoke of this world bring fruit to the kingdom of Christ.—Am I a member in the body of Christ, how can I be a member of another body also. Paul saith Col. 2. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Farther; this is not all; with deep sorrow of heart, see we in like manner, such, which profess to put all their affections on things above, and have all their trust and confidence in God, to seek protection only in the hands of the Creator and preserver of all things, setting up and erect great iron rods upon their buildings with some costly some thing at the point of it, for the purpose now to be safe of all; Where is the overbalance of confidence and trust now? Can I trust more in that iron rod now than in God the Father? When man has now insured his property in the

On Voting.

hands of the world. obtained a right in that kingdom; besides this, he put up a dead iron protector, made by mans hand, to the protection of his goods, and for to show to the cloud, which alone is in the command of God, to keep its power from here; surely the kingdom of this world is come nigh unto him; he is already taken in by the net thereof; where the Lord teaches us to pray "Thy kingdom come; thy will be done upon earth as in heaven. God who made the clouds, is he not also the commander thereof, was not wind and sea obedient to the Lord. Doth he not clothe the grass upon the field, which is to stand only to day. Ye are of more value than the sparrows, &c. not a hair of your head shall fall to the ground without the Father will; pray, "thy will be done. Is this builded upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord? Does not Paul say Col. 2. Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances; Now is such not an ordinance of the world? and some are walking in those ordinances as if it were ordained by the Lord. Doth a fountain send forth at the same time sweet and bitter water, salt and fresh. Always consider the followers of Christ a separte people from the world) Further saith Paul Col. 3: If ye are risen with Christ; seek those things which are above where Christ sitteth to the right hand of God. Can a man therefore seek from above such earthly institutions. All what soever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Can I now go in the name of the Lord, and call upon an insurance Company to have my property insured and to be a member in that Company. Can I go, in the name of the Lord, set up a great iron rod to point out a way, or a course for the lightning. Beloved, let us try to be blameless and harmless, the sons

of God, without rebuke, in the midst of a crooked and perverse nation; among whom to shine as lights in the world. By holding forth to the world, the word of divine truth; to be a peculiar and as separte people from the world and to be a new creature in Christ Jesus; and that the mind is now changed upon the things above; and the same time be found members of an earthly institution; and also have an iron protector erected instead of the Creator; do we not give a just and a lawful cause to the world to boast to be as good as we are; Paul teacheth 2 Cor. 11. to cut off such occasions from them, by a better light. Is the path too narrow now; read 2 Thess. 2. stand fast and hold the traditions which ye have been taught, whether by word or our Epistle. So then, if it is learned or taught by the Lord or the apostles, to be members and copartners in such companies, then, go on, but, if not, then it comes from a different kingdom; and the believer has no home there; he came out from among them, and now they will think it strange that ye run not with them in the same orders of darkness; they will speak evil of you; but are we yoked together with them in the same works of darkness. They will not think it strange of us, but will praise us in the act. "Ye must be hated of all men for my names sake"; why? because we testify against these works of darkness; but if we are copartners in their flock; we are of one mind with them. If ye were of the world, the world would love his own; but now I have chosen you out of the world; therefore the world hateth you; but should we hold a seal in our hand, to show, that we have a claim back yet, and that we are members and copartners among them, and have a right to their treasury, and bring testimony to the sweet fruit thereof: the world will still love his own.

S'L. MUSSELMAN.

M'l. Carroll, Ill.

ONE of the best of all earthly possessions is self-possession.

I was surprised when I read an article in the *Companion*, Page 205, in the defense of voting, and still more so, that the author of it had not a single passage from Scripture to sustain him in his position. I hope he will bear with me if I criticise. He says "prayer alone will do no good." Can you prove that by the word of God? I say, No; unless where it is said they pray and receive not,"—but why? "because they pray evil." Let us see what prayer avails in past times—"But prayer was made without ceasing of the Church unto God for him" Acts 12, 5, for the result read further. When Paul and Silas were thrust into prison "at midnight Paul and Silas prayed", the result was that immediately all the doors were opened, and the keeper and all his were baptized straightway. Will any one dare to say that prayer alone will do no good?

Again he says "American slavery is sinful ... and Maryland got clear of that curse of our nation by voting." So far so good; and I believe every brother is glad that it pleased God so to have it; but the brethren surely had no right to vote there, except so far as the Church is concerned, for outside the Church we have nothing to do but to "preach the word."—Do we find a single instance where Christ or the apostles dictated to outsiders what they should do in matters like this? They told them to repent, and to believe, and so on. If God had some object in view for having slavery exist a little longer, would any brother believe it had been abolished? and had the brethren in that case voted against it, they would have been found fighting against God. The brother says "God works by means" and I say so too, and for all we know beforehand, slavery *might* have been the means by which God would work some great end. To believers, "slavery is sinful" but unbelievers are not commanded, but to repent and be converted; and for their restraint and our protection civil government is ordained

of God, in neither of which we have a gospel right to participate. He says "our brethren, with a few exceptions, all vote, and we see no consequent evils." Now this is not as it ought to be, and speaks very unfavorably for the watchmen in that branch of God's vineyard. I cannot see how truly converted ministers can lead their flock to the folds, with any show of consistency. That there are no consequent evils; is that strange? a man may go to theatres and other places of amusement or wickedness, and say "I see no consequent evils," or a woman may adorn herself with all the fineries the devil could ever introduce as fashionable and say "I see no consequent evils," but mark dear readers the evils consequent upon our disobedience to gospel doctrine or gospel principles, will not be apparent unto us until that awful day when many will come and say, Lord, Lord, have we not done many wonderful works in thy name," but the answer will be "I never knew you depart from me ye that work iniquity," The apostle says "because they receive not the love of the truth that they might be saved for this cause God shall send them strong delusions, that they believe a lie. 2 Thes. 2: 10, 11.

I see no great "responsibility" to rest upon the brethren if they refuse to vote at political elections but upon the ministers of the gospel, if they feed not the lambs of Christ with wholesome unadulterated food, nor lead them to fountains of living water, for some may perish by the way and their blood be demanded at the watchmans hands.

To prove that we cannot hold office or in any way mingle with the world in political affairs, let us examine the word of God, through Christ and the apostles. "When Jesus perceived therefore that they would come by force to take him and make him a king, he departed again into a mountain alone. John, 6: 15. If Christ declined to serve in office, then we must too, for he is the way, and we do not find that any of the disciples in those days did serve in such capacity. "I have chosen you

out of the world therefore the world hathet you." John, 15: 19. "My kingdom is not of this world." John 18: 36. "No man can serve two masters." Matt. 6: 24. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor 6: 14—18. "And I heard a voice from heaven saying, 'come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Rev. 18: 4. "And confessed that they were strangers and pilgrims on the earth," Heb. 11: 13. "Dearly beloved I beseech you as strangers, abstain" &c. 1 Pro. 2: 11.—More testimony might be produced but this may suffice for the present.—We will let the reader think over the above quoted Scripture and draw his own conclusion trusting that the Lord will guide all honest, truth seeking, truth loving souls in the way they should go, but we will call your attention to one part, namely the conditions upon which the Lord promised to receive us. "Therefore come out from among them,"—whom from those among whom you are by nature, and after you are come out, "be ye separate and touch not the unclean thing," there follows the promise.

If we are truly converted from darkness unto light and from the power of Satan unto God," "chosen out of the world—as strangers and pilgrims on the earth," serving the one Lord and Master, Jesus Christ, visit the widows and fatherless in their affliction, and live

unspotted from the world," and if we are "separate" from the world, that we lead a "new life" and that our life is hid with Christ in God" taking heed to the "first and great commandment," it will leave us very little interest in the political affairs of this world.

It is no wonder that so many inconsistencies are apparent among christian professors; "because if they receive not the love of the truth," God shall send them strong delusions" that if ever the truth is proclaimed they believe it not; but there are always some, seeking after the more acceptable way, with a desire to avoid being partakers of the sins of "Babylon the great," or to receive of her plagues."

There is certainly but one way for the brethren to see alike in things not expressly commanded or forbidden in scripture, and that is to hear the church. Now the church is "the body of Christ and members in particular;" 1 Cor. 12: 27, and if we will not hear the church and live up to its council, it is evidence that we will not hear Christ, and we are in great danger of "strong delusions," and thinking that we know better than Christ and the Apostles, trying to make believe they did not mean what they said.

S. R. ZUG.

Mastersonville, Pa.

THE HEAVENLY CONCERT.—There is in preparation a grand concert of music; which will indefinitely surpass those of earth. None but performers will be admitted there and none shall unite in that concert who have not learned the song of Moses and the Lamb. Instead of an orchestra of sixty performers unnumbered millions with golden harps will join the grand chorus and the thundering notes of the cherubim and seraphim will break forth in a strain that shall awaken the universe. Miriam the sweet songstress of Israel will rise to sweeter higher notes than when she sang that song of deliverance on the banks of the Red Sea.—David will sweep his golden lyre in the strains to mortal ears unknown. Harriet Newell will there sing the song so suddenly broken off on that lone Isle of the ocean; and thousands of redeemed sinners will there sing loudly and joyously. Thou art invited to this concert.

For The Companion.

The Foreknowledge of God.

Brother Editor :—Inasmuch as I proposed in my former communication, to continue the subject "the foreknowledge of God," I will now offer a few more thoughts. Would it be unreasonable to suppose that the inconceivable power, which so far transcends all human thought, and which enables the Almighty to look through the dark vista of untold myriads of ages!—Is it unreasonable, I ask, to suppose, that by such incomprehensible power, the Almighty could keep from knowing any event whatever. May not eternity or duration, be to God, what distance or space is to us. For instance, let an avenue ten miles in length, be hung with curtains, at the distance of one hundred yards from each other, which hides from view every thing beyond them.—Then suppose you stand at one end of this avenue, where are suspended a number of chords attached to each of these supposed curtains, which you have the privilege of raising at will.—Now you have it in your power to know what is beyond the first curtain, the second, the third, any, or all of them; or you have it in your power not to know, which ever you prefer. If you raise the curtain you will know, if you choose to leave it down you will not know: Might not the Almighty Jehovah, on the same principle, have resolved not to lift the curtain of futurity, untill he had accomplished the work of creation, and pronounced all things good? As he had made all in such a manner, so that there was no necessity for the existence of evil in any sense; and consequently, if man sinned, the blame would justly fall upon his own head.

But when God saw that man had abused the privileges and abilities which he had so bountifully conferred upon him for another purpose; he then lifts the veil of futurity, and exercised the attribute of *mercy* in behalf of poor fallen man, and devised the plan of salvation, by the death and suffering of his son. Brother Sadler quoted the lan-

guage of Peter, in support of his position, that Christ was ordained to be a Savior, "before the foundation of the world!" This appears to be a puzzling point. If God foreordained that Christ should redeem man from sin before he made him, man then would be a creature of fate, predestined to sin, [as the decree concerning Christ could not be broken,] it follows inevitably, that God designed, in the creation of man that he should sin, just as much as he designed that Christ should save him from it! This conclusion cannot be avoided upon the premises, that Christ was ordained to save man before his creation, hence I do not believe that Christ was ordained to save man before his creation so before he had sinned. But here comes up the question, how will we reconcile the testimony of Peter, that Christ was ordained a Savior before the foundation of the world. We shall let Peter settle the question. But in the first place we ask; was there not a literal earth existing, before the one which we now inhabit; Peter answers; "For this they are wilfully ignorant of, that by the word of God, the heavens were of old, and the earth standing out of the water and in the water! whereby the world that then was, being overflowed with water perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter, 3: 5, 6, 7. This testimony is pointed, that the world which existed before the flood, being overflowed with water perished, or was destroyed; and that since then, there has existed another earth. Hence we discover, that the apostle keeps up the contrast between the earth that then was, and the earth which is now, is not the one which existed before the flood. I know it is contended that the earth was not destroyed,—that it was only the people. If the earth was not destroyed in the flood, then there is no sense nor propriety in the contrast kept up by the apostle between, the earth that then was, and the earth that is now; one being literally deluged in water, and the other being destined to be as literally deluged in fire. The Bible teaches positively that the earth

was destroyed. God saith, "and behold I will destroy them with the earth."—Gen. 6: 13. "And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there be any more flood to destroy the earth." Gen-9: 11. What the destruction of the earth was is not for me to say; neither do I take the ground that the materials of which it was composed, were destroyed, yet the earth itself was destroyed, for so the Bible affirms. Suffice it to say, that some transformation or disorganization of the earth took place in the flood, which justified the inspired writers to designate by the term *destruction*. Hence we draw the irresistible conclusion, that Christ being foreordained before the foundation of the world, was after man had sinned, and before the flood. This view of the subject I believe is clearly pointed out by the bible, and harmonizes God's attributes, and his character towards man as a free agent.

V. REICHARD.

Manor Church, Md.

For the Companion.

Repentance.

The idea expressed by the word repentance is, "a change of mind." Man not only repents, but God repents. See Jonah. 3. 10. Yet there is a difference between the repentance of God, and that of man: "Repentance with man is *the changing of the will*; repentance with God *the willing of a change*." "Repentance is the relinquishment of any practice, from the conviction that it has offended God. Sorrow, fear, and anxiety, are properly not *parts* but *adjuncts* of repentance; yet they are too closely connected with it to be easily separated." rambler. It is a fact that can not be gainsayed that an *unbeliever* can not *repent*; "For he that cometh to God must *believe* that he is, and that he is a rewarder of them that diligently seek him."—Hebrews, 11. 6. When Jonah preached to the Ninevites he did not say, 'believe, repent, fast, put on sackcloth, &c;' but his sermon was suf-

ficient to bring such a result: "Yet frosty days, and Nineveh shall be overthrown." Jonah, 3, 4. So the people of Nineveh *believed God, and proclaimed a fast, and put on sackcloth* from the greatest of them even to the least of them" Jonah, 3, 5, 9. The Ninevites were threatened with the destruction of temporal things but we are threatened with the destruction of eternal things if we repent not. It is true, as a writer expresses himself, that "God is wise enough to command us what to do, just enough to demand obedience, from us and powerful enough to punish us for disobedience." And how clearly is his wisdom displayed in commanding us to repent; for after we have repented the Lord's will is our will, and our will is the Lord's will: whilst if we had not repented, and would wish to be the followers of Christ in other things, we would be either hypocrites or slaves. We would be hypocrites because we would appear to be what we in reality were not,—we would be slaves because we would want to do what we were not willing to do. Again: what a miserable set of together-bound souls would Christ's kingdom be without repentance. There would be stubbornness in the superlative degree, and the opinions of the subjects would be as diversified as the tongues of Babel. It is natural for a willing mind to feel remorse for all unfaithfulness. Hence if a sinner *believes* in God, he *repents*; if he *repents*, he *feels sorry* for past disobedience: and this *sorrow* often brings *fastings* which sorrow and fastings are in proportion as the circumstances of the penitent are. The fifty first psalm very beautifully displays the state of a penitent mind. Who will be one like those of whom it is said, "The men of Nineveh shall rise in the day of judgement (with this generation), and shall condemn it, because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Mat. 12: 41.

Geo. BUCHER.

Cornwall, Pa.

MALICE drinks one-half of its own poison.—*Seneca.*

For the Companion.

The Sun of Righteousness.

"For the grace of God that bringeth salvation hath appeared to all men." Titus 2: 11. For the grace of God, that which saves, hath shown forth upon all men. As God's grace signifies God's favour, any benefit received from him may be termed God's grace. The gospel, which points out God's infinite mercy to the world, is termed the grace of God; for it is not only a favor of infinite worth in itself, but it announces that greatest gift of God to man, the incarnation and atoning sacrifice of Jesus Christ. Now it cannot be said, except in a very refined and spiritual sense that this Gospel had then appeared to all men, but it may be well said that it bringeth salvation to all men. This is its design, and it was to taste death for every man that its author came into the world. There is a beauty and energy in the word hath shined out. It seems to be a figure taken from the sun as by his rising in the east and shining out, he enlightens successively, the whole world. So the Lord Jesus, who is called the sun of righteousness, arises on the whole human race, with healing in his wings; and as the light and heat of the sun are denied to no nation nor individual, so the grace of the Lord Jesus also shines out upon all; and God designs that all mankind shall be equally benefitted by it, in reference to their souls, as they are in respect to their bodies by the sun that shines in the firmament of heaven; but as all the parts of the earth are not immediately illuminated, but come into the solar light successively, not only in consequence of the earth's diurnal revolution round its own axis, but in consequence of its annual revolution round its whole orbit, so this sun of righteousness, who has shined out, is bringing every part of the habitable globe into his divine light. That light is shining more and more to the perfect day; so that gradually and successively he is enlightening every nation and every man; and when his great year is

filled up, every nation of the earth shall be brought into the light and heat of this unspotted, uneclipsed, and eternal sun of righteousness and truth. Whatever the gospel comes it brings salvation it offers deliverance from all sin to every soul that hears or reads it. As freely as the sun dispenses his genial influences to every inhabitant of the earth, so freely does Jesus Christ dispense the merits and blessings of his passion and death to every soul of man. From the influence of this spiritual sun, no soul is reprobated any more than from the influence of the natural sun. In both cases, only those who willfully shut their eyes and hide themselves in darkness, are deprived of the gracious benefit.

It is no objection to this view of the subject, that whole nations have not yet received the divine light. When the earth and the sun were created every part of the globe did not come immediately into the light. To effect this purpose fully there must be a complete revolution, as has been remarked above, and this could not be effected till the earth had not only revolved on its own axis but passed through all the signs. When its year was completed, and not till then, every part had its due proportion of light and heat. God may in his infinite wisdom, have determined the times and seasons for the full manifestation of the gospel to the nations of the world, as he has done in reference to the solar light; and when the Jews are brought in with the fulness of the Gentiles, then, and not till then, can we say that the grand revolution of the important year of the sun of righteousness is completed. The great year is rolling on, and all the parts of the earth are coming successively and now rapidly into the light. The vast revolution seems to be nearly completed and the whole world is about to be filled with the light and glory of God; and as it has been the design of God that his grace appear to all men then it is a duty which God enjoins upon his ministers, that they use every means in their power to spread the gospel truths to

the unconverted, that all men may be brought to acknowledge God as the supreme ruler of the universe; and that his laws are supreme, and above all other laws; and that he does hold and control the destinies of all nations; and that the kingdom of our Lord and Savior Jesus Christ may grow and increase and finally subdue all the kingdoms of earth, and that the glory of the Lord may fill the whole earth.

J. S. SNYDER

Rogersville, Ohio

For the Companion.

The Divinity of Christ.

Having seen several articles on this subject, I thought that it would not be amiss to offer a few remarks on this, a very interesting, entertaining, but very difficult subject; difficult I mean, to be taught the superficial thinker; for those who deny the divinity of Christ, evidently, have not given the subject much reflection.

From certain passages of Scripture, it is easily to be inferred that Christ the son of God was intended to become a redeemer or deliverer long before the time of creation, that somewhere in the endless lapse of duration belonging to Eternity the eternal mind conceived the idea of a creation, and accordingly in the period most congenial to His Eternal conceptions of propriety he commenced "speaking into existence" and in speaking He used the word which afterwards was made flesh and dwelt among men, who were also composed of the same material, and speaking of making man He said "Let us make man in our own image and after our own likeness."—That is, after the image and likeness of the word which was made flesh; from this it may be inferred that the Eternal mind had conceived the idea of the form that the Savior should take as a redeemer before the creation of man and then made man after that form or image.

But now the question presents itself:—Where or at what period in duration or eternity did it strike the eternal mind that a creation would contribute

to his glory? If this can be answered then we can form an idea of the period at which He thought of a Savior for that creation.

In order to answer this question intelligently, we must conceive the idea that eternity may be compared to a perfect globe or sphere so that at whatever point you touch it, that point is precisely the middle of its surface; so precisely in the middle [that is, equally distant from the boundary, for it has no boundary] of that eternity God conceived the idea of a creation and at the same period the necessity of a Savior struck his mind, and that is the time he became "the first born of every creature."

But another question presents itself:—At what period of duration did the spirit of God begin to exist? This also is answered right in the middle of eternity for it had no beginning and is infinite in duration and that is the definition of the word eternity, so that God is co-existent with eternity and it has just been shown that the idea of a creation and consequently the necessity of a Savior date from the same period, with the existence of the spirit of God itself, and are, therefore, all infinite in duration and consequently co-existent. There is nothing new to Him, and therefore the idea of creation was nothing new, and therefore co-existent with himself.

This idea is supported by a great many passages of scripture, and indeed I cannot think of any, at this time, nor of any known law of nature, which even bears the least appearance to conflict with it.

In this connection it may be remarked that God is a spirit and that spirit is Holy, self-existent, Eternal, yea infinite in all its attributes.

I think this sufficient to eradicate from any unbiassed mind the idea of one eternal and two created persons in the Godhead.

JOSEPH HOLSOPPLE.

Indiana, Pa.

It costs us more to be miserable than would make us perfectly happy.

Selected for the Companion.

General Questions.

1st. Do we think much, and frequently of God, and are we zealous for his glory?

2nd. Do we strive to become like him?

3rd. Is our love to others, like that of Christ to us?

4th. Are we seeking the salvation of our fellow creatures?

5th. Is sin hateful to us? Do we loathe it as the worst of all evils?

6th. Have we an habitual mourning for sin?

7th. Have we deeply felt our corruption and guilt before God?

8th. Do we believe that the gospel is the appointed and only complete way of Salvation?

9th. Are we truly grateful to God for his great Salvation?

10th. Are we evidencing this by a care to please him in all things?

11th. Are we patient under crosses, trials, and injuries, and willing to suffer reproach for Christ's sake?

12th. Do we hunger and thirst after righteousness?

13th. Do we earnestly desire to obtain that righteousness which is through the faith of Christ?

14th. Do we seek to know God more ourselves, and to diffuse his knowledge through the world?

15th. Have we resigned ourselves to the will of God, to do and suffer his pleasure?

16th. How do we spend our sabbaths?—Do we not in too many instances, employ these opportunities of mercy in unprofitable and sinful conversation; in doing many unnecessary works; by traveling, visiting, &c., instead of improving them, so as to promote the glory of God, and our own spiritual advantage?

H. H. ARNOLD.

Dayton, Ohio.

The duties of religion, sincerely and regularly performed, will always be sufficient to exalt the meanest and to exercise the highest understanding.

LOCAL MATTERS.

Tyrone City, Pa., August 8, 1865

Correspondence.

H. R. Holsinger :—Dear Brother, agreeable to order of Annual Meeting, I report for the information of the brethren the amount of monies received of the different churches, for the use of the needy in the South, up to the morning of July 24th 1865, all sums I may receive after 9 A. M. of said date, will be subsequently reported. Those churches who disregarded the order of A. M. not passing their contributions through me to the brethren in the South, but paying them to other brethren of course are not included in my report. Brother Moomaw will report what monies he received, &c.

June 20. On hand from Origen mission and ordered to be added to Southern Charity Fund, by An. Meeting \$263.80

Less express charges, \$1.91
Phila. church by J. Goodyear, 100.00
Sent by express to P. R.

Wrightsmen, Tenn. 205.00

Mongoquinong church, Ind. 49.00

Express charges, 1.55

By George Gish, Roanoke, Ill. 56.50

Nettle Creek Church, Ind. 62.25

Express charges, 1.75

Hanson Creek Church, Ohio 132.98

Covington Church, Ohio 80.73

Newton Church " 24.25

Short by actual count 1.68

Express charges 1.50

Boston Church, Ind. 33.00

Express charges, 1.50

Pine Creek Church, Ill. 120.75

Express charges, 2.50

West Branch Church, Ill. 100.00

Express charges, 2.50

Yellow Creek church, Pa. 105.00

Pipe Creek Church, Md; 50.00

Marsh Creek church, Pa. 20.00

Dunnings Creek church, Pa. 7.00

Hickory Grove Church, Ill. 20.25

Rock Run church, Ind. 120.00

Solomons Creek church, Ind. 88.68

Elkhart church, " 75.00

Cost of draft 0.71

Waddams Grove church, Ill. 16.00

Daniel Sell, Hollidaysburg, Pa. 1.50

Yellow Creek church, Ind., 71.30

Turkey Creek church, Ind. 66.05

Jacob Bucher, Cornwall, Pa., 5.00

Cherry Grove church, Ill. 77.76

Germantown Church, Pa. 50.00

Brother Lehman, of German-

town church, Pa. 10.00

Sister Lehman, do. 10.00

Sister Eliza Langstroth of do. 5.00

Brother Robert Evans, of Philadelphia church 2.00

C. K. Burkholder, York Sul-

phur Springs, Pa. 66.00

Solomon Lichty, Milledgeville, Ill. 27.00

Express charges 1.65

Franklin Grove church, Ill. 35.00

Ezra Emmert's individual contribution 50.00

Express charges 3.75

Chippaway church, Ohio 84.00

Express charges, 1.40

Church in Montgomery, and Putnam Cos. Ohio 60.00

express charges 1.90

Ashland church Ohio, 71.50

Express charges 1.40

Columbiana and Mahoning chh, Ohio 62.50

Express charges 1.50

Tuscarawas church, Ohio, 72.50

Less express, 1.15

Eliza Williams, Beavercreek church, Md 12.00

Poplar Ridge Church, Ohio 60.00

Lick Creek church, Ohio 50.00

Defiance church, Ohio 16.00

Eld, Henry Rubsam, Osburn, Ohio, 63.00

Express charges, 1.50

South Bend. church, Ind, 77.00

Portage " " 142.00

Bango " " 88.00

Pine Creek " " 53.00

Express charges, 2.55

Eld, John Metzger, Cerro gordo, Ill, 85.85

Express charges 1.90

Canton church, Ohio, 100.00

Express charges 1.60

Donelos Creek church, Ohio, 120.00

Express charges, 2.05

Eld, Jacob Garber, Dayton, Ohio, 48.00

Express charges, 1.25

By sundry incidental expenses, 13.50

Ephrata church, Pa, 266.00

Paid to John C Murnaw of the Valley of Va, 2981.86

Express to P, R, Wrightsmen, for Tenn, 266.00

To balance on hand for next report 8.59

Dr H Geiger of Philadelphia, for J P Good of Valley Va. 200.00

Paid to Bro P R Good, of Valley, Va, as per receipt, 200.00

\$37.4.15 3714.15

D. P. SAYLER.

P S The brethren may inquire, or write to know whether the amount already contributed is not sufficient for the relief of all. I will give an extract of a letter from Brother P R. Wrightsmen of Tenn.

July 12th 1865

"Your express package came to hand containing \$205. I have and will distribute it according to your directions, after which I will have the same published in: the Brethren's Periodicals. The alms have been joyfully, and very thankfully received. Many poor widows, whose countenances were sad, and shrouded with gloom, have been made cheerful, while the tears of gratitude

would trickle down their care worn and pallid cheeks, bedewing their infant babe in their exhausted arms, and with a trembling voice began to enumerate their hardships, their losses, their privations, and their anguish, equivalent to death itself, inflicted by fiends incarnate characters of which hell might be ashamed. But enough of this picture."

"You wish to know, whether the means already sent are sufficient. The wants of our people are innumerable and pressing and will not near all be met with what is sent, it greatly has relieved."

"Our present wheat crop has been almost an entire failure, in consequence of the rust, it is supposed that the whole wheat crop in East Tenn will not average more than two bushels to the acre: many did not raise the seed. But lest I bethought to complain I will leave the subject."

From this picture, I think it would be christian like for those churches which have not yet contributed and to imitate the example of their sister churches who have been more zealous of good works. Not more than one third of the churches have yet responded to the call.

D. P. SAYLER.

Remarks.—We have abbreviated the above report, somewhat in order to take up less room. Brother Sayler gave the dates which we have omitted. Also the names of the persons sending the money, while we give only the names of the church, where given, and the names of the persons sending, only, where the names of the churches are not given.

WE have received an article on voting, signed "H. H. F. Will the writer give us his name in full.

Help.—We have now secured what we believe to be a reliable assistant, in the way of an apprentice, and in a short time our patrons may expect more of us than we could heretofore do. A Sunday School picnic and a traveling menagerie, slightly interrupted us this week.

Belinquents.—We have on our list the names of several persons from whom we have not yet heard. To some of these we have been sending the paper from the beginning. We are not yet in need of money nor expect to be for several months to come, but we would like to hear from them, in order to know whether we may expect it at all or whether we are sending it by mistake. Those who have need of the money will not be hurried, but we would consider it a favor if they will let us know the reasons for the delay, &c.

Dear Brother in the Lord:—In looking over the *Companion* I noticed your request to know how the article headed "all things work together for good" suits the minds of your patrons. I for my part can agree with it very well, and with experience can say it must be so. I have for more than a year been in bad health, and in Feb. last was taken with the Fever and Inflammation which caused great distress of feeling and pain intense. I lay for many weeks with but little hope of recovery; and required a great deal of labor and attention, and besides this a high doctor bill. But as yet I have never regretted my trial, if it was even as the apostle says a "fiery trial," the affliction at the time seemed hard, but I often thought of the apostle, where he says, our light afflictions here only work for us a more exceeding weight of glory; and I feel satisfied that if we take it for good, it will work together for our good. I feel it was good for me to suffer afflictions, it was good for those around me, to see what poor mortals we are. If it was a pain it was also a good lesson, and I feel that all things work together for good, to them that love God. If there are trials and afflictions laid upon us even in our temporal affairs it will work together for good if we take it so; but if we take it as trouble and sorrow it will work together for evil and bring about the destruction or ruin of the soul.

MARY ROYER.

Honey Grove, Pa.

THE *Gospel Visitor* for August has come to hand. Among its original matter we notice several queries and answers on the subject of admitting colored persons into the church. From it we also select the following local items, besides several obituary notices, which will be found in the proper place

To All Whom this may Concern.

Hearing of the departure of many of the brethren and friends from Virginia, in consequence of the dissatisfaction existing there, we deem it our duty to invite them to this part of Illinois, where they can obtain comfortable homes at reasonable figures. All inquiries will be cheerfully answered by addressing either of the following names: SAMUEL R. GREENWOOD, DAVID MOORE, Chaddlerville, Cass Co., Ills.

Iowa District Meeting.

The District Council Meeting for Iowa, Minnesota, and Missouri, will be held with us near South English, Keokuk Co., Iowa on the third Friday and Saturday [15th and 16th] of September, 1865.

DAVID BROWER.
JACOB BROWER.



In the Beaverdam branch, Md., July 13, brother JACOB LONGENECKER, of Typhoid Fever: aged 28 years, 9 months, and 27 days. He died as he had lived, a worthy brother in the Lord; leaving behind him a disconsolated widow, and two small children. In the spring of 1861 he moved from Adams co., Pa. to Beaverdam. Funeral by the brethren.

In the upper Conowaga branch, Adams co., Pa., July 18, our young brother DANIEL LONGENECKER, of Typhoid Fever; aged 16 years, 7 months, and 20 days; He joined the church at the age of 14, since which time he has been an exemplary member. He was a youth possessed of more than ordinary intelligence, and was a great friend of books. In his death his young associates have lost a kind companion, the church a devoted member, and his parents a dutiful son. The above were both the sons of brother Daniel, and sister Polly Longenecker. Funeral services by brethren Adam Brown and Jonathan Garber, from 2nd Cor. 5: 1.

Same place, July 30, ALLEN, son of brother George and sister Lydia Ann Weaver; aged 10 months, and 19 days. Funeral discourse by Adam Brown, on the Lord's Prayer. D. H. FAHRNEY.

In the bounds of the Warriors Mark branch, Pa., July 28, Friend EVAN CRAIN; aged 53 years 6 months, and 7 days. In this same branch, of consumption, August 1 bro. GEORGE NEARHOOF; aged 65 years 6 months and 71 days. He was a consistent member of the church for nine years. Funeral discourse by Gabriel Myers, from Rev. 14: 13.

In Holmes Co., Ohio, July 30th friend JOSEPH MARKLEY; aged 66 years 4 months and 17 days. Was found dead in his bed in the morning. He appeared as well as usual in the evening. Funeral services by Gabriel Neff and the writer from Hebrews 9: 27, 28. J. S. SNYDER.

From the Visitor.

In Tennille district, Washington county, Pa. June 3rd 1865, after an illness of five days, ISABELLA SPOHN, daughter of brother Adam and Sister Mary Spohn.—Aged 19 years, 4 months and 27 days. Disease spasms. Funeral sermon by the writer and brother D. Lane, on the 2nd day of July, from Heb. 11: 16.

J. WISE.

In Hospital No. 1, Murfreesboro, Tenn. with typhoid fever, June 12, AARON DILLING, son of brother George and sister Margaret Dilling, aged 19 years 4 months and 5 days. He was of Co. A 154th Illinois Infantry. Funeral services by the writer from John 13: 7.

I was requested to have this published in the *Visitor*. Brother Dilling lives in Champaign co., Ills, away from the brethren.—They would like for traveling brethren to visit them. Much good might be done in that section of country. Yours in love. JOHN BARNHART

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, AUG. 15, 1865.

Number 32.

Morning Hymn.

My God was with me all the night,
And gave me sweet repose :
His angels watched me while I slept,
Or I had never rose.

Now for the mercies of the night,
My humble thanks I'll pay,
And unto God I'll dedicate
The first fruits of the day.

In pressing dangers, fears and death,
Thy goodness I'll adore,
And praise thee for thy mercies past,
And humbly hope for more.

My life, if thou preserv'st my life,
Thy sacrifice shall be ;
And death, when death must be my lot,
Shall join my soul to thee.

For the Companion.

On Non-resistance.

Many able speakers and writers, no doubt with honest intentions and good dispositions, have raised their voices and pens, to refute the idea of non-resistance, as being both unreasonableness and unscriptural. This is not to be wondered at, seeing those who profess the principle and do not possess it, or correctly understand it, act inconsistently, and thereby bring the profession in to disrepute and contempt. However much misapplication or abuse of a principle may prejudice the minds of those who are unacquainted with a subject it is yet no argument against its truth.

These considerations have induced me to undertake, by the help of God to set forth the true Scriptural ground of the non-resistance profession ; so that those who profess the defenceless doctrine and do not fully comprehend its meaning, may be induced to compare their profession and practice with the truth, and thereby be enabled to perceive their error ; and those who contend that the principle is unscriptural, may also have an opportunity to learn the true grounds of our profession and be enabled to act understandingly.

Every professor of the Christian religion, will acknowledge that the Bible

must be his rule of life ; and when man either with or without human authority attempts to impose a duty upon him which is contrary to, or inconsistent with the teaching of the Bible, it is his duty to refuse obedience, even though to disobey would cost his life. "Judge ye, whether it is right to obey man rather than God," said Peter and John.—The truth, then, of the principle of non-resistance, rests on the Bible. The Bible is consistent. No position which is inconsistent can be maintained by the Bible. If then, it can be found or shown that the Bible teaches non-resistance it must be admitted to be both just and reasonable ; and we must subscribe to it or be found to "fight against God," for "the Scripture cannot be broken."

The Bible consists of the books of the Old and New Testament, which were given to man as a means whereby he might know the will of God, and that part of it containing God's commandments to man is written in such plain and comprehensible language that man of common capacity, or common natural understanding, can comprehend so much of it as is necessary to the working out of their souls' salvation. In studying the Bible, there are certain truths to be born in mind. We must receive it as the word of an unchangeable God ; harmony must exist throughout the whole work ; when the different commands seem to conflict, they must be made to harmonize—not by rejecting one, or rendering it nugatory, but by reflecting upon all the attendant circumstances and relations attending the command, aided by the light which revelation has imparted, in the different ages of the world, and the circumstances under which the command was given.

There are many christians who say that government is of divine institution.

I say it is of divine permit ; as God permitted a King to the children of Israel though against his will, but they would not be satisfied any other way but a King they must have ; so the Lord said to Samuel, "Hearken unto their voice and make them a king." As I said, so say I again, the government is of divine permit. If God would make or have anything to do in making governments, he would make it so as not to ask of his children, that which he has forbidden.

And again ; God's law will stand and all the world cannot overthrow it, neither will his law change every year or two, for God knows to make it right the first time.

The Old Testament does very plainly command and countenance resistance of evil ; and if the taking away of life, or war and destruction were necessary to make that resistance effectual, it was justified and commanded. This no one will pretend to deny. But that the New Testament equally as plainly commands non-resistance of evil and passive submission to injustice and wrong, and that the whole tenor, as well as the spirit breathed throughout the gospel, is as plainly inconsistent with war, every candid mind must also admit. If the Old Testament had never existed, is there a man in the world who could gather the shadow of a pretext from the New Testament to justify him in resisting evil by violence ? Now these two Testaments must be made to harmonize, not by disregarding one and rejecting its commands, but by making them agree and be consistent with God's immutability, without making one of his declared attributes do violence to the other.

There is but one way in which non-resistance can be consistent ; that is by entirely separating the kingdom of Christ and that of this world. By this separation I do not only mean that the governments do not control the church,

or the church the government, but I mean that those who constitute the church do not take any part in or exert any influence over the government, either individually or collectively.

I have observed that the true principle of non resistance is imperfectly understood by large numbers of those who profess to be conscientiously opposed to war. This arises from their not being truly and thoroughly converted, which alone can bring man into possession of this principle. They read the New Testament; and there perceive that the duties which christ and his Apostles teach the christians are inconsistent with war; hence they conclude it is wrong to fight; and they are conscientious non combatants. Great numbers are sincere, and truly conscientious, and would rather sacrifice their lives than violate their conscience by going to war. They look upon God's commands as being imperative; but they do not perceive the principle upon which the command is based. God does not give any arbitrary commands. There is a principle underlying every command of God. To be zealous and strenuous in adhering to the command, without possessing or understanding the principle which the Savior so severely reproveth in the Jews, telling them they strained at a gnat, but swallowed a camel; and by their traditions, violate the spirit of the law. Paul also says: "they abhor idols, but commit sacrilege; and have a zeal for God, but not according to knowledge."

True and thorough conversion bring the soul into possession of the love of God. To be possessed of this is to possess the divine nature. This is the principle which underlies the command not to fight, or to resist evil. Those who possess it walk in love toward all men, either friend or enemy; it looses us from the world; places our treasure in heaven, and leads us to show, by our walk and conversation on earth, that our treasure is above. That which we love, we will contend for and defend.— We cannot serve two masters; either we will love the one and hate the other, or cleave to the one and despise the

other. Scripture calls those who are unconverted "the world," because they love the world—their affections and their chief interests are there—they show their attachment to the world, by an eager pursuit of those things which are in it—contend, strive and fight for them. Government was ordained for the protection of life and property, and as these belong to this world, it is so called the "kingdom of this world;" and as the unconverted have so deep an interest in this kingdom, they show their attachment and interest in it, by laboring and contending for such government, and officers, as will secure to them the largest share of this enjoyment and the more devotedly they labor in this direction, the more love and attachment they show to the things of this world, and the stronger their attachment grows also.

We are all by nature of the world, and our inclinations are as above stated, but Christ has chosen his disciples out of the world, and by changing their hearts and renewing their minds by conversion, has set their affections on things that are above; and says: "they are no more of the world." Their "treasure is laid up in heaven;" their heart is there, and "their life is hid with Christ in God." Christ is their head and King; they follow, obey and keep his commandments, by which they show their love to him. These constitute the kingdom of Christ. It would therefore be inconsistent, if his subjects would labor, strive, contend, and fight for earthly things, or those of the kingdom of this world, out of which Christ has chosen them; and the doing so would tend to weaken and destroy the principle on which his kingdom is founded.

Government is established for the security of justice, and protection of life and property; and Paul says it is an ordinance of God. All government is based on the law of justice, and its laws are presumed to be consistent with the principle. Law is the means by which government acts, and it implies the presence of power, and power consists

in the sword. Law without the sword would be worthless. No law would restrain the lawless or unjust, if it were not for the sword behind the law. There is therefore, no difference in principle between civil and military law. It is customary to make a distinction between civil and military law, and men who are conscientiously scrupulous about taking the sword and going to battle, will yet appeal to civil law for the protection of their rights. But analyze civil and military law, and they are brought together, in the executive branch, which must exist in every government, and without which all law is worthless, and government cannot exist.

If a man takes away my goods or does me any other injustice, and refuses, upon my personal application, to do me justice, and I appeal to the law for the redress of grievance, and take out a warrant to have the offender arrested, he may resist the officer, who now calls in assistance, and if necessary to enforce the law deadly weapons may be used, blood shed and life destroyed!—What is this but war? In the case of refusal to pay a debt, it is the same; if it were not for the military, behind the civil law, the unjust would no more regard the civil process than they would the individual request of the creditor—Civil law is only an arm of the military power.

Therefore, as there can be no government without law, so there can be no law without sword. By the sword government is almost universally set up; by this it stands, and by this it almost universally falls, or perishes again.

Every intelligent reader knows that amongst those who profess to be conscientious in bearing arms, some will serve offices in the kingdom of this world;—will appeal to law if man refuses to pay them a debt which he owes, or refuse to do them justice in any transaction between them; or if property is stolen or injury done to their person or estate, they will appeal to the law for redress. They will serve as Legislators, Jurors, Arbitrators, &c., and will vote at elections for any and every officer elected

by the people. I have observed that those who profess non resistance, and do not understand the principle, act inconsistently, and thereby bring the profession into disrepute. When men enjoy the honors and emoluments of office in the kingdom of this world, assist as legislators to make laws, vote for and thereby appoint men as their representatives to make laws for them; petition them for the enactment of laws favorable to their interests; appeal to law for justice and protection, and then after having made and used the law, sued for and enjoyed its protection, to plead their conscience in the way of defending or supporting that law in its hour of danger, is certainly very inconsistent, and is a position that cannot be supported by the Bible.

I would further ask this class of non-resistants, with what consistency a man could say it would be wrong for him to fight, and yet sue or prosecute a man for debt or crime, when he knows that he is appealing to the sword for justice, and if the offender persists, then open war and bloodshed will be the consequence! or with what consistency can a man serve as a legislator, and assist to make laws, and then say it is sin to enforce those laws! or with what consistency can a man sit as a Juror or Arbitrator, and decide the penalty, or award due to a party, and then say, he who enforces the penalty commits sin! Or with what consistency can a man vote to place another in an office which imposes an executive duty upon him, and then say he does wrong in executing that duty!

The chief Magistrate of those United States is the head of the army. The constitution and law, by authority of which he holds his office or position, has strictly specified his duties, and ordered that, before he takes his position, he shall bind his conscience by an oath to be faithful in the discharge of every duty which the constitution and law prescribe. One of the chief of these duties, is to be commander in chief of the army, to impel invasion and quell insurrection. He bears the sword, and it

is fair to presume that every man who voted to place him there desired him to use that sword, and the whole power of the army and navy, in the discharge of this duty, in the event of its becoming necessary. At least every man who voted for him, did so with this knowledge and thereby delegated to him his share of authority; and it would be very unreasonable, that, as a conscientious man he should place him there, and desire or expect that he would perjure himself, by disregarding his oath. Those who cast their suffrages for the President, placed him in office, and put the sword into his hands; and I do not see how any one can contend that it is a sin for him to use it, and not for them to give him power to do so; or how can they deny that it was their wish that he should do so? He could not have done it if they had not given him power. When a President is elected, there is a virtual understanding between his constituents. He promises that he will be a good and faithful officer; they, that they will be good and faithful subjects; he that he will be the head of the army; they, that they will compose that army. He promises that he will protect them in their rights and liberties, repel invasion and quell insurrection. But no one understands him to promise, or expects him to do this, by his own arm. Every one expects and knows that, if necessary, the President will call upon the people to discharge their duty by responding to his call for troops, to enable him to discharge his duty. This is as distinctly implied and understood as the President's duties are. Then, when they have placed him in this responsible position with as full an understanding of duty on the one part as the other, they certainly act very inconsistently, and are as unfaithful to the trust they have themselves assumed; as the President would be if he neglected, or refused to discharge his duty. Last Fall when our President was voted for, many went to the election and voted, and after he was elected a draft was ordered in our County, and some of those who voted would not go to help him whom

they had elected, but said they were conscientious, and could not fight. Oh dear brethren, we must be consistent in our walk and talk, and in our dealing with our brethren and sisters, and our neighbors. Let our light shine before the world so that they may see our good works and thereby be constrained to glorify our father who is in heaven. We ought not to talk about politics, much less vote, as we belong to another kingdom.

JOHN KNISELY.

Plymouth, Ind.

For the Companion.

The Mind of Christ.

"Let this same mind be in you, that was in Christ Jesus,"—*PAIL. 2:5.*

Christ is to the Christian, the way the truth, and the life. In him we have the one mediator presenting to the soul a justifying righteousness, perfect and complete. A holiness which knows no spot or blemish, and presenting us to God in harmony with his moral government. Through Christ, we become the children of Abraham, spiritually, and heirs according to the promise.

Christ is of God, made unto us wisdom, righteousness, sanctification and redemption. Upon this great principle though not expressed, the apostle predicated the exhortation of the text. If such is the relation between Christ and the believer, then it is not only important, but it must follow as a natural sequence, that the same mind will, to a great extent exist in both. This seems to have been Paul's experience, when he says "For me to live is Christ but to die is gain"; "I am crucified with Christ yet nevertheless I live yet not so much I as Christ who liveth within me"

In the thoughts which follow, our first inquiry will be, *what was Christ's mind?* and secondly, *the importance of our possessing it.*

I. What was Christ's mind?

One of the distinguishing peculiarities doubtless was,

Humility. This was a prominent lesson Paul sought to teach the Philippians. He illustrates it by referring to

Christ's condescension. Read from the 5th to the 9th verses inclusive.

It is that grace which subdues pride and ambition. It leads us to estimate ourselves rightly, and to be willing that others should so estimate us.

It enables us to rejoice in the prosperity of others, and to fill our place where ever it may be with out pride or shame.

The scriptures abundantly command it. *Isiah* 57:15. *Math* 5, 3. *James* 4:6.

That this was Christ's mind, we need not for a moment argue.

2. *Spirituality.* Our great Exemplar was spiritually minded. He lived a life of devotion. In him was treasured up all wisdom and knowledge: and from his baptism, until the hour, when, on the cross, he exclaimed. "It is finished" he stands before us preeminent ly a man of prayer. *Matt* 14. 23. *Matt* 26:36.

3. *Obedience.* His was no more a life of spirituality and humility, than a life of obedience.

He tells us he came not to do his own will but the will of his Father.

His spirit in this respect is made apparent at the hour of his baptism.

Have we this spirit of obedience? If not, let us cultivate it, and learn to obey Christ in what some are pleased to term *little* as well as *great* things.

4. *Benevolence.* Christ's mind was one of pure benevolence.

We hear much of this grace, and strange notions are entertained in reference to it.

Christ stands before us an example. 2 Cor. 8. 9. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" *Rom* 5: 7. 8. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners Christ died for us"

It remains then for us to imitate his example, in seeking through every possible avenue to do good. How should

we not avoid the rebuke of Paul, "all seek their own, and not the things of Christ." Yet how much we deserve that rebuke.

5. *Meekness.* This is a kindred grace with that of humility; yet a distinct one.

It was strikingly exemplified in the dear Redeemer. 1 Pet. 2. 21. "Christ also suffered for us, leaving us an example, that ye should follow his steps." *Isaiah* 53. 7. He was oppressed, and he was afflicted, yet he opened not his mouth he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth."

This spirit led him to forgive, and even to pray for his enemies.

What an example! assailed, maligned abused, he utters no word of complaint, but cries, Father forgive them, they know not what they do."

6. *Resignation.* The Savior as a man, had all the feelings pertaining to a man. Bearing this in mind, how noble, how God like his conduct, amid all the trials that crowded his path way."

No murmur escaped his lips. He sought the good of men, they rejected him, still he complains not. This spirit of resignation is strikingly seen in the garden, when the sins of a world were pressing upon him, and his sufferings indescribable. He prays. "Father if it be possible let this cup pass from me, yet not my will, but thine be done."

II. How may we attain this mind?

1. *Through the sanctification of the spirit, and belief of the truth.* It is the prerogative of the Holy Spirit to reveal to us our true character, as seen in the light of God's word.

Apart from this aid we may not possess the mind that was in Christ, for the carnal mind is enmity against God and not subject to his law, consequently no one can be conformed to the text, only as he is conformed to Christ, and that by regenerating and sanctifying grace.

"Marvel not that I say unto you,

ye must be born again." Regeneration, then, lies at the very basis of this spirit.

2. *By studying the character of Christ.*

Those principles which actuated him, together with the leading traits in his character, should ever be before our minds.

The moral portraiture, and biography of Christ should be carefully contemplated, just as the artist studies his subject, or the politician the lives of distinguished men, in order to conform his character to theirs. So the christian ought to study Christ.

3. *By practising his precepts.*

We may accomplish much by prayer and study, but to the possession of the mind of Christ, it is essential that his requirements be observed. Indeed, we should not claim to possess his mind, only as it is exhibited in acts of obedience.

"Why call ye me Lord and master, and do not the things which I say."

Moreover it is a law of our nature that the practice of either virtue or vice confirms us in our course. Hence every act of obedience strengthens us, and helps us onward to that state in which we shall be like Christ.

III. The importance of having this mind.

1. *This is seen in the influence which mind has over action.* We may assume the action which conforms to a certain state of mind for a short time, but it will not last. A false character will soon wear out, a good and true one, never.

2. *We need this mind on the ground of consistency.*

We bear the name, and profess to follow Christ, surely then we should possess his mind.

By our baptism into Christ's death, we put on the badge of discipleship. Let us see to it, that we have the principle symbolized by that act of baptism.

3. *On the ground of usefulness.* The christian would be useful, would accomplish good, but if he would imitate his master "who went about doing

good," he must have Christ's mind.

4. *On the ground of comfort.* It is the province of christianity to impart comfort to the soul. This can only be the case when we are in sympathy with Christ.

5. *On the ground of safety.* The mind of Christ is a state of salvation, hence only as we have it, may we claim to be saved.

"If any man have not the spirit of Christ he is none of his"

Three thoughts and we close.

1. *Have we the spirit of Christ?* "By their fruits shall ye know them"

2. This spirit is what the church so much needs at the present time.

3. Apart from this spirit, and nothing remains before us but unchanging ruin.

May the blessing of God attend each reader.

A. F. SHANAFELT

Bells Mills, Pa.

For the Companion.

Baptism.—No 4.

The institution of Baptism stands at the very head of all Christian institutions, from the consideration that it is in Baptism that we are reckoned as being born again; it is in Baptism that we become buried with Christ; it is in Baptism that we put on Christ; and it is with the washing of water by the word, that the Church is sanctified and cleansed. Such being the facts in the premises, it is self evident that Baptism occupies a lofty position in the Christian system; and is it to be wondered at, when we consider that water in connection with the spirit and blood, constitute three that bear witness in earth, for John says there are three that bare witness in earth, the spirit, the water, and the blood; and it is the spirit that bears witness that the Savior was born, not of water only but of water and blood. Hence Christ through the eternal spirit offered himself without spot to God, and we read that his blood cleanses from all sin. In order that we be cleansed the blood must be applied. The blood cannot be outwardly applied, but it is appreciated by faith. The spirit can

only act with spirit; and in as much as the apostle has said that every sin that a man doeth is without the body, those outward sins must be put off. The apostle says by the circumcision of Christ. The blood then being applied by faith purifies the heart and purges the conscience. The spirit acts upon, or with our spirits, and justifies or condemns us in our actions, but the body of the sins of the flesh are not yet put off because the body is not yet washed with pure water, and until the body is washed we lack one of those witnesses in earth. This washing to be effectual must be performed according to the word, otherwise the body of the sins of the flesh are not put off.

Now it is thought by some that a washing in the name of the Holy Ghost is all that is necessary, but we see clearly that there are three that bear record in heaven, and by being washed in but one of those names, would be a rejection of the other two heavenly witnesses. The bare assertion of a name is not a washing, with or in water; hence the individual who is not washed in the name of the Father, cannot be said to be washed in the names of Father Son and Holy Ghost, but only in the name of the Son or the Holy Ghost; but when the person is washed in the name of the Father, and is washed in the name of the Son, or word, and in the name of the Holy Ghost, it cannot be said truthfully that he has not been washed in the names of Father, Son, and Holy Ghost.

Now, if as Peter says. "baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Christ from the dead, then it follows that the washing has reference to the sins, and not the filth of the flesh. This view Paul had, when referring to the language of Ananias, where we read, "why tarriest thou arise and be baptized and wash away thy sins. Now if this washing had any allusion to the baptism with water, then this washing with water was for the putting off

of sins. That it had an allusion to water baptism is evident, for the language is "arise and be baptized." Peter said, "can any man forbid water that these should not be baptized." Here we have the assertion definite, that the baptism to which Peter alluded was water baptism. Now if they who had received the Holy Ghost were subjects of water baptism, does it not confirm the foregoing proposition, that those earthly witnesses must unite to insure regeneration to us, and without those testimonies we cannot have the spirit as the seal of our acceptance with God, for the spirit must bear witness with our spirits that we are God's children; and the Savior does not even recognize us as friends, much less as children without doing whatsoever he has commanded us to do. The Savior has said, "he that saith he loveth me and keepeth not my commandments is a liar, and all liars shall have their portion in the lake that burns with fire and brimstone, where their worm dieth not and their fire is not quenched. Now I would say to you, dear reader, do not presume to think that there is no virtue in the words of Christ, for he who gave the commission to you and me, will one day call us into judgement for the manner in which we have disposed of the grand commission committed to our trust; and if we are of the number of those who have kept his commandments, we will be permitted to hear the blest welcome, "well done good and faithful servant thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord. But to the thoughtless and disobedient the denunciation will be, depart from me ye cursed into everlasting fire, prepared for the Devil and his angels; for those who do not the sayings of the Savior are likened unto foolish men, who build their houses on a sandy foundation; when storms assail and tempests rage, and rains fall upon the fabric it must fall, and when the body falls the soul will fall to ruin, like a deserted mansion without inhabitants. So that

when the master comes to make up his jewels, we will be weighed in a balance and found wanting. May we so live and act that we may be accepted of our heavenly Father.

PHILLIP AXLINE

Helmick, Ohio.

Answers to Queries.

In the *Companion* No. 30, page 239, I notice several questions proposed and answers requested, to which I reply in the order as they are presented.

1. Does the church believe

that the white man, Negro, Indian, &c. all spring from Adam the first man? Of this I know nothing of my self, but the word of divine inspiration teaches me that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him, and find him." Acts 17: 26, 27. This is conclusive on that point. That there are, and had been at an early age, different races, nations, and colors, of men, is a fact that sacred and profane history teaches. But how it came and why it is so, is a mystery which the best historians and most profound philosophers cannot fully solve. It is enough for us to know that such is the case. This brings us to the

2nd query. "Whether any, excepting White Men are under the Gospel dispensation?" In the Bible we learn of no exception. But under the Gospel dispensation, no matter what nation tongue, race or color, "he that feareth God and worketh righteousness is acceptable with God." And the decree has gone forth from the Eternal that *the glad tidings of salvation shall be preached unto all nations*, and the promise is, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

3 In answer to the third query we remark, that the apostles in obedience to the charge they had received, preach

ed the Gospel unto the different nations of the earth; so that Paul could say in his day, that "their sound has gone to the end of the world;" yea unto Ethiopia also, [see Acts 8] a people of color. See Jeremiah 13: 23. All were incorporated into one body, that is, all believers, "for in Christ Jesus there is neither male or female, bound or free, Jew or Gentile;" for there was then but one body, as they were all called in one hope of their calling; the hope of eternal life.

4. It follows then, fourthly, that we are bound, by the most sacred obligations, to receive into our church the believing Negro, as well as believers of any other race or nation, in full fellowship, salute them with the kiss of charity, and grant them every privilege of Gospel equality with our own race.—This is the course we pursued while I lived in the South. We received the colored man, and the colored woman, in full Christian union and fellowship.—Had we done otherwise we would have been respecters of persons, committed sin, and been convinced of the law as transgressors. James 2: 9.

All this we can and are bound to do according to the Gospel. Yet it does not follow that we white brethren and sisters, and our colored brethren and sisters, although one in Christ, should be one by uniting together in marriage as man and wife; for by the Gospel the young man and the young woman is at liberty to marry whom they please.—Hence the white brother or sister is not bound to marry a colored member, neither is the colored member bound to marry a white member. Nature itself ought to teach either party to marry those of their own color. Yet if our sister N. L. H., if a single woman or widow, would prefer a colored husband, I cannot see that the church would have any authority to forbid it, provided she married in the Lord. At the same time I am persuaded that every church as well as all fathers and mothers, will use their influence to prevent intermarriages. I anticipate no trouble from that source.

On the same page I notice an account of a brother objecting to a colored boy attending Sabbath School. The question is asked, "is it right?" Our answer is decidedly, No; it is wrong. I refer the brother to what I have written on the above queries, and more especially to an examination of the scriptures, wherein we learn that the God whom we worship is no respecter of persons, and also the necessity of becoming God-like, exhibiting in our life and conversation the divine attributes of Deity—Love, Mercy, and Justice, to all men, white or black, and thus fulfill the law of Christ and adore the doctrine of God our Savior.

SAMUEL GARBER.

Haldane, Ill.

Remark.—While in conversation with a Baptist clergyman, the other day upon the subject of church fellowship with colored persons, he related an incident confessed to him by the person concerned, which is about as follows:

The man was of the Brethren's descent, at least his mother was then a member of the church, and he appeared to believe their doctrine. He was strongly convicted of his duty to God and his own soul, and was about to resolve to be obedient. But in the church where they resided there was a colored brother and being prejudiced to that class of people, as many are still, he determined to go to some other branch of the church and there annex himself. He left, but his conscience accused him, and would give him no rest, unless he would return to the same church, and there overcome his prejudice, and show that he entertained no feelings of ill will against any of his fellow beings. He returned, but the sequel shows that he did not follow his conscience, for instead of uniting with the Brethren, he joined himself to the Baptists, no doubt to evade that expressive token of christian fellowship, the salutation of the "kiss of charity."—EDITOR.

Let no reproach make you lay aside holiness: the frowns of the world are nothing to the smiles of Heaven.

LOCAL MATTERS.

Tyrone City, Pa., August 15, 1865

Prospective.

Although we have but little more than completed our first half year, we look forward to the beginning of our next volume with considerable interest. If we meet with no special disaster we expect to complete the present volume without sustaining any loss, which will be quite satisfactory to us, and exceed the expectations of many of our friends. It remains, therefore, for us to perform our weekly duties, and time will soon bring us to the close of our first year's labor. In the mean time we wish to prospect for the coming volume, and try to profit by the old proverb, "Well begun is half done."

Were we simply to continue our work, in every way the same as at the present, the beginning of the next volume would be an event in our history worthy of but little more notice than the issue of our next number; and attended with but little more labor, except the matter of obtaining and making a new list of subscribers. This, however, will most likely not be the case. Our motto is "progress," and many of our patrons are even more "progressive" than ourself.

Several important changes, not any more important to us than to our patrons, are in contemplation. It is with a view of making these known to our friends, and soliciting their advice and co-operation, that we are writing. They are,

Ist. A CHANGE OF LOCATION.

In this we are prompted, and shall be governed entirely by the interests of our patrons. So far as we are concerned, we feel willing to operate any where that we can be most useful, and so far as worldly affairs are concerned, we can freely say that we are

"Bound to no party, to no sect confined,
The world our home, our brethren all
mankind."

The object will be to operate more in the center of our patronage. At present three fourths of our Eastern subscribers receive their papers the next

day after they are published, while three fourths of those West, do not receive them until the following week. It is a fact of which all are aware, that a paper to be interesting should reach its readers by Saturday evening. To accomplish this we propose to change our base for some suitable place in the West; not farther west than the central part of Indiana, nor remain farther east than the Western part of Ohio, the former preferred. Our Eastern brethren with whom we will reluctantly part will see the justice of this "move" when we tell them that one third of our entire subscription is in Indiana, Illinois, Iowa and States still farther West.

We request communications upon this subject from our brethren in the section of country above referred to.—Our conditions are, 1st; a full station on some through Railroad line, in order to afford full mail facilities. The Pittsburgh, Ft Wayne and Chicago line would appear to be the most direct.

2nd. If possible we would desire to have church associations, if not in the town, within a reasonable distance.

If in addition to the above we could also find an enterprising and thrifty village, in which we could operate in other branches of our business; enjoy good healthy climate, good water, and suitable property at reasonable rents, &c, it would be quite desirable. For reasons which we will mention in our next we may wish to make this change by the first of January, 1866.

Correspondence.

Brother Thomas S, Holsinger, Al um Bank, Bedford Co., Pa., under date of July 30, says :—"We were at meeting to day and had the pleasure of seeing my eldest daughter, Sarah, annexed to the church, by baptism. She is fifteen years of age. I would say to your young readers who have come to the age of accountability to God, if the Lord has been knocking at your hearts & drawing you with his tender chords, to leave the world of sin and folly, do not put him off, and say "I will come by and by." He may whet his flaming,

glittering sword and cut you off, and lay you low before your "by and by." Do not say "I am too young;" you are not too young to die. Whenever you know what God requires of you, it is your duty to obey, and if you do not it will be a sin of omission to you, and if you die in your sins, where Christ is you cannot come."

Brother Jos. I. Cover, New Geneva, Fayette Co. Pa., under date of July 30, says .—"To day we were again refreshed in the healthy breathing of the pure atmosphere in the gospel climate, where the "life is hid with God in Christ our Lord;" having been visited by our elder brethren Jacob M. Thomas, of Preston Co., West Va., and John Wiso, of Washington Co., Pa., who out of love for the Savior and the people of God, came to help us ordain a housekeeper and promote others, and admonish us all to be steadfast and zealous in the discharge of our Christian duties. The services of last evening and to day were largely attended, and with marked expressions both from speaking and bearing. Nine more souls made public avowal that they were "not ashamed of the gospel of Jesus." This we boast not of ourselves, but praise God for his loving kindness, and the benefits of his great love wherewith he doth love us unto eternal life. Let the sons and daughters in Israel rejoice and be glad. Pray for us, brethren, that the Lord teach us to do his will aright, and let the Holy spirit work elsewhere in the vineyard of God's heritage."

SACRAMENTO, Cal. }
July, 2nd 1865. }

Dear Brother;—The first *Companion* we got was number six, and since that we only got 8 papers. Instead of sending them to Sacramento, send them to Freeport Sacramento County, California, which is more handy and not so much business.

HANNAH OBERHOLSER.

We have for several months past been sending your paper to Freeport, as above, having been directed to do so by the sister who subscribed for you, and presume you will get your missing Nos at that office, upon application.—*Editor*

Brother David Holsinger, Ogle Co., Ill., after stating that their community was enjoying generally good health, says: We have had a very wet time through harvest, and particularly since the first of August. So much so that some wheat is not cut yet, [His date is Aug 9.] and some that was cut in the right time, is suffering from the wet weather. Unless the weather changes soon much grain will have to spoil; oats in particular which are very heavy, and were cut middling green. Our wheat crop is not very good, and will not be near an average crop. There is scarcely any grain housed yet. It is now raining hard.

Southern Correspondence.

To the Churches of Prices Creek, Brush Creek, and Wolf Creek, Ohio: Your money which you contributed for the South has been used in the manner you requested, and the receivers most cordially thank you for the same. I would invariably tell them where, and who it come from, when they would burst forth into tears of gratitude, and tell over their sorrowful tale of woe, enough to make heathens weep. But I tell them to look up that the crop of The destitute is sowed and the seed of deliverance is already in the ground. But alas! they tell me, that they were about to give up, and sink under the ponderous load of gnawing despair.

Some telling of their husbands murdered, others of sickness, and others again of all being burnt up, by the graceless rebels.

But when I handed them over your means, their countenances were lit up with courage, and thankfulness, while a sense of gratitude flashed through gestures that could not be easily mistaken.

Yours in fraternal love.

F. R. WIGHTSMAN.

Freedom, Tenn.

Errata.—The following notices of typographical errors in brother Grove's Essay on Feetwashing, has been on hand for several weeks, but had been mislaid, and only come to hand again this week. We give them as

Corrections by the Author.

Page 177, middle column, tenth line from top. *Triden.* read *Risden.* Same page, 3rd column, 20th line from bottom, *disprove* read *disprove*. Page 178, middle column, 10th line from bottom *appeared*, read *operated*; page 179 middle column, 11th. line from

top, chap. 12th, read 13th; same column, 26th line from top, *bewildering*, read *building*; page 181, middle column, 16th line from top, read *bringing up children*; page 182, 3rd column, St. Ambrose testimony *fond* practiced, read, and practiced.

A Query.

Why are the sisters required at a "Love feast" to give back the *Communion bread* to the Bishop Officiating? Why not break and pass it to the sister sitting next as the brethren do?—Also why return the cup?

S. W. BOLLINGER.

Puzzle Corner.

We give place to the following enigma for the benefit and amusement of our young readers. When we shall once have more room, we hope to contribute more to their interest and instruction. In the intervening time let them read carefully over the *Companion* and we think they cannot fail to find something that will interest them, although it may not have been written or directly pointed out for them.

For the Companion.

Biblical Enigma.

I am composed of 22 letters.
My 12, 5, 19, 7, 2, all must have, to be saved.

My 10, 11, 16, 3, 9, was a noted character mentioned in the Bible.

My 22, 14, 7, 2, is one of the books of the Old Testament

My 4, 3, 15, 17, was a king of Sodom.

My 18, 19, 22, 1, 21, 3, is one of the best christian principles.

My 16, 13, 1, 5, 8, is a character spoken of in the Chap. of Nehemiah.

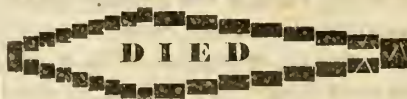
My 6, 3, 20, 15, is a name mentioned in Holy Writ.

My whole is one of the most imposing scenes recorded in the New Testament.

B. F. FLORY.

Edom, Iowa.

An answer requested.



In the Still-water Church near Dayton Ohio, Aug. 3rd 1865, Brother JAMES SHAFER: aged 38 years, 11 months, and 27 days. Funeral services by brother Dietrick and Flory, who addressed the audience from 2 Cor. 5: 1 and 4.

Brother S. languished on a bed of affliction for eight or nine months. His sufferings indeed were great, but he endured all

with fortitude and christian patience.—He had yielded himself to the Lord, and in Him his trust was stayed. He leaves a wife and three children. A few days before he departed he called them to his bedside. He then bid them farewell and admonished them to meet him in a fairer clime above—in a better world than this.

SAMUEL KINSEY.

Visitor please copy.

At the residence of her son-in-law, brother Howell Chandler, near Franklin, Decatur Co., Iowa, July 21st, MARTHA PACE; in the 82nd year of her age. She was a member of the Baptist church, yet also a warm advocate to the doctrine of the brethren.—Funeral services by her request, by the writer, followed by brother Samuel A. Garber. Text, also by request Eph. 2. 20.

L. M. KOB.

Visitor please copy.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

John S. Hanawalt, McVeytown Pa.	1.50
Ezra Smith, East Salem, Pa.	1.50
Elias Landes, Richfield, Ia.	1.50
Henry Hart, Cocolomus, Pa.	1.50
E. Koningmacher, Ephrata, Pa.	.85
Daniel Pool, Newport, Pa.	.75
A bro. for Jacob Rienhart, Lancaster Pa.	.75
T. S. Holsinger, Alumni Bank, Pa. for	
David W. Snyder, Shelsburg, Iowa.	.85
Jos. Flory, Goshen, Ind.	.65
Margaret Deardorff "	.85
A. L. Bowman, Shermansdale, Pa.	.85
Jos. Klepper, Haynesville, Tenn.	.50
Susan Grater, Limerick Square, Pa.	1.50
Jacob Beck, Oscar, Pa.	.75
Peter Bashor, Jonesborough Tenn.	.50
Wm. Clark, Johnstons Depot, "	.50

THE

CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards." The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, AUG. 22, 1865.

Number 33.

A Hymn.

How sweet, how heavenly is the sight,
When those that love the Lord,
In one another's peace delight,
And so fulfil the word.

When each can feel his brother's sigh,
And with him bear a part;
When sorrows flow from eye to eye,
And joy from heart to heart.

When free from envy, scorn, and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love.

When love, in one delightful stream,
Through every bosom flows;
When union sweet, and dear esteem,
In every action glows.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love.

For the Companion.

Whose duty is it to preach the Gospel?

We wish to notice a few of the exceptions that brother Kob takes to our views on this subject. He agrees with us that it is the churches duty, and his method of doing so is for the church to let its light shine among men; for says he "actions speak louder than words." This is all right, and this is the object we have in view. We would like for the church to let its light shine more extensively, and in order to do so, it is necessary that it send forth qualified brethren to disseminate the light and truth; and as "actions speak louder than words," let us prove by our actions, equipping and sending brethren to preach to sinners that we feel a deep interest in the salvation of their immortal souls. When we speak of our ministers often being poor we meant in the things of this world which are essential to comfort. A man may be rich in grace and poor in the essentials of life. Our brother is afraid that if our ministers were placed in circumstances, so that they could devote the most of their

time to the service, that they would not earn their bread by the sweat of their face. There is no danger of this, if they are faithful brethren preaching all they can; they will sweat enough to be justified in all the comforts of life. We will now call brother Kob's attention to 1st Cor 9th chap. and notice his comments on the same. He admits that the apostle had power to forbear working but not a gospel right to do so., now The apostle certainly wishes to be understood that he had a gospel power to do so. In the 7th verse he reasons to that effect; and in the 9th he refers to what is said in the law. "Thou shalt not muzzle the mouth of the ox," &c. We cannot agree with the brother's comment on this and will soon give our reasons. He refers to the 14th verse, and thinks the apostle wished to be understood that they should live "by" the gospel and not *of it* as we find it. We will for a moment call your attention to the 13th verse, were the apostle refers to the Levitical priesthood, and shows that those officiating in the temple lived of the things of the temple; and those waiting at the altar were partakers of the same, and then says even so hath the Lord ordained that they which preach the gospel should live of the gospel. Now brethren we think if you will carefully read what the apostle refers to in the 13th verse, you will come to a different conclusion.

In reference to the 6th 9th and 14th verses. We readily admit the apostle did not under every circumstance avail himself of the power referred to, but that he did under some circumstances, as very evident to the Bible reader, which is evidence sufficient to show that he had a right to a support while preaching the gospel. He says in the 11th verse of the above chapter, that it is no great thing if they should receive of them carnal things. If you refer to

2 Cor. 11: 8, you will find that while the apostle was preaching at corinth, that he was receiving wages from other churches. The reason for this the apostle says is to cut off occasion from them who desire occasion. The brother refers us to 2 Thess 3: 8, 9. After the apostle refers to his having labored for a support, he says "this was not because we have not power, but to make ourselves an example," &c. Now we will give our reason why we believe the apostle did not use this power at Corinth. It appears that the impression was made that christians need not labor, and the apostle wishing to change this, did not avail himself of this power, that every student of the Bible must admit he did use at other places, under different circumstances.

Now we wish to call brother Kob's attention to what Paul says to Timothy, 1st Tim 4: 13—15, where he tells him to give himself wholly to the work. We might refer to other passages, but we think we have presented enough, and we would invite some of our brethren more able to use the pen, to say something on this subject of vital importance to the church. In our writing we would not wish to discourage our co-laborers who are devoting so much of their time to the work. No, we feel rejoiced when reading the reports of the brethren, of their travels and of the conversions of souls to God, under the influence of the ministry. Brethren when they come to you, see that their expences are paid, for Paul says "who goeth a warfare," &c. How many brethren we have who might do much good in the world if it was not for the expenses of traveling. Just think of brother W. J. H. Banman only living 50 or 60 miles from the brethren and knew nothing of them. Send forth the light and truth of God's word, that

sinners may be made to rejoice in the God of their salvation.

DANIEL SMITH

Huntington Ind.

For the Companion.

Baptism for the Remission of Sins.

Brother Holsinger:—By your permission I will briefly review my friend G. W. English's article, No. 26, page 202, and proceed to the discussion of my proposition heading my former and present articles.

He acknowledges he was mistaken as to the time Peter used the language in question. There are two visions and one miracle connected in the conversion of Cornelius, his kinsmen and friends. The first vision tells Cornelius where to send for a preacher; the second is the vision of the sheet let down by the the four corners, proving to Peter that God is no respecter of persons, and that he ought to go and preach to those who had sent for him. The miracle is the giving the Holy Spirit to those Gentiles, showing to Peter that they believed. Now the question is, was it by the gift of the Holy Spirit that their sins were remitted? If so the gift of the Holy Spirit is emphatically for that purpose only; but Christ says it is the comforter, which was to "teach them all things to rememberance what soever he had said unto them." Again if remission is by the Holy Spirit, the following scripture is incorrect. "And that repentance and remission of sins should be preached in his name (Christ) among all nations." John 27: 47; hence remission is in the name of Christ or "faith in his name"—a living faith.

Now my friend, "faith without works is dead; being alone;" just as much as a body without a spirit. Hence Peter in the first conference, in referring to all the circumstances in the case, says: "And put no difference between us [Jews] and them [Gentiles] purifying their hearts by faith, which implies obedience also. Thence Peter urges their right to baptism on the ground of their faith, which was proved to Peter by God

sending down the Holy Spirit upon them.

The next case my friend notes is the Ethiopian Eunuch. He here asserts the right of the Eunuch to be that of faith, which is correct, as I have already proved it to be in the former case.—The case of the jailer is to the same point: viz. Faith and Baptism.

He next quotes Peter for Paul, in relation to Baptism, which I will notice in its proper place.

He is correct in relation to sin not being a material substance, but does that argue that God cannot operate upon immaterial substances with material, and *visa versa*? The walls of Jerico were material substance, rams horns are material substances. In obedience to the commandment of God, the immaterial substance, "blast" of the ram's horns, and the immaterial substance "shout" of the children of Israel, were enabled to overcome the material substance, "walls." Again; Leprosy is not a material substance, water is a material substance, yet by the command of the prophet the material is made to overcome the immaterial substance. In the case of Naoman, sin is not a material substance, but the material substance, "water," is able by the command of the great God of the universe who created all things by the word of his power, to overcome sin. In the case of Paul, "arise brother Paul," says Ananias "and be baptised, washing away thy sins, calling on the name of the Lord." The power of virtue is not in the water, simply because it is water; but God has placed the act of obedience to his word there instead of somewhere else, hence he who obeys that form of doctrine from the heart will undoubtedly if faithful until the end; receive a crown of unfading glory at God's right hand.

The gospel system is a system of redemption. It contemplates a new creation, a transformation of man, in soul, body and spirit. Hence its doctrine, its process, and its promises are but developments of a remedial system, origina-

ting in the mind of God, guided by wisdom and perfected by power. This scheme has its parts, and each part its object. Faith is not a substitute for repentance, holiness or righteousness; but a means to these ends and as indispensable. So of the institutions of the christian system, Baptism Feetwashing, the Lords Supper, the Communion and the Holy Kiss, are provisions of remedial mercy. Not one of them can be dispensed with by any one who desires the perfection of christian character.

The question concerning the design of Baptism is the all important subject in this discussion.

The appeal must therefore be to the proper tribunal. It must be carried up to the Apostles and Jesus Christ. To the New Testament, to them we appeal for all we know about its origin came from that source. The Harbinger was sent "to prepare a people for the Lord." He designed to enlighten and purify them. Hence he was both a preacher of Faith and Repentance, and preached the baptism of repentance for the remission of sins.

The form of expression is the most common in language especially in the artless style of the Apostles and Evangelists. Nor is it casually intimated that New Testament Baptism was ordained for this purpose. It is the only purpose for which it was ordained. It was not a baptism but the baptism of repentance. It was not because your sins have been remitted: but it is for or in order to remission.

From the Apostolic style one might as reasonably conclude that Jesus died because mans sins were remitted or the sin of the world had been taken away, as that men are to be baptised "because their sins had been remitted." But that they (the blood of Christ and baptism) are for the remission of sins in some sense can be denied by no man who either understands the language of the Bible, or the language of men.—It only remains in the part of my essay to present in the order in which they occur, all the passages that plainly im-

part any connection between baptism and remission of sins. They are as follows:

1. "John did baptize—and preach the baptism of repentance for the remission of sins."—Mark 1: 4.

2. "The people of Judea and Jerusalem were baptised by him in Jordan, confessing their sins."—Mark 1: 15.

3. "He that believeth and is baptised shall be saved."—Luke 16: 16.

4. "Repent and be baptised every one of you for the remission of sins."—Act 2: 38.

5. "Arise and be baptised and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

These are oracles as express and explicit as any we can imagine. Any one of them would and does establish the connection for which I plead. For if once such a connection is established it does not depend upon the repetition of it, but the definiteness of the expression of it." There is one Lord, one faith, and one baptism. Eph. 4: 5. And it definitely appearing from John and the Apostles, that the design of that baptism is for, or in order to remission of sins, must it not follow that the *only divinely instituted baptism is for the remission of sins*? I have purposely overlooked some items in my friends article, which may form the subject of another article. He quotes creeds and confessions of faith against me. I can show that the baptist discipline is against him; John Calvin himself is against him; Barnabas is against him; Justin Martyr is against him, so is Tertullian and Origen; the Apostles, John the baptist, and the Lord Jesus Christ.

DANIEL B. GIBSON.

Palmyra, Ill.

For The Companion.

On Wearing the Hair.

Having noticed a piece in your *Companion*, No 26, signed C. K. Burkholder, wishing for some one to give an explanation why it is that some of the brethren preach that we should wear long hair, when in 1st Cor. we read

"doth not even nature itself teach you that if a man have long hair it is a shame to him."

In the first place, I never heard Brethren preach that we should wear long hair: neither would I consider it right according to Paul's instructions to the Corinthians that they should preach any such doctrine. But here is the trouble: there are evidently some coming into the Church who are not willing to humiliate themselves to a body of people that manifest such a great and visible contrast between them and the world: notwithstanding Paul says: "be ye not conformed to the world, but be ye transformed by the renewing of your mind," &c, showing that if a man is not transformed he cannot be renewed in his mind. This being the case he can not prove what is that good and acceptable, and perfect will of God; neither can he prove that he has passed from death unto life; and there by evidently shows by unconformity to the brethren that he does not love them with a pure heart fervently for that which man loves best he tries to imitate; and by the fruits we know the tree. But if a man is truly converted he certainly must be conformed to the church of Christ (and not only in the wearing of his dress, &c but in his daily walks and conduct) as it (the church) is the only opposite to the world: and by so doing he would show to both saint and sinner that he had come out from amongst the world and had entered into covenant relationship with God and his people. And again; he would manifest a brotherly love, proving by the words of the apostle, that he had passed from death unto life. And instead of so doing he only makes a mock of himself, giving cause to the world to point a finger of scorn at him saying there is no reality in that man's religion; he is inconsistent to his profession he does not conform to the orders of his brethren, consequently he loves the world more than the church he belongs to. This he manifests by fashioning himself to the world in his outward appearance, and most especially in the

wearing of his hair very short and the trimming of his beard, denying there by the renewing of his mind, unwilling to conform to the followers of the meek and lowly lamb of God. But to be brief about the matter, Brother Burkholder wishes to know why the brethren preach that we should wear long hair. I believe if the brethren in their preaching were rightly understood they only wish to show medium between the two extremes. Paul in speaking about the shame in a man wearing long hair, must have had reference to a class of people among which the men in those days wore their hair as long as the women: which when left alone will grow from two to three feet long. Now, every one will admit this to be long hair. But when nature is prohibited to produce its full growth, by keeping it cut off, so as to merely cover the back part of the neck which would require it to be perhaps only one third of the length that nature would produce, which in my estimation would be short in comparison with that of two to three feet in length. But this does not satisfy the Brother who loves the carnal ways of the world more than the order of the brethren. I would hereby admonish my dear brethren and sisters in the Lord, not to accuse our brethren for wearing long hair when their hair is perhaps only one third in length to that which is left as nature produces it. Some brethren are very ready to accuse others for wearing their hair long, because the custom of the brethren is not fashionable with the world: and immediately sight them to Paul's letter to 1st Cor, forgetting that the Lord through his servant in ancient days had forbidden to mar the corners of their beard, much less cut it off or trim it all round.

J. D. YODER.

Goshen, Ind.

SACRIFICE your own will and opinion to God's verdict, men's applause for God's approbation, your own care for his service, and all the treasures of earth for his presence.

*For the Companion.***An Exhortation.**

"For I say unto you that except your righteousness exceed the righteousness of the Scribes and Pharisees you shall in no case enter into the kingdom of Heaven."—Matt. 5 : 20.

Brethren and sisters :—The above is plain, sharp, and decisive language ; spoken by our Savior, while here upon earth. It is saying the Scribes and Pharisees have a form of religion but deny the power thereof, and except you have both the form and the power you shall in no wise enter into the kingdom of heaven.

Perhaps if the Savior was here at the present time he would say except that your religion has more reality than the popular religions of the day, it is all vanity. The Savior goes to show that there is a true religion and also a false religion.

By getting more and more acquainted with different religious sects we can see the better what is meant in such passages as the Savior alludes to above. By which we also learn to see the importance of having "a living faith," while there is a faith that speaks very loud, when it is not upon test. Ministers of the gospel, "who compass sea and land," pawing their faith to poor deluded victims, making their prayers loud and long, having a form of godliness but all unto the honor and glory of their own great selves, and just as soon as popular opinion takes another course they spread their sails to suit to the breeze, and with "thou shalt not surely die," they then go to show that this is now a different case. The same men that advocated non resistance before the war, suddenly saw to their own great satisfaction that non resistance was not practicable in case of rebellion, but that this was now an extraordinary case and must therefore overrule the doctrines of the Savior for a time, till peace is again restored. Then when there is nothing to interfere the non resistance law will again be adopted. I once recommended prayer to a christian professor in case of the approach of an invading army; he an-

swered that we see by two years experience that it does not help anything, [not knowing that it was the believers only means of defence.] But claiming that there is no alternative, the sword being the last and only means to save the country.

Now if our righteousness does exceed that of the Scribes and the Pharisees, we are then a separate people, who fear God and trust in him unmovably, and our faith in him should be so established that it matters not what the popular opinion is, or what other professors say, if the spirit and the word of God teach us not to take of forbidden fruit, or I say more, if even brethren and sisters or an angel from heaven advise contrary to the word of God, we must call upon him in faith to sustain us in obeying him, even at the sacrifice of friends and relatives, or honors of the world, or houses and land, and nothing excepted but as if it were with indelible letters written upon our hearts, "Thy will be done," at the sacrifice of everything else.

I often meditate upon the all important matter before every one of us, and can come to no other conclusion but that we must be separate from the world, [or perish with the world,] by form as well as by the power which must be in righteousness and holiness. Having a form of godliness and no power we can without hindrance of conscience "take hold of the yoke of the unbelievers" and go with them wherever they go.—Here I must make mention of several yokes of the unbelievers. The most important of these at the present time seems to be where the brethren are engaged politics, and then go to the elections, and cast their votes with the unbelievers. I should think that enough and more than enough had already been said on that subject by the brethren through the *Companion* to clear up the matter ; but it still appears that the work is not yet finished.

I would say to the election brethren would it be consistent for the brethren to call upon the children of this world to help to elect officers in the church ?

You all agree that such a course would be quite contrary to the Gospel. Sound doctrine must prove itself. But I must confess it will not prove itself in that case. There is no civil government upon earth, whose laws would allow any person to take part in its political affairs, who is not a native or a naturalized citizen. And the Savior says his kingdom is not of this world ; so if we have forsaken our allegiance to the kingdom of this world, "and as strangers and pilgrims here upon earth" have been initiated unto Christ's kingdom," we then need not be guided by the laws and penalties enacted by congress or our State Legislatures, but the laws that guide our feet have been given by the "king of kings" (unto whom is given all power in heaven and upon earth, more than eighteen hundred years ago, and as the laws of "the Persians and the Medes," altereth not.

And another subject that I wish to touch upon, is, that when it is necessary on account of business to go where there is a collection of all kinds of people, one place more particular than others, is at public sales, where there is all kinds of idle talk, I am pained sometimes to see christian professors indulging in all kinds of vain and even vulgar talk, to the great satisfaction of the children of the world. Would it not be better, as much as possible, to avoid all such places, while it is certainly a great hindrance to righteousness and holiness.

Much more might be said, and I think ought to be said, and I would encourage the brethren that are competent ; be not weary in advocating the ways of pure righteousness publicly and privately, through the press, and by every means at hand : so that Zion may be built up unto the honor and glory of God, and for the salvation of our poor souls.

J. Y. HECKLER.

Indian Creek, Pa.

FEAR God with filial fear ; sin, with, holy fear ; the world and Satan, with cautious fear ; and yourself, with jealous fear.

The Passover.

The following article is from the *Rockingham Register*, and was handed to us by the author with a request to publish; hence we have given it room.

The subject I propose to discuss is the passover. A great deal has been said and written by my opponents on this subject; I wish to show their want of information upon the subject on which they write and speak. They attempt to show that the last supper which Christ ate with his disciples was one day before the Passover appointed by Moses. This would make Christ a violator of the law, which was not the case, as we will endeavor to show, by infallible testimony. We do not intend to notice all the ceremonies belonging to the Passover, but merely the time, day and month the Passover had to be sacrificed, and thus show when our Redeemer ate his supper with his disciples. God commanded Moses that the whole congregation of Israel should kill a lamb on the fourteenth day of the Month Abib, in the evening.—Exodus 12. 6. In the 18th verse of Exodus 12., we read, "in the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even." This is to show that the time of killing and eating the lamb was the fourteenth day of Abib; and the time to commence with unleavened bread was the self same day. From the time of commencing with unleavened bread is the very time that the Jews were to kill and eat the lamb with bitter herbs. Then we understand that the lamb had to be killed on the fourteenth day at even, and unleavened bread was to commence on the fourteenth day at even, and continue until the twenty-first day at even. By this we shall forever contend that the time for killing the lamb was the first day of unleavened bread, of which we shall produce the testimony of three Evangelists, who say that Christ sent his disciples on the first day of unleavened bread to prepare the passover.—Our opponents say that the disciples

had no authority to kill the lamb. We shall see.—The evangelists say nothing about killing. So we must not get ahead of testimony. It is evident the lamb was killed by some persons, for Christ evidently told them to prepare it. I think the Savior knew well what he was talking about. So in this there is no chance to doubt the authenticity of the words of the Savior, when he told them to go and prepare the passover. He meant this, (and it is useless to attempt to force any other conclusion,) "now the first day of the feast of unleavened bread, (the fourteenth day of the month Abib,) the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the passover? and he said, go into the city, to such a man, and say unto him: the master saith, my time is at hand, I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them.—And they made ready the passover." This, Matthew gives in chapter 26., 17th 18th and 19th verses. In the foregoing the Savior saith he will eat the passover. His language is positive, "I will." Our opponents say he did not. Christ said, "I will eat the passover at thy house." If we doubt this, we must believe that Christ told his disciples to tell something that he knew was an untruth, which no christian can believe. We must, therefore, lay it to the shortsightedness of our opponents, and blame them for undertaking to preach or write upon a subject with which they are not familiar. In Mark chap. 14., 12 verse, reads, "and the first day of unleavened bread, (the fourteenth day of the month Abib,—Exodus 12., and 18th verse,—when the Jews killed the passover,) his disciples said unto him, where wilt thou that we go and prepare, that thou mayest eat the passover?" Verse 13th, "So he sent them into the city," &c., verse 18th, "The Master saith where is the guest chamber where I shall eat the passover with my disciples?"—The Savior saith, "I shall eat the passover." Our opponents say he did not. This involves, necessarily a

contradiction of the words of Christ. The account given by Mark shows that Christ sent his disciples to prepare the passover on the very day set apart in the law, and the evangelist says the disciples did as Christ commanded, and made ready the passover. Exodus chapter 12., verses 6th and 18th, shows that the day to kill and eat the passover and the time of unleavened bread were the same. Matthew, Mark and Luke, say that it was the time when the passover must be killed. Yet there are those who doubt the testimony of all these witnesses, and rely upon evidence from an unlawful source to confute them. Our opponents' testimony is from the Jews; they refuse to go into the judgement hall lest they be defiled, but that they might eat the passover. Such testimony is not to be relied upon. The Jews said at another time that Christ cast out devils through Beelzebub, the prince of devils. Who believes that story? though the evangelists make a record of it, they never said it was true. Our German reads, "they would not go into the judgement hall, but that they might eat easter, not easter lamb or passover." Now the evangelists are writing something of the feast day. The feast here refers to the fifteenth high day, (or feast day,) and in writing of the passover, referred to the fourteenth day, (or passover,) the feast of unleavened bread. In the fourteenth day of the first month, at even, is the passover of the Lord,—Leviticus, chap. 23., verse 5; and on the fifteenth day is the feast, &c.,—verse 6. You can see the same in numbers, chap. 28., 16th and 17th verses. Feast is feast, and passover is passover, &c. My space is too limited to elucidate fully this subject; I hope the reader will examine for himself. The evangelist John says in chapter 13., that feet-washing took place before the passover, (it being on the fourteenth day,) and the next day being the fifteenth or feast day. Well might the evangelist say, now before the feast of the passover for it was on the passover day when he spake this, and the next day was

the feast day. For the disciples understood the Savior when he said to Judas, what thou doest, do quickly, that he meant, buy those things that we have need of against the feast, &c., for the next day was the feast day, according to the records of the four evangelists.—Three witnesses should be sufficient to satisfy any court or jury. Our opponents are going to circumstances for testimony. If the Jews were out of order when Christ had the passover prepared according to law, it should not contradict the words of Christ. Recollect, the three first evangelists say that Christ had the passover prepared. Our opponents say that John records in chap. 19. and 14th verse "and it was the preparation of the passover," &c. I advise my opponents to examine the German Testament, and they will see plainly that it does not mean the preparing of the lamb, but for the Sabbath. The German reads as follows: "And it was the preparation day in easter," neither can the word of be rendered, "for the passover," &c., but it means for the sabbath, for the day Christ was crucified was the day before the sabbath, the feast day, when the Roman governor offered to release to them a prisoner, whom they would. This was the time the Jews intended to put Christ to death, "for some said, not on the feast day, lest there be an uproar among the people," &c. Let this suffice for the present, and I earnestly entreat my readers to search the Scriptures in the German and English language if my remarks are true. I do not expect to advert to this subject again by writing; but if any one desires it, I will meet any man within any reasonable distance of my residence, and discuss the subject face to face. The author,

MARTIN NEUER
Ladoga, Ind.

For the Companion.

On Voting.

In the July No., page 265, I notice an article written by brother D. Smith; who seems to file certain objections to the decisions of Annual Meeting, and

views of certain brethren held, in opposition to the idea of the legal use of the election franchise: which article I desire to notice by the way; yet I do not intend to go into an elaborate investigation of the subject, to criticize or introduce a controversy; but merely to suggest a few thoughts and facts, that we might be enabled to come to a more thorough knowledge of the truth, as it is in Jesus.

It is said "his spirit will lead us into the truth" &c., and if we lack wisdom, we are to ask God, who has promised to give liberally, and upbraid not; if we ask in faith believing.

We, the fraternity of the brethren, hold according to the peculiar tenet of the cause which we have espoused; to be a separate, and a distinct people from the world: followers of Jesus; and in the confirmation of the fulness of the faith, and hope, we have in him; we desire to know nothing but him, and him crucified. In view of this we become alienated, or dead to the rudiments of the world; not subject to ordinances, as though living in the world, we become dead to the world, that in truth our life may be hid with Christ in God.

Holding the doctrine of non resistance, not only formally, but practically as a law of the principle of this faith who have espoused, the principle of the spiritual kingdom; citizenised in the holy nation; and entered upon the royal priesthood; and its rudiment, has become the object of our faith, and rule of our practice. In our alienation, we deny the right of association with the world, politically, not morally and socially.

There is no effect without a cause; The effect of the execution of the criminal upon the gallows; the writhing in their own gore, of the thousands upon the battle field; the crucifixion of Jesus upon Calvary; the bleeding heart, of the brother and sister whose son has been enticed from their side by bounty effect; and thousands of other effects, when we trace and find the cause of effects, it certainly will cause us to re-

flect; and asking God, to grant wisdom to discriminate justly between right and wrong, good and evil; what we ought, and what we ought not to do; our wanderings will soon be gathered home; and we with many of the fathers, will confess our errors; and confess that we are but, "pilgrims, and strangers," seeking "a city out of sight." Yours in love.

D. F. GOOD.

Waynesboro, Pa.

For the Companion.

Keeping Your Promises.

"When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow than that thou shouldst vow and not pay. Eccl." 5:4, 5.

In the first place we will notice the meaning of the word vow, as given by learned men. A vow is a solemn engagement or promise to God to perform some duty, or to abstain from something sinful. I will now call more particularly the attention of the young brethren and sisters to what I may have to say on this subject.

Dear brethren and sisters, did you ever take this matter into serious consideration, concerning our vows; how easily you break them? By being disobedient to the counsels of older brethren. Consider with me, when we are received into the church, we solemnly promise to take counsel, when called upon, and the church has from time almost immemorial counseled to abstain from conformity with the world. Now when you conform to the world in your dress, according to the customs of the world, you break that promise which you made to the brethren, that you would conform to the order of the church in your apparel. There are various ways that you can break your vows. Did you ever consider your sacred vows you have made, when you promised to renounce satan and all his pernicious ways, and all the sinful pleasures of this world and by the grace of God hold out faithful to your life's end. We should always

try to adorn our profession by a godly walk and conversation.

JOS. CRUMRINE.

West Independence, O.

SPIRIT OF CONTROVERSY.—For more than twenty years my dear Master has delivered me from a spirit of controversy, and I trust will deliver me to the end. Let others dispute about salvation, I will leave them and seek to enjoy it. And I do—glory be to my God! I am getting in my harvest, while they are only sowing the seed. I am living upon Jesus, and he is become my all.
—*Romaine.*

DEATH BED RETROSPECTIONS.—"Oh if I were to get well," said a faithful minister on his death bed, "I would preach the Gospel as I have never preached it. I have taken a look into eternity. I see now the importance of the Gospel as I never saw it before." He had been noted as a very devoted Minister of Christ. As he looked back upon his ministerial life, he found it had been very defective. If such were the retrospections of an eminently godly man, what will be the retrospections of many professing christians? How will their conformity to the world, their pursuit of pleasure, their neglect of the souls of men, appear from a death bed?

LOCAL MATTERS.

Tyrone City, Pa., August 22, 1865

Prospective.

In our article under this head, last week, we gave our reasons for changing our base of operation. This week we purpose to notice, or propose a

CHANGE IN SIZE AND PRICE.

In this we have been repeatedly urged by our patrons, many of whom think the paper is too small. We are willing to fulfill our promise, made in the introduction, to "enlarge as fast as our support will warrant." We can assure our readers, that with our present circulation we could not possibly do any better for them than we are now doing. But we will make several propositions and give it over to our patrons to decide which they will accept.

1. If our list of actual subscribers will be increased to two thousand, (2000) we will reduce the price to one dollar (\$1.00). Or

1. If our list will be increased to 2000 actual subscribers, we will enlarge the paper to twice its present size, 16 pages weekly, and increase the price to \$2.00 a year. Or

3. If our list will be increased to 3000 actual subscribers we will enlarge the paper to twice its present size, for the present price, \$1.50 per annum.

Either of these three propositions our patrons may accept, and we shall cheerfully comply. It would certainly be greatly to their advantage to accept the third. Those of our brethren who wish to have a good paper, of a respectable size, should use their best efforts to meet the conditions of our second proposition. The paper would then be large enough for all practical purposes, and if our list would still increase, the price might afterwards be reduced, without meeting any objections from our subscribers; while if we reduce the price to one dollar, and would then wish to enlarge our sheet, we would necessarily be compelled to increase the price also, which would not be so readily accepted. Let us have a paper which is large enough at once, and we will assure our brethren that as long as we are connected with its publication, we will not extort from them by asking an unreasonable price.

The rates in our second proposition would certainly compare very favorably with those of other publications; while those in our third would be considerably lower than the general rates of similar works.

We desire to come to a conclusion as soon as possible, in order that we may issue our prospectus by the middle of September, and have the lists all or nearly all, sent in by the first of December.

Should we meet with success to such a degree that we would enlarge, we would be obliged to procure a faster press, and considerable new material. In that case we would be pleased to

change our location before beginning the new volume, in order to avoid moving the heavy press twice. Thus it will be seen that it is full time to go to work, and to work earnestly, if we expect to make all these changes by the first of January.

Will our patrons consider the matter and reply early. When you do reply please say how many persons in your place, who would become subscribers, agree to what you say.

On Voting.—We have yet on hand two articles on this subject, one pretty lengthy and well gotten up, by brother Daniel Deardorf, and the other quite brief, by brother Daniel Bean blossom. As we believe the lengthy, and in our estimation, incontrovertible and conclusive essay upon that subject, in our last number, will include the greater part, if not all, the arguments in these articles, we ask the privilege to lay them by. If they have still an idea on the subject, they will please write again.

We have also a reply from brother Daniel Smith, who appears to be nearly alone in advocating the affirmative of the question. We shall find room for him next week.

We ask the brethren who believe it is right to vote, to consider well the cause they are advocating, and to bring forth their strongest arguments, and have the subject disposed of as soon as possible.

We can still furnish fifty new subscribers with back Nos. from the date of last Annual Meeting, for which to the end of the year we will take 85 cents, minutes included. Send on your orders.

Sabbath Schools.—This subject has been omitted from our columns for several weeks, not because we have nothing further upon it, but because we had nothing ready for the press.

We shall endeavor soon to give our own views upon the subject, as we believe we can reconcile the matter to the satisfaction of all.

Our next annual meeting

—We have as yet heard nothing of the place for the holding of our next yearly conference. We hope the churches will consider the matter and agree some where to entertain the meeting.

Correspondence.

Sister Lydia Dell, Hausertown, Indiana, says: I am much pleased to see some names of persons, in the *Companion* who are strangers to me, and yet are near and dear friends. I think more of the brethren and sisters would be able to take your paper, and find time to read it. I have heard some sisters say, that they have not time to read. Oh dear sisters let us not spend so much time in decorating ourselves and our children, then we will have more time to read the scriptures, and other good books and papers. Let us do what we can for the *Companion*.

An interesting brother and relative, says; "I intend if I am artist enough to draw you a tree, representing our great grand father Jacob Holsinger, and and his posterity. I think I can procure a book which has his fathers name in, with the date of his arrival in this country. Our great grand-father was born on the ocean. I will also try and draw you an outline map of our congregation, with the adjoining ones, the names of ministers, meeting houses, &c; just for your own satisfaction."

We hope the brother will fulfill his promise, as we long to see the tree with its branches and twigs.

The map also will be a very desirable item, and we hope other brethren will try their skill at drawing descriptions of their respective branches of the church. They would not only be useful and interesting to us individually, but from them we could gather much that would be interesting to our readers. When the long winter evenings again arrive, we hope to secure sketches, outlines, and statistics from all the principle churches in the country. Shall we be gratified?

Appointments.

A Lovefeast with the brethren in Cumberland County, Ill., on the first Sunday in October, two miles North of Hazledell, and six miles South West of Casey. Casey is on the National Road from Terre Haut. We would be glad if some speakers could be with us, as the harvest is great and the laborers few.

DAVID ROTHROCK.

A Communion meeting in the Panther Creek branch, Woodford Co., Ill., on the 14th and 15th of September.—Nearest station on the Chicago Central R. R., is Panola; on the Logansport and Peolia, is Secon, and at either places visitors will be met by the brethren. All should arrive on the day before. Invitation extended.

GEO. W. GISH.

A Lovefeast, 4 miles west of Gettysburg, in Adams Co., Pa., on the 30th of September, commencing at 1 o'clock P. M., and continue untill next day at noon. Ministering brethren invited.

DAVID BOSSERMAN.

Communion meeting in the Lewis town district, Spring Run meeting house two miles from McVeytown Station, on the 9th of October; meeting to commence at 10 o'clock, A. M. Also preaching on the 10th in the forenoon. Invitation extended, especially to ministering brethren.

JOS. R. HANAWALT.

We go to press this week at Monday noon, fully up to time, and we believe, in pretty good order.

Answer to Biblical Enigma in No 32

Faith, all must have to be saved.

Moses was a noted character mentioned in the Bible.

Ruth is one of the books of the Old Testament.

Bera was a king of Sodom.

Virtue is one of the best christian principles.

Peor is a name mentioned in Holy Writ. The whole is "*The baptism of our Saviour*."

H. J. KURTZ.

Columbiana, Ohio.

DIED.

In the Indian Creek branch, Westmorland Co., Pa., July 29, brother JONATHAN SIPE; aged 49 years 3 months, and 14 days. Disease. Typhoid Fever. He leaves a disconsolate widow and an only son. This brother and sister had been visited by the afflicting hand of Providence, some 3 years ago, and were bereaved of 6 or 7 of their children, in a short time by diphtheria; and now the father has followed them. We deeply sympathize with our sister and her son, and hope these trials and troubles here will only work for them a far more and exceeding weight of glory. Funeral services by Joseph Borger, and the writer, from John 5: 24—29.

From the same place, in St. Louis Hospital, PETER COVER, son of brother Michael and sister Elizabeth Cover; aged 25 years, 8 months, and 3 days. Funeral services by J. M. Bennet, J. Berkley and the writer.

D. D. HORNER.

Visitor please copy.

In the Elkcreek Congregation, Somerset Co., Pa., August 8, of Consumption, brother JONAS KEIM; aged 62 years, 4 months, and 27 days. On the 10th his remains were conveyed to his son's, (Silas) farm, followed by a very large concourse of people. The occasion was improved by the brethren from John 11: 25.

G. G. LINT.

Visitor please copy.

In the bounds of the Buffalo valley branch, Pa., July 21, sister Catharine, wife of brother Christian Boyer; aged 45 years, 3 months, and 11 days. Funeral discourse from Phil. 1: 21, by Isaac Myers and the writer.

J. L. Beaver.

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,
TYRONE CITY, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, AUG. 29, 1865.

Number 34.

For The Companion.

Happy Thoughts.

It is so sweet to contemplate
The beauty of that happy home,
Where weary ones sit down to rest,
When life in this sad world is done

Sweet thoughts! how much they do us good
When lone we weep for those who've gone
To yonder land, where soon we hope
We all shall meet again.

Soon life's sad years will number o'er,
Then we will realize our dreams,
Of perfect peace and happiness,
In heaven our sweet, sweet home.

M. A. GROVE.

Mount Carroll, Ill.

For the Companion.

The Passover, and the Lord's Supper.

The Lord's supper is an interesting subject, and as all the religious world differs with us on it, our duty is to investigate it in order that we be enabled to contend "for the faith once delivered to the saints," and as we are accused of eating the Jewish passover to examine that subject, as there has been some new things introduced among us in regard to it. Because division on that subject, as on all others would weaken our forces, endanger our happiness, and result in no good to any person.

It is the duty of all of us to work for truth and union, as the great harbinger of human happiness in time and in eternity.

The passover as instituted by Moses, of which we have a history in the 12th chapter of Exodus, consisted in killing a lamb, sprinkling its blood, and eating its flesh with unleavened bread and bitter herbs. This was to be done on the 14th day of the first month at even. The passover was connected with a feast called the feast of unleavened bread, which was to commence on the 15th day of the same month. Lev. 23: 6.—And it was to last seven days. Exodus 12:

15, 16, beginning on the 15th and ending with the 21st. It has been contended by some and brother Thurman among them, that the passover was killed at the beginning of the 14th day.—And others that it was killed at the close of it. Although the settlement of this question is not essential to our present purpose, yet we would like it settled on the account of its relation to our subject.

We are inclined to the opinion that the passover was killed at the close of the 14th day, and will give you some of our reasons for it.

First: Exodus 12: 18. "In the first month, on the 14th day of the month, at even, ye shall eat unleavened bread until the one & twentieth day of the month at even." This shows that unleavened bread must be eaten from the 14th day at even until the end of the feast of unleavened bread. Then if it must be eaten from the beginning of the 14th until the close of the 21st day it would make eight days for the feast of unleavened bread. And beyond all doubt the 21st day was included in the feast of unleavened bread; because Exodus 12: 16, shows that the first day was a holy convocation and the seventh day was a holy convocation. Lev. 23: 5, 6, showing that the 14th day was the Lord's passover, and the 15th day was the first holy convocation. Then it is certain the 21st day was the 2nd holy convocation. Which would make seven days without the 14th, consequently we conclude that the passover was killed at the close of it.

The question to be decided is the meaning of the language, "the 14th day at even;" whether it means the evening at the beginning or at the close of it. John decides that question in his day, in the 20: 19, where he says, "Then the same day at even, being the first day of the week." By reference

to the first of the chapter we discover that Christ was raised in the morning, and the same day at evening he appeared to his Apostles. This shows that the language at even in this case meant the evening at the close of the first day of the week.

There is another point viz: whether Christ ate the passover or supper at the same time the Jews ate the Passover under the law? This is an old question among the brethren. We will make two points in regard to it. First, that Christ and his apostles generally used the Greek method of reckoning time, except when giving date to festivals that were governed by Jewish time.—Thus, Mark 1: 35. "And in the morning rising up a great while before day." This is the Greek method which commenced the morning at midnight. The Jews method did not commence it until sunrise. But when they speak of the beginning of a feast under the law, they give us the time the law required. Thus, Luke 22: 7. Then came the day of unleavened bread when the passover must be killed. This is Jewish time, commencing the day in the evening.

Second. The cause of the difference "as to the time our Savior ate the supper. It originates from not noticing that the word passover sometimes means the feast of unleavened bread, as in Luke 22: 1. And some times it means only a part of it, as in John 19: 14. We think if the brethren would closely examine these two points, it would settle the difference as to the time the Savior ate the supper with his disciples. However that question does not effect our present purpose. For it is no difference to us, whether he ate it at the time, before or after the Jewish passover.

We will now inquire whether Christ really did eat the Jewish passover with his disciples the night he was betrayed.

A large portion of the world with some of the Brethren, say that he did. And if we follow his examples, we eat the Jewish passover too if he did. If he ate the passover who, instituted the Lords supper we eat? As we are not willing to admit that the bread and wine is the supper we want to know where it was instituted.

But we do not believe that Christ ate the legal passover, and will give you some of our reasons for it. As we believe the views of our Brethren on the subject of the Lords supper, should be defended against the many attacks made upon it, by our opponents, I must beg the patience of the reader while I attempt making that defence. Though I would be glad if some of our abler brethren would have taken up the defence of our doctrine on that subject.

Among our opponents a notice of brother Thurman will be made first, as charity begins at home. He has written several pages in this calendar, to prove that Christ ate the passover as instituted by Moses. He has divided his article into about 28 sections which is very near 28 repetitions of the same argument. His whole argument is founded on one point, which is that the expression, "the passover," had but one meaning, and that that expression was used by Christ and his apostles in reference to the eating on the night he was betrayed. But brother Thurman is not the author of that argument. Most of our opponents have used it before him.

In taking his position he says, "But when a word has but one meaning then it conveys but one idea. Now the expression, 'The passover has but one meaning, hence can convey but one idea.' 'For from the creation of the world to the present time the expression 'the passover' was never employed to convey the idea of any thing more or less than that of the passover as instituted by Moses." Now that is the position of all our opponents, and if their position is true their conclusions may be also, but if their position is wrong their conclusions will be

the same. Then let us examine it closely. He says that the passover has but one meaning and can convey but one idea. This we will show, to be a mistake, the word of God being our guide. Luke the 22: 1. Now the feast of unleavened bread drew nigh which is called the passover. Here the feast of unleavened bread is called the passover. Now refer to. Lev. 23: —5, 6. "In the 14th day of the first month is the Lord's passover." "And on the 15th day of the same month is the feast of unleavened bread unto the Lord; seven days shall ye eat unleavened bread unto the Lord." This shows when the feast of unleavened bread was called the passover it could not mean the same thing it meant when the killing the lamb on the 14th day was called the passover. Exodus 12: 11. Here are two different things done on different days and they are both called the passover. So we have two ideas conveyed by the word passover.

But we will see where brother Thurman stands according to his own logic. On the 34th page of his calendar he says: "our Lord ate the passover in the early part of the night. On the 35 page he says 'the Jews ate it in the latter part of the night, from the 9th to the 11th hour of the night' Now see what happened the following day. John 19: 14. 'And it was the preparation of the passover and about the sixth hour,' That would be seven hours after the Jews passover according to his own logic. and in the day-time, not later than the middle of the day. And what did this preparation of the passover mean? the next day after he says it was eaten. Then, 'From the beginning of the world to the present time the expression the passover,' (has been used), to convey the idea of something more than the passover as instituted by Moses. Moreover he says the passover began with the killing of the passover. Whoever heard of the passover being killed about the middle of the day after the passover was eaten. His position, ta-

king all his arguments together, is first, "the expression 'the passover' always meant the legal passover. Second that Christ and his apostles ate the legal passover, on the night before the 14th day. Third that the 14th day, about the 6th hour, the preparation of the passover meant the legal passover. This shows when a person takes a wrong position his conclusions will be no better.

Christ is called our Passover, 1 Cor. 5: 7. Hence we are sure the word passover does not mean the legal passover in this scripture. Then we must learn what is meant by noticing the thing to which it is applied; and we have three things to which the word passover is applied. First, the sacrifice of the paschal lamb. Second, the feast of unleavened bread. Third, to Christ our passover. And before we are done we will show you another.

But let us first examine into the design of the legal passover. We told you at the commencement what it was, and we are now after its design. Exodus 12: 14: "and this day shall be unto you for a memorial and ye shall keep a feast unto the Lord throughout your generation. This shows that the passover was a memorial, that is a time to be kept in remembrance of the things connected with it. The 26th and 27 verses show further the design of the passover. "And it shall come to pass when your children shall say unto you, what mean ye by this service that ye shall say. It is the sacrifice of the Lord's passover who passed over the houses of the children of Israel when he smote the Egyptians and delivered our houses." Here it is explained in a few words. First, it is a sacrifice which shows that it, like the other sacrifices, points to the death of Christ as its antetype. Second, there was a deliverance dependant upon the blood of the sacrifice, which makes the passover really a type of Christ. But the design of this was to point the Israelites back to the time when God smote the Egyptians and delivered Israel.

Its design was to perpetuate that

*For the Companion.***The Guide-post.**

A guide post, as every one knows, is used to point out to the traveler the road that leads to some city, town or place.

Suppose a traveler would see one of these and see directions thereon inscribed by which he can find the place to which he wishes to go. But, after reading these directions, he sees a man who informs him that he can point a road which is far more pleasant to travel; yet will lead to the same place. He tells him that by taking the road which he points out, he will evade the trouble of crossing that great mountain, that low valley and other obstructions to progress. Flattered by the enticing words of this man, who pretends to be a very good friend, this traveler takes his advice and travels upon a road which is in direct opposition to the directions afforded by the guide post; and meets another man who informs him that he is upon the wrong road; that the place which he is seeking is a greater distance from there than from the guide-post where he started; and that he must return to the guide post and follow its directions. The traveler having more confidence in the man who sent him this way still travels on. He will not find the place which he is seeking.

The New testament is the guide-post as it were, that points out to us the way to Heaven. Suppose that a man who desires to find a home in Heaven looks at the direction given by the guide post and then sees a man who informs him that he can get to the same place by another way and by so doing can evade crossing the mountain of Self denial, the valley of Feet washing and other impediments (as he thinks) to comfort.—Taking this man's advice he starts upon his journey, but is soon asked by another man why he did not take the directions of the guidepost, [New Testament. To this he replied: There are so many inconveniences, such as the river of Baptism and there is no bridge across it. So there is no way left but to wade through; and by going this way I can go around it. Again he starts upon his way pointed out by the false instructor. He will be a *sheep strayed from the fold.*—Anonymous.

event until the coming of the antetype when Christ would make a sacrifice of himself, for the poor Egyptian as well as the Jew. Then the passover must cease, and new institutions be made, that point not to Egypt, but to the Lord Jesus Christ and his kingdom.—Remember this for we will have use for it before we are through. The feast of unleaven bread was designed to commemorate the day when God brought the children of Israel out of the land of Egypt. This is proved by Deut. 16: 3, which shows that they should eat unleavened bread seven days. And why?—"That thou mayest remember the day when thou camest out of the land of Egypt all the days of thy life. Thus we see that the passover and the feast of unleavened bread differ in form, substance, time, and design; yet they are both called the passover. That does not make them the same thing, for the reason that the thing named governs the meaning of the name applied to it. But the names given to things cannot change the things themselves. Thus calling Christ our passover does not change him into the legal passover, but changes the meaning of the word as applied to him. We want the position of our opponents and ourselves kept in view. They say because the supper Christ ate with his disciples is called the passover, therefore it is really the Jewish passover. Our position is that calling it by that name no more proves the supper to be the legal passover, than it does Christ or the feast of unleavened bread, when they are called by the same name. For illustration, take the word baptism. Does calling things by that name make them the same thing. We will see, "our fathers were all baptised unto Moses in the cloud and in the sea." Again: "baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Here are two things called baptism, and we all know that it does not make them the same thing, for no one will contend that the baptism in the cloud and in the sea, is christian baptism. Again: "I have a baptism to be baptised with." Here Christ's

suffering is called baptism. That does not make it either of the others in reality "John baptised unto repentance." Here we have four different things called by the same name, and no one will contend that it makes them all the same thing. Consequently in order to know what is meant we must look at the things themselves, and not merely the name by which they are called. The baptism of John is called by the same name given in the commission, "baptising them in the name of the Father, and of the Son, and of the Holy Ghost," still they are not the same institution though they are both performed in the same way in the water, and called by the same name. Yet we know them to be different institutions by the things with which they are connected.

We are now prepared to show that in the very same way we prove the christian baptism is not John's baptism.—We can prove that the supper Christ ate was not the Jewish passover. Christian baptism though it is called by the same name differs from John's baptism in three important points. First, before or in order to christian baptism a person must believe in the death, burial, and resurrection of Christ. That faith was not essential to John's baptism. Hence they differ in that which comes before christian baptism. Just in the same way the supper differs from the passover, in that which preceded it. Before Christ ate the supper, "he arose and washed his disciples feet" and "wiped them with the towel wherewith he was girded." He said unto them, "if I your Lord and Master have washed your feet ye ought to wash one another's feet," for I have given you an example that ye should do as I have done to you." Here you see there was something performed and commanded, at the same supper, just before it was eaten, that differs from anything connected with the passover.

To be continued.

When you receive a kindness, remember it; when you bestow one, forget it.

*For the Companion***Christ the king of life.**

He is my all, he is my shield,
My life to him, I freely yield;
For me he died, he shed his blood,
That I may hide my life in God.

My Lord, my Savior did arise,
Came forth and rose above the skies;
He will return, but not alone,
With him he'll bring too, all his own.

He'll sit upon king David's throne
And near his own, his glorious crown.
And they twelve thrones shall occupy,
Who on him daily did rely.

To Israel's tribes they'll judgement give,
Who walked with Christ while he did live;
And judge the world shall all the saints.
Correct the great, the dire complaints.

In robes of white the saints shall be.
May I be there that sight to see;
My robes be washed in Christ's own blood,
My life be hid with him in God.

JOS. HOLSOPPLE

Indiana; Pa.

*For the Companion.***On supporting the ministers.**

As some of our dear brethren have been trying to show that the Gospel makes it the duty of the church to furnish the minister of Jesus Christ with pecuniary aid to enable him to improve his mind, to preach the Gospel to fallen humanity, I feel like offering a word of encouragement to the noble enterprise.

Let us see if we can ascertain from a divine source that such a measure would be right.

First we will notice the Aaronic priesthood. After the children of Israel had passed over Jordan into the promised land, God divided the land among the eleven tribes, and they received their support from the land that God gave them. But the tribe of Levi who were the priests or ministers of God, received their support from the eleven tribes. See Deut. 18, : 3-5. "and this shall be the Priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep. And they shall give unto the Priests the shoulder and the two cheeks and the

maw. The first fruits also of thy corn, of thy wine, and of thine oil. And the first fruit of the flock of thy sheep shalt thou give him." Here then we can see that God made a special arrangement, that his Priests should be provided for. They received the choicest or first fruits of all the people raised, of the sacrifices of the sheep of the corn, the wine and the oil. But the question might be asked, why the Priest could not provide for himself. We will answer; because he was appointed to minister in the cause of God and to offer their various sacrifices at their proper time, and place, precisely as God commanded, and that under severe penalty. Hence it required his whole time and attention. And is not the minister of God, under the Gospel dispensation, of more importance than that of the law? I think that he is, as the blessings of the law were but temporal, while those of the gospel are eternal. Hence the gospel is as much higher than the law, as the heavens are higher than the earth; so are the ministers of the gospel higher than the ministers of the law. Hence you see how important it is that the minister of the Gospel shall receive pecuniary aid from the people, that he may have time to improve his mind to wait on the things that belong to the house of God. But let us see whether we can prove from the gospel that it is right to thus assist the servant of God.

Now hear what Paul says relative to the support of God's ministers. 1 Cor. 9, : 13. "Do ye not know that they which minister, (speaking of the Priest under the law) about holy things live of the things of the temple. And they that wait at the altar are partakers with the altar 14 verse. "Even so hath the Lord ordained that they that preach the gospel should live of the gospel." This language is clear and emphatic, with reference to the support of the ministers of God, both of the old and new Testament. And the apostle reasons on it still further, in the 11 verse. "If we have sown unto spiritual things is it a great thing if we

should reap of your carnal things." As much as to say, if we ministered unto you the necessities of eternal life, that it is but your duty to minister unto us the necessities of this temporal life, 7 verse. "Who goeth a warfare at his own charges, or planteth a vineyard and eateth not the fruit thereof, or feedeth the flock and eateth not of the milk of the flock; showing here that those that plant vineyards or feed flocks expect to receive remuneration therefrom that they may be able to procure the necessities of life

Again; Cor. 11 : 8, Paul says: "I robbed other churches to do you service." We learn from this that the Apostle took wages from the rich to do service to the poor Corinthians, for says he, 9 verse, "I was chargeable to no man, for that which was lacking to me the brethren from Macedonia supplied. We infer from this, that the Macedonians were wealthy and supplied the wants of Paul, which the Corinthians were not able to do, which is the correct rule to act upon. Thess. 2. 6: Here the apostle on the same subject says, "where we might have been burdensome as the apostle of Christ." From this we learn that the apostles would have had the right to have called on the churches for their support, but they chose not to make use of their privileges. Let us see what the Savior says on the subject Mat 10 : 9, 10; Provide neither gold, nor silver, nor brass in your purse. Mark 6 ; 8. Luke, 9 : 3. "Nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat. (Paul says hire) Here we understand that the minister of God is not to spend time to procure silver and gold, scrip and shoes, nor even bread, for this is the due of the minister from the people, for whom he ministers, for he is ministering the words of eternal life to save the people from sin and Satan, and while he is engaged in this noble work it is but the people's duty to minister unto him the necessities of this life; so that he is not detained in his high calling. But would our brethren

ren accept this plan? We think not. And I with Paul will say that I do not wish to urge this rule to the letter, lest we become burdensome as the ministers of Jesus Christ. But that some plan for raising means without becoming burdensome to the church might be adopted, I have no doubt which would be a great auxiliary to facilitate the minister in his work and mission of love. In our next essay, we will give our plan for carrying the above arrangements into effect, and to show the necessity of doing something for the ministry, to make it more effectual than it hitherto has been. I hope the brethren will investigate this subject, and submit some plan to our next Annual council for adoption.

A LEEDY, Jr.

Antioch, Ind.

For the Companion.

On voting.

Brother Vaniman appears to find some fault with our essay on this subject. First he refers to what we said in reference to resisting evil and thinks it not consistent with the Gospel. We said it is the duty of every body to resist, but not with evil, and we still say so. Now we will see whether it is in accordance with the Gospel or not. Resist the Devil and he will flee from you." James 4: 7. Speaking of the adversary he says "whom resist steadfast in the faith." 1 Pet 5: 9. From these quotations we learn that it is the bounden duty of christians to resist evil, but as we before said not with evil. Now brother can you find any fault with us here? We think not. Secondly: He refers to what we said in reference to the mutual understanding existing between the church and state, and appears to think it is "more imaginary than real," from the fact that he has heard the cry that we are not consistent. We also have heard the world say that we were inconsistent in celebrating the Lords supper, washing feet. &c., but as a comfort the Savior has told us not to marvel if the world hate us. So you see brethren, the cry of the world does

not make truths imaginations. We know there is this understanding on the part of the civil power in view of which they have made provisions for our exemption from military duty. This is true, let the world cry as it may.

Next he speaks of what we said of school-teachers, and says they are not civil officers. We will see. In our State we have one trustee in every township, upon whom devolve the local interests of his precinct including the educational interests of the same. Next we have a director in each district, elected annually by the qualified voters of the district, who, before entering upon his duties, takes an oath of office. Now when we wish to employ a teacher this director advertises an election for the selection of said teacher, who is elected by the same voters who elected the director. He is then employed by the township trustee, and all his duties are defined in our law. After the school expires he makes a report to the trustee, to the truthfulness of which he must be qualified, after which he is paid for his services by the trustee. Now you see all this is done by the civil government which recognizes the teacher as an important officer, and we are pleased to look upon him as the first officer in the state. It is not so much of a house-hold arrangement as the brother thinks. Quite different from a clerk or a laborer in the wheat field. Next he comes to what we said about slavery and its abolition in Maryland. He thinks if they would not have voted at all that President Lincolns proclamation would have reached it. We confess if this be the case that we are ignorant of the nature of that proclamation. We thought it only reached those states and parts of states in rebellion at that time, and we are of that opinion still. Please look that proclamation over again. The brother thinks we depend too much upon suppositions to sustain our position. We only presented a case that may exist and require our consideration in the future. He appears to reprove us for not taking the advice of conference on

this subject. We are happy to know that our last conference has passed nothing positive on the subject, and what a good thing it would be if we could have a little more charity for each other. What we said in reference to voting at conference, we still think would be the proper method of doing business, and without casting any reflections on old brethren, we suggest that our committee to consider a change reflect upon this change. Now brother what we have said is from the love that we entertain for our old brethren, who have passed from time to eternity, who voted and said nothing against it, and we had peace on that subject. Brethren we certainly think if we rightly consider the favors shown us by our good government, during the last 4 years, we will feel like doing all we can, consistently with the Gospel, to sustain it, by voting. We can do so and we have yet to find that Gospel that conflicts with this privilege. We close, inviting others agreeing with us, to say something on the question.

DANIEL SMITH.

Huntington, Ind.

For the Companion.

Reply to Brother Snowberger.

Dear Brother Henry:—In No. 30 of the *Companion* I notice an article written by brother D. Snowberger, in which he seemingly in love requests me to "retract" what I have said in regard to the Sunday school at "Clover Creek." I had not intended to write any more on that subject, but as it is his request I shall in the fear of the Lord endeavor to do so; and would ask him to receive in love whatever I may say.

I do think that he should not reflect on you for publishing articles which he thinks are conflicting with the annual council of the brethren: for those who write do not always represent their own voices only, but frequently write in behalf of the members in the district where they reside.

To publish some articles and reject others, would be showing partiality, which might dissatisfy nearly all the

brethren in one district, while it would only please a few others, who misunderstand the council of the A. M. This would certainly injure the reputation of the *Companion*, which the brother so much fears. I think brethren should not lay too much responsibility upon an editor, and if some brethren do disregard the "established order" of the church, they should be taken in council where they reside.

I have much regard for the annual council of the brethren, and in particular of our ancient brethren, which seems to be little regarded by some.

I do not like to see brethren write or speak against the "ancient orders" of the church: for instance such as "non-resistance," &c., and this is what I understand the brethren of our late annual meeting to mean. But there are still some questions upon which the brethren are yet much divided, that are not "old established orders," and the sooner we become of one mind the better it will be for the welfare of the brotherhood. Are not our church periodicals intended, to accomplish this end? But if only one side of a question is to be admitted and the other rejected they will be of no use to us what ever.

I always believed it to be inconsistent for a brother to "vote," and I am happy to learn, through the *Companion* and minutes, that the brethren now almost unanimously oppose "voting." But it seems there are yet some districts where the brethren have not been awakened to a sense of their duty. Yet must they be deprived of the privilege of giving us their reasons for continuing this practice, just because the annual council have decided that it is not right for brethren to vote at public elections? The same may be said of many other questions, such as Sunday schools.—When we think we see that this institution is not in *Gospel* order the way it is conducted, both in and out of the church, we certainly should have the privilege to say so.

Our brethren here cannot believe that these schools are conducted in *Gospel*

order," when money is raised to purchase a library, or what the apostles would call *cunningly devised fables*.

Here I could give many reasons for approving this seemingly harmless institution, but as it is conflicting with the advice of the annual council of 1857 and 62. I must drop the subject; but I must here remind Brother Daniel that the same council (1857) also gives brethren the privilege to have their pictures taken—if my memory serves me rightly—and still some of our brethren preach against this vanity, *contrary* to the annual council. Should this be so?

In conclusion I would say to the brethren in general, that if my article was "unbecoming," "going entirely too far," or "conflicting with the annual council," I hope they will pardon me for this time.

P. FAIRNEY.

Polo, Ill.

For the Companion.

An Exhortation.

Dear Brother Holsinger:—My heart has been much cheered by reading the testimonies of the brethren in the *Companion*. I would also add a word in favor of gospel truth. I want to be prepared with them to dwell with the king in glory. With the poet I can say:

"Let me dwell with the king in his beauty
And I ask, oh, I ask for no more."

I feel that I have much to do to be prepared to stand with that people, who are to be gathered together before the throne of God; not having spot or wrinkle, or any such thing; but are to be holy and without blemish. Oh! what a work is to be done! what a change to be wrought! before the wrinkles are all smoothed, and all the spots cleansed from my heart, and I am made holy and without blemish before God. I should despair were it not for the promises of God. He has said: "my grace shall be sufficient for you." This is enough.—It is the promise of God, and it cannot fail. We can overcome; and by his grace assisting us we are abundantly able to go up and possess the godly land

God is able and will work a good work for us, if we are only willing to do what he says.

In view of the great work before us, how important it is that we lead sober and godly lives; that our light may shine before men, that others seeing our good works may "glorify our father which is in heaven." Is there not great responsibility resting upon us as a people? Have we not received great light? And is it not the light or talent given us for some good purpose.—In Rev 1:12, the seven churches are represented by the seven golden candlesticks. In Matt. 5:15, we are told that a candlestick is to hold the candle, (the truth) that it may give light to all that are in the house. Then if we are to be light bearers to the world around, let us see to it that we do not put the candle under a bushel, but on a candlestick; that the many souls that need light in these last days of peril, may see it shining in all its splendor.—Is there any higher good work for the Christian than to live out the truth as revealed in the word of God? Then to let your light shine is simply to live in accordance with the truth we acknowledge. Oh! how important that we live consistent, like faithful Noah, warning the world by our good works of the near approach of the coming storm. As perils thicken on every hand as a token of the near coming of our Lord, and the signs seem to indicate a gloomy future to the inhabitants of the earth, should it not induce all believers to draw nearer to God and cry earnestly for grace to stand in the coming conflict, and by their faithfulness warn sinners to flee from the wrath to come, and seek protection under the pavilion of a meek and lowly Savior, whose words are yea and amen.

DANIEL D. SEILL.

Hollidaysburg, Pa.

Good for one pound.

It is said in a dockyard of England a ship of many thousand ton was once built, and a large multitude assembled to witness the launching. The wedges

were knocked away, but the immense mass remained motionless.

Before a feeling of disappointment began to manifest itself a little boy ran forward and commenced pushing against the vessel. His efforts excited the ridicule of the spectators but he turned indignantly towards them saying "I can push a pound," and continued his exertions.

They were all that were needed to overcome the friction and soon the huge ship yielding to his pressure gracefully glided into the waves.

So many a great and noble cause stands motionless when perhaps the efforts of a child would overcome the obstacles that hindered its progress. A single grain will turn a nicely balanced scale.

A single word or action or glance of the eye may be fraught with incalculable consequences. We cannot be the judges of the amount of influence. We know not how much it accomplishes. We cannot be aware through what a wide circle it may spread.

AN INTERESTING ITEM.—One who must have been a confirmed subject of *ennui* has made the following novel calculation, which is said to have occupied three years of his life :

OLD TESTAMENT.

Number of books, 39 ; chapters, 929 ; verses, 23,214 ; words, 592,439 ; letters, 2,728,100.

The middle book is Proverbs.

The middle chapter is Job XXXIX.

The middle verse would be 2nd Chronicles XX, 17, if there were a verse more, and verse 16 if there were a verse less.

The word *and* occurs 35,543 times.

The word *Jehovah* occurs 6,855 times.

The shortest verse is 1st Chronicles I, 15.

The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet.

The 19th chapter of 3rd Kings and the 37th chapter of Isaiah are alike.

NEW TESTAMENT.

Number of books, 27 ; chapters, 260 ;

verses, 7,959 ; words, 181,253 ; letters 838,580.

The middle book is 2nd Thessalonians.

The middle chapter is Romans XIII if there were a chapter less, and XIV if there were a chapter more.

The middle verse is Acts XVII, 17.

The shortest verse is John XI, 35.

OLD AND NEW TESTAMENT.

Number of books, 66 ; chapters, 1,186 ; verses, 31,172 ; words, 753,967 letters, 3,566,680.

The middle chapter and least in the Bible is Psalm CXVII.

Middle verse is Psalm CXVIII, 8.

"The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful tongue and lips. It is the workhouse where is the forge deccits and slanders ; and the tounge is only the outer shop where they are vended, and the lips the door of it. Such ware as is made within, such, and no other, can come out." —*Leighton.*

LOCAL MATTERS.

Tyrone City, Pa., August 29, 1865

To Brother P. H. Beaver.

Dear Brother :—We cannot now gratify your curiosity to know by what authority we call the Brethren German Baptists, but we *think* we have good authority. Our file of the minutes is imperfect and disarranged to refer to them on the subject, but we feel quite satisfied that the brethren in Council agreed to be known by that name, and would ask of those who have them, to set us right in the matter.

But you would say that the great majority of the brethren are literally no baptists at all." You and I are certainly widely apart in our views on that point, for I will call no man a brother unless he is *literally* a baptist.

But perhaps this difference may originate in our conception or misconception of the meaning of words, and names.—Let us see.

Literal,—*a.* "According to the letter."—*Webster.*

Literally,—*adv.* "With adherence to words."—*Ibid.*

"Faithfully, &c. conscientiously, scrupulously, religiously, rigidly, literally ; to the letter."—*Rogel.*

Baptist,—*"One who holds to baptism by immersion."*—*Webster.*

From this we deduce that a person who is "literally" a "baptist," is one who believes that the literal—faithful—religious—and true interpretation of baptism is immersion. Such persons are called baptists, and such we call brethren.

But you say they are no more "German" than they are "Bohemian or Pennsylvanian." They are, however from the fact that they originated in Germany, which always has more or less to do with the fixing of names and title.

Then you object to our saying that they are generally known by that name—German Baptists. In this you are perhaps correct, and we shall correct it so as to read "sometimes," the truth of which you will not question. The idea we wished to convey by "generally," was that in all business transaction and statistical and historical writings, of the present day, they are known by the name of "German Baptists."

We are happy to learn that your community is free from malice toward the Brethren. But we cannot see why they should "unanimously" call you "Dunkards." Why not call you "Brethren" ? or Baptists ? as they did John because he baptised.

With us, those people of the world who bear us no ill will, call us the "Old Brethren." Those who do bear us malice call us in English, "Dunkards" and in German, "Dunker." The children and neighbors learn the name, and by common usage—without bearing us any malice, and without any knowledge of our proper name—vulgarly use the term. We do not object to it ; we never denied being what they call a "dunkard," but we cannot close our eyes to their motives,

To show you that it is both vulgar and malicious, we will speculate upon the first origin by the term, as we have nothing positive.

Our Brethren first originated in Germany, at a time when there were no other baptists in the land; consequently they were a peculiar and observed people, and history also informs us that they were persecuted. There can be no persecution without hatred and malice. The brethren then were hated.—They called each other brethren but their enemies "must in the very nature of things distinguish them by some other appellation." The name must be expressive of their disgust. What they hate most is their baptism, for it is aiming at their idol—Sprinkling. Now then for the name:—but why hesitate: why not call them *teufer* (Baptists) as they did John the forerunner, for they allowed that he was a *teufer* [Baptist] because he immersed. It is not expressive enough. They select from their vocabulary of vulgarities the word "tunken," sop, dip, plunge, from which they manufacture "Tunker,"—soppers, dippers, plungers,—and after emigrating to this country, and transferred into Pennsylvania dutch will make "Dunker" to which the English can get no nearer than Dunkard. It means nothing in English, hence it is vulgar. In the German it mocks at an institution of the Most High, hence it is malicious.

We know that the virtuous conduct of the church has made the name "synonymous with honesty and integrity," and as soon as that will be universally so, the name will become obsolete.

The object in our Prospectus is to let the world—our enemies know that we were a "Dunkard;" the historian, that we were a "German Baptist;" and the church that we were a "brother."

Correspondence.

Our annual meetings.

Dear Brother, Holsinger:—Whereas the Elders and brethren, at our last annual meeting felt the importance of making a change, in the manner of holding

our annual meetings, and appointed a committee to take the matter into consideration, and propose the result of their deliberation to the next annual meeting.—But where and when is our next annual meeting, to be held? I think the present time and aspect of things goes on to show to all concerned, that we are approaching a crisis which calls more loudly for a change to be made in the manner of holding our annual meetings than heretofore.

Although, the subject has been discussed, see Gospel Visitor vol. 4, page 128, &c and vol. 5 page 18, 89, and 113 see also minutes for the annual meeting for the year 1845 at the close. Yet, I think it should be discussed again through our periodicals, and if done in the spirit of meekness and love, it would not only tend to prepare the minds of the brethren, to assent to a change being made, But it would tend to enable the committee in its deliberations to present a plan, that would at once be accepted and adopted by our annual meetings: the welfare and prosperity of the churches of our wide spread brotherhood seems to demand a prompt, but deliberate expression on this subject: who will respond?

The brethren at Pipe Creek, Md. contemplate commencing their next communion meeting at the Meadow Branch meeting house (Lord willing.) on Saturday morning the 7th day of October next.

I remain yours as ever

PHILIP, BOYLE.

New Windsor, Md.

Appointments.

Communion Meeting in Warriors Mark District, Crossroad Meetinghouse, 2 miles from Bald Eagle Station. Meeting to commence Oct. 21st, at one O'clock, P. M. Also meeting next day.

GRABILL MYERS.

Editor's Diary.

Thursday, August 24th.—In the morning I was pleased to think that I might spend the day in reading, writing, &c., but before noon a gentleman called and would have 1000 bills printed forthwith, and so the pen must be laid away, and the "rule" taken up.

Friday, 25th.—Had a short visit by Grabill Myers, on his way to Huntingdon Co, on a visit.

Saturday, 26th.—Went to Hollidaysburg, in the morning to favor a friend. Lost my Diary, containing between 4 and 58, my Railroad Pass, a number of receipts, and pass book with the National Bank of Altoona. Think it was picked at Altoona.

At the bridge at Hollidaysburg, a little ragged urchin asked for a penny. I said I thought it wasn't necessary, and passed on. Again I went the same way, and again the boy was there. He noticed me but did not ask thinking no doubt it was useless.—I did not feel well and returned and opened a conversation with him, in which I learned that his father was sick and the family was needy. I gave him a trifle and passed on with a lighter step and an easier conscience.

DIED

In the Lewistown district, Mifflin Co., Pa., August 18, of Erysipelas, sister SUSAN SWIGART, wife of brother Samuel H. Swigart, and daughter of brother Michael and sister Mary M. Zeater; aged about 23 years. We mourn the loss of our beloved sister yet sincerely believe our loss is her great gain. Those who knew her best will perhaps be able to profit most by her bright example and christian deportment. She left a husband, and one little son, and three children over whom she had assumed the duties of a mother. The occasion was improved from John 9: 25, 26, by James Lane and P. S. Myers.

JOS. R. HANAWALT.

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, SEPT. 5, 1865.

Number 35.

For the Companion.

Life.

When the life-blood flows so swiftly,
And the heart with hope beats high;
When the day is long and stillly,
And no wintry winds are nigh;—
Life is sweetest.

When we dare to do and suffer,
For the cause of truth and right;
When we rule our "faith and practice,"
By the line of Gospel light;—
Life is bravest.

When we meekly bear the scoffings,
Of a world so steep'd in sin;
When we wear our crosses gladly,
Knowing that we too shall win;—
Life is purest.

When so well we do our duty,
Working while the day is here;
When we love our neighbor truly—
Waiting for the master dear;—
Life is truest.

When the toils of life are ended,
And the victory is won,
When all earthly stains have vanish'd
In the blood of God's dear son;—
Life is meetest.

L. H. MILLER.

Moraantown, Va.

For the Companion.

The Passover and the Lord's Supper.

(Continued from page 267.)

Again, Christian baptism differs from John's baptism in that which immediately followed it. They were to receive the gift of the Holy Ghost. So the supper differs from the passover in that which followed it. Christ instituted the Communion at that supper. "Likewise also the cup after supper". Thus we learn that the supper was connected with something, both before and after it, that never belonged to the passover. Again; christian baptism was performed in the name of the Father, and of the Son, and of the Holy Ghost. Here we discover that the action itself was connected with something that differed from John's baptism. Luke 22: 15, 16, shows that there was something in

the supper itself that differs from any thing in the passover. "With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Here is something instituted that is to be fulfilled in the kingdom of God. Christ said he would not eat of it any more until then. That supper pointed to the future. And Christ while eating it pointed his disciples to the kingdom of God, when it should be fulfilled, at his second coming. Here we learn that there is a great difference between it and the Jews passover, which pointed back to the land of Egypt, to a temporal deliverance. Thus we see they differ in nature, design, and the things with which they are connected. Showing beyond a doubt that they are not the same. But that is not all.— Calling it a supper as well as a passover shows it to be a different thing, as the Jews passover is nowhere called a supper. The apostles who called it a supper must have understood it to mean something more than the Jew's passover when they gave it a name never applied to the passover.

We will now examine the Lord's supper more particularly and see what it means. But here brother Thurman again is in our way, and we will first dispose of him, as what he has written on that subject is public property. In a little book on Feet washing, where he is trying to prove that the Lord's supper should only be eaten on the 14th of the first month, on page 127, he says: "And Jesus taking the same unleavened bread which was enjoined by the law to be used at that particular time, blessed and brake it, and said. Take, eat this is my body enjoining upon us to do the same; saying this do in remembrance of me! So we observe that

this is not properly a new ordinance, but a conversion of that which was called the passover, into what is called the Lord's supper." Here while speaking of the communion he says: "It is not a new ordinance, but a conversion of the passover into the Lord's supper."

Here are two errors which originate from the error he is trying to prove.

The first error is that the communion is not a new ordinance. It differs from anything ever known on earth before. It is to be eaten in remembrance of Christ, and to show forth his death till he comes. If it is not a new ordinance I would like to know what it takes to make one, for it is not like any other, in any respect.

The second error is that the passover was converted into the communion, which is called the Lord's supper.

We are confident this is an error for the reason, first; the passover was a sacrifice to be made every year. The communion is not a sacrifice. The passover was a type pointing to Christ's death, while the communion is in memory of his death. But the worst is, this error makes the communion the supper.

On page 125, he says: "Now this does settle the question. The Lord's supper, is a continuation of the Lord's passover." Then if the passover was converted into the communion, the supper and the communion is the same thing, according to his argument. We will refer to this point again.

In this little book he has written about 60 pages, to prove that the Lord's supper should only be observed on the night of the 14th of the first month, according to Jewish time. His arguments to us are not very conclusive, and we are not astonished to find these and even more errors among them.

But that which overturns the whole

thing, and shows that the brethren are right, is that Paul took the supper in Troas, nineteen days after the passover Acts, 20:6. "And we sailed away from Philippi, after the days of unleavened bread." (That would make seven days after the passover,) "and came to Troas, in five days," [that would make twelve days,] "where we abode seven days," (which would make 19 days after the passover) Now read the 7th verse; "and upon the first day of the week, when the disciples came together to break bread." Here we find that very thing which brother Thurman called the Lord's supper, taken 19 days after the passover.

We will now return to the supper eaten between Feetwashing and the Communion. In 1 Cor. 10:21, we read of the Lord's table; and as it was connected with the Lord's supper, we will first inquire what kind of a table it was, and how it was used. Then we can know what kind of a table we ought to have, and how we ought to use it.

It is common in our country, among other denominations, to have a table two or three feet square, and call it the Lord's table. When they take the bread and wine, none sit at the table.— They are scattered over the house and the bread and wine carried to them.— Now if the Lord ever had such a table as that, or used it in that way we think there is a wrong somewhere, and we know where it is.

Let us see what kind of a table the Lord had when he instituted the supper. Mark 14:17. "In the evening he cometh with the twelve." And as they sat and did eat." Luke 22:14; "And when the hour was come he sat down and the twelve apostles with him." This shows that there was thirteen persons sitting together and eating. The question is where were they setting? Were they scattered over the house? We think not. Luke tells us where they were, in the 22nd chapter and 21st verse. "Behold the hand of him that betrayeth me is with me on the table." John 13:28. "Now no more at the table knew for

what intent he spake this." These Scriptures prove that Christ and his apostles were sitting together at the table. Math 27:26; "And as they were eating, he took bread and blessed it." This shows further, that they were at the table when the communion was instituted. Then the kind of a table the Lord had, eighteen hundred years ago, when all that partook of the Lord's supper, sat at the Lord's table. Should still be the kind of a table the Lord's people use, in the same way it was used then. And as thirteen men could not sit at a table two or three feet square, it would not have done when our Lord instituted the supper; Therefore it will not do us now. And this is the reason we shake our heads when our neighbors offer us the bread and wine.

Further; the Lord's supper was instituted in the night;" Matt 27:31. Paul took it with the disciples at Troas in the night; Acts 20:11. Here we have proof that it was taken twice in the night. And while there is no scripture showing that it was ever taken, by inspired men, in the day time, we are not willing that uninspired men shall have a right to change it.

The name itself, the Lord's supper, forbids that it should be changed to the daytime.

Luke 22:29; "Likewise also the cup after supper." Here we see the Lord instituted the communion after supper. But many take it now before dinner. They say it makes no difference.

But who knows how much we can change the Lord's institutions before we do wrong, especially when the change makes a contradiction between our action and God's word; Such as taking the cup before dinner, and quoting Luke: "Likewise also the cup after supper." Here is too much difference for the action to be founded on the word.

Again; to take the bread in the day time, and quote: Paul "The same night in which he was betrayed," exhibits the same difference.

Then to say that it makes no difference whether the action agrees with God's word, as to time, is going too far. Upon the same principle we might change baptism before faith and repentance, with which it was connected, like the bread and wine was connected with the supper.

We will now inquire what the Lord's supper is. The bread and wine is commonly called the Lord's supper; But let us see if inspired men call it so. John 13:4; "He riseth from supper." Again, John 21:20: "Which also leaned on his breast at supper." John tells us when that supper was, in the 13th chapter and 23rd and 25th verses: "He then lying on Jesus' breast." The 26th verse: He it is to whom I shall give a sop, when I have dipped it." This shows that the time when it was made known who should betray him, is called at supper. Then it is certain John could not have meant the communion, for he says nothing about it.

This agrees with Luke 22:20, "Likewise also the cup after supper." Showing that the bread and wine were both taken after supper, and that which was taken after supper could not be the supper itself. Now we have three cases where inspired men have called the meal where Judas was made known as the betrayer, a supper.

Further; Matthew and Mark both place the communion at the close of the same meal that Luke and John call the supper.

Paul speaks of the Lord's supper, in 1 Cor 11, and he keeps up the same order; first speaking of the supper, then of the communion, as Luke had done before him.

In the 20th verse he says. "When ye are come together, therefore, into one place, this is not to eat the Lord's supper." Here Paul tells the Corinthians that they did not eat the Lord's supper, for the reason that in eating every one taketh before other his own supper. And tells them that was not the Lord's supper, but their own, and reproves them for eating it.

It will not do for our opponents to say that Paul done away the Lord's supper, for they call the communion the supper.

Paul, like the other apostle, after he had spoke of the supper, commenced speaking of the bread and wine, in the 23 verse: "The same night in which he was betrayed he took bread". Here we discover that Paul does not call the bread and wine the supper, but keeps up the same order that Luke does.

We now want to know if that supper, instituted by our Savior, was continued in other churches. 2 Peter 2: 3: and Jude. 12th; "There are spots in your feasts of charity, when they feast with you, feeding themselves without fear." Here is a feast of charity in the church, more than 30 years after it was instituted. That could not mean the communion, for these wicked men feasted upon it; And in no sense of the word could they feast on the communion. But it was something that wicked men feasted upon: "When they feast with you." This shows that they feasted together. Not "every one taking before other his own supper." This feast of charity was confined to the church, for the apostle says: your feasts of charity. Then certainly the apostle considered it a church institution. The Lord's supper was confined to the same church, and the meal that was called both a passover and a supper was eaten by the same church. They are but three names for the same institution. It was called a passover because it was instituted at Jerusalem, where the Jews were assembled to keep the passover. It is called a supper because it is taken in the evening, and pointed to the kingdom of God for its fulfillment, in the evening of this world. It is called a feast of charity, because it was made up of the free will offering of the church. Where all have an equal right, and a common interest. They ate it in fellowship, love and union, looking forward to the second coming of Christ. The communion points us back to the death of Christ; But the supper

points forward to his second coming, where with all his saints it will be fulfilled. Thus you see, brother, how the institutions of God all point to his wonderful works of love and mercy, for the redemption of Adam's race.

Now, dear reader, I am done, and I have omitted feet washing, which properly belongs to our subject, for two reasons. One is, our article is long enough without it. The other is you have just had a lengthy article on that subject.

R. H. MILLER.

Ladoga, Ind.

For the Companion.

Lightning Rods.

Lightning is a flash of electricity. Electricity passes with great facility through a certain class of substances, such as metals, water, trees, plains, and the human body. These are called *conductors*. Its passage through such substances as glass, silk, and the atmosphere is more difficult. These are called *non conductors*. "Lightning, in its course follows the best conductors, attaching itself principally to metals, and after metals to damp substances; but inferior conductors may be chosen which present to the fluid the most direct route to the earth. Hence, objects raised above the surface whether good or bad conductors, are peculiarly exposed to the stroke of lightning: as church steeples, houses, trees, (especially solitary ones,) the masts of ships, animals in the midst of a plain, and men on high points of land. Other circumstances being equal, there is of course greater safety on a non conducting, than on a good conducting surface. Some particular objects seem to be especially liable to strokes of lightning St Mark's tower, at Venice, is an example. It has been struck nine times and once entirely consumed; but in 1766 a lightning conductor was put up, which has since protected it."

Dr. Franklin first discovered that lightning and electricity were the same and also invented the means of averting its destructive power.

"Metallic rods are attached to the building, slightly projecting above it, and in direct communication with the ground. As they offer an easier passage to the fluid than is presented by the materials of the building, the lightning passes harmlessly to the earth. A good lightning rod will protect a circle having a diameter of sixty feet." This is the truth, and you can't deny it. But now arises the question, is it right to use the means of preventing the destructive power of electricity? Or should we do like the German man said, who had paid \$500 towards building a meeting-house, when he was asked about putting up a conductor replied, "I helped to build the Lord a nice house, and now if he be mind to thunder it down, I will not stand him in the way." God is all-powerfull. But is that a reason that it is wrong to use the means of averting the destructive power of lightning, when there is such a reality as a conductor? Who will deny it? I have no use of a conductor.

GEO. BUCHER.

Cornwall, Pa.

Our Annual Meeting in 1866.

We have been requested by several elders to urge the matter of deciding upon the place for holding our Annual Meeting in 1866, previous to the time appointed for the District meeting of Middle Penna. District, which is on the 15th of October next. This would be desirable, and we hope our brethren will be able to decide by that time.

We learn through brother S. R. ZUG of Mastersonville, Pa, that efforts are being made to have it in Lancaster County, the result of which we expect to announce shortly.

We see no occasion for any delay in the matter. If the brethren in Lancaster County will agree to take it, and make application for it, they should have it, as they had agreed to hold it last year.

Let no reproach make you lay aside holiness: the frowns of the world are nothing to the smiles of Heaven.

*For the Companion.***On Sunday Schools.**

God in all his designs and doings toward his people has had a special regard for the rising and still future generations. The special reason he gives for conferring the blessing upon Abraham is found Gen. 18:19. "For I know him, that he will command his Children and his household after him, and they shall keep the way of the Lord." Moses also exhorts the people of God, Deut. 4:9, 10: "Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the days of thy life; but teach them thy sons, and thy sons' sons: especially the day that thou stoodest before the Lord thy God in Hebron, when the Lord said unto me, Gather me the people together and I will make them hear my words that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." Also, Deut. 6:7: "And thou shalt teach them diligently to thy children and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This last is also repeated in chapter 11:19. The Psalmist instructs: Ps. 78:2 to 7; "I will open my mouth in a parable: I will utter sayings of old: which we have heard and our Fathers have told us. We will not hide them from their children, showing to the generation to come, the praises of the Lord and his strength and his wonderful works that he hath done. For he established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that the generations to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hopes in God, &c." I think the above with—Eph. 6, 4: "And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord,"—are enough of testimony to confirm

the position I have taken. That the religious education of the rising generation should be especially cared for by the people of God is a fact beyond controversy. And that pure and correct instructions in the law of God be given is of the utmost importance to the church. And had our brethren always been as zealous in establishing the word in its purity upon the minds of the rising generation, as their opponents were to establish truth and error mixed; the brotherhood would know no bounds. It is variably believed by many. The instructions of the church being for many years mostly in the German language, it not being the general language of the land was a great barrier in the way of hundreds, both old and young, of coming to the church. This, other denominations removed as speedily as they could, and then laid hold of the Sunday school, to instill their various doctrines, and creeds, into the minds of the rising generation at large. It really is their principal engine in proselyting their neighbors to their various faiths, and those schools in many places are connected with as much novelty as possible, to attract attention: such as exhibitions; celebrations, fictitious books; &c., &c. And then they are associated with as much elegance of dress and etiquette as the community can afford to make them as congenial to carnal nature as possible, so that no self denial beyond mere morality, is required, to be a member of them, or even an officer in them. In other places, they are called Union schools, to hide, as it were, the cloven foot of the dragon.—The community will assemble to organize; The religious, the moral, and the profane assemble to elect officers from among their own number,—be he profane, he is equally commissioned to officiate with the religious; &c. Then a hedge must necessarily be set about all decisive doctrine, as well as conflicting doctrine, lest somebody—the profane perhaps—might become offended; so that nothing but a kind of universalism can at least be offered by those little innocents which become scholars of such schools. In such school I thought

lessly officiated, or assisted to officiate, for several years before I professed religion at all. I was perhaps one of the moral kind, and stood in a good place for observation both ways. I latterly became disgusted at the mere idea, as stated above, and left entirely go of the enterprise.

Now I have hinted at the necessity of the institution, and dropped only a few descriptions of the abuse of the same, and it will be necessary to say a little more, or your readers might be a little puzzled to tell which side of the question I advocate.

It has been necessary in all ages of the church for the people of God to remonstrate against error. Our brethren in almost every community are surrounded by Sunday Schools of some degree, which are effecting their influence to some similar degree; and common sense would dictate, if nothing else, that the brethren should give it their attention or they will lack their reasonable share of proselytes; and the commission in their hands, may to some degree, as the talent that was hid, be returned void. Almost every colarborer with me, will admit, that it seems almost useless to preach the simple word in some communities, until one mighty work is wrought, that is, to unjustify the people which justification is the result of such institutions as we have described. But something must be done, and it must be done in the proper time, that the brethren may not have to battle down great weeds continually, to get place to sow a little good seed. As regards the place, Moses in the passage quoted above, did not seem very definite in his views. David does not specify, neither does Paul; and I cannot see but a Sunday-School authorized by the church and conducted by some properly commissioned brother, on as simple a principle as possible, may reach the point to a certain degree, and be a great auxiliary with instructions at home, such as should be in every brothers and sisters family; which Moses also specifies.—Some may argue that this is enough, but it would be neglecting the poor little lambs of the heathen among us

and not quite filling the commission.—I submit the question to the consideration of every brother and sister, and especially to the elders of every branch of the church, who have the most responsibility of the progress of the word. I might add many thoughts as to my views of a properly conducted school, but my space has already doubled my desire. The brethren, all of whom have written on the subject, justly merit an allusion, but space forbids. Brother Fahrney's letter contained much true observation, and perhaps without prejudice: but I will repeat to his benefit a little verse, which I learned in youth and memory serves me.

Ne'er be hasty in your judgment,
Ne'er foremost to extend
Evil mention of a neighbor,
Or of one you have called your friend.
Yours in love.

GEO. HANAWALT.

Atkinsons Mills, Pa.

For the Companion.

Hope.

When the way-worn heart is drooping under the hand of oppression, or fainting beneath the angry frowns of sorrow; were it not for the blessed consolation administered by the beams of Hope; how many would become a prey to fell disease and ruthless decay. But when hope beams forth like the sun from a dusky cloud, it disperses the gloom and sadness that hang around the shrinking soul like a thick pall; and cheers and consoles the fainting spirit by calling to remembrance some season of joy to be realized at some future day. Hope like a guardian angel on its mission of mercy is forever "on its errand of love," visiting alike the hovel where poverty, degradation, and wretchedness find a dwelling place; and the stately mansion where splendor, magnificence and glittering grandeur, mark the home of the affluent and the wealthy. Its measures are free and full; gushing forth like the mountain stream, where the weary pilgrim on life's thorny pathway becomes discouraged, by the crosses and disappointments which meet him at every turn. But animated by the

refreshing influence of hope, he sets out anew to breast the storms of life, until his mission is fulfilled, and he lies down to die, still in the hope of a brighter and happier home beyond the silent tomb.

G. H. SWIGART.

Mc Veytown, Pa.

Why Children Die.

One reason why children die is because they are not taken care of. From the day of birth they are stuffed with food and choked with physic, sloshed with water, and suffocated in hot rooms, steamed in bed clothes. So much for in door. When permitted to breathe a breath of pure air once a week in summer, and once or twice during the colder months, only the nose is permitted to peer into daylight. A little later they are sent out with no clothing at all on the parts of the body which most need protection. Bare legs, bare arms, bare necks, girted middle, with inverted umbrella to collect the air and chill the other parts of the body. A stout strong man goes out in a cold day with gloves and overcoat, woolen stockings, and thick, double soled boots, with cork between and rubbers over.—The same day a child of three years old, an infant in flesh, blood, bone and constitution, goes out with shoes as thin as paper, cotton socks, legs uncovered to the knees, neck bare; an exposure which would disable the nurse, kill the mother outright, and make the father an invalid for weeks. And why? To harden them to a mode of dress which they are never expected to practice. To accustom them to exposure which a dozen years later would be considered downright foolery. To rear children thus for the slaughter-pen, and then lay it to the Lord, is too bad. We don't think the Almighty has any hand in it. And to draw comfort from the presumption that he had an agency in the death of the child is profanation.

Human Responsibility.

Scripture assures us that each man shall, in the last day, give account of himself to God. All actions shall be

brought to light; all words, even the idle, shall be charged, and every thing that has been done or uttered shall be traced to its proper motive. This great doctrine cannot fail to be strengthening to the soul. Suppose we were placed in some mysterious spot, where every thought should be telegraphed upon a column in the court house—how careful should we be to think true, and strong, and pure! Suppose we stood before a mirror which reflected all our actions to the eyes of the community—how careful should we be to do that which is "holy, just, and good!" Suppose we spoke in some whispering gallery, which repeated our words in every ear in the nation—how careful should we be to utter the words of truth, and soberness only! Under such a process, if the mind could bear it, would it not be girded up to its highest energies! Now there is such a telegraph, docketing our words on the column of the court of the universe; there is such a mirror, reflecting our acts to the eyes of God; there is a gallery, which repeats our words in his ear; and every time the Christian meditates upon it his mind is nerved and impelled heavenward — *Thompson.*

For the Companion.

Enigma.

I am composed of 24 letters.

My 10, 20, 13, 6, 2, is one of the conditions of salvation.

My 1, 8, 22, 9, is one accursed of God.

My 5, 7, 14, 17, 11, 18, is a pool mentioned in Scripture.

My 19, 2, 4, 14, 7, 19, is one of the seven deacons.

My 12, 8, 3, 15, is a noted woman of the New Testament.

My 24, 20, 13, 21, is a city of Judca.

My 16, 23, 3, 22, 9, 6, 2, is a city in Greece.

My whole is the name of an excellent periodical.

LAURA H. MILLER.

Morjantstown, Va.

A generous, virtuous man, lives not to the world, but to his own conscience; he, as the planets above, steers a course contrary to that of the world.

LOCAL MATTERS.

Tyrone City, Pa., Sep. 5, 1865

Correspondence.

Brother Holsinger:—After considering the proposition that you have made in regard to a change in the *Companion*, I feel satisfied that a change to double the present size, would give general satisfaction, both to the readers and contributors, and that your subscription list could be largely increased by the brethren generally using their influence. For one will willingly do all that I can to help along with the good work. As far as I can learn, the *Companion* gives very good satisfaction with few exceptions, such as publishing such matter that is likely to cause confusion amongst the brotherhood; such as the "Avoidance" and "Voting question," and any other subject that is likely to cause debate. We think the Editor should refuse to publish such, and we feel satisfied that there will be more harmony in the church at large, and the brethren will generally feel more interest in reading the *Companion*.—And when such matter is excluded there will be more profitable matter contributed. It should always be our great aim and object to promote peace and harmony amongst the brotherhood, and not to bring ourselves and the cause of Christ into confusion before the world. Our object should be to be a light to the world by union in words, thoughts, and actions, that we are the people of God, and that we carry out our profession by our actions.

J. S. SNYDER.

Rogersville, O.

Brother Aaron Berkeybile, Johns town, Pa., says:—"I subscribed for the *Companion* some time ago, and received the back Nos. from report of last Yearly Meeting, when after a close examination of the reading matter contained therein, I thought to myself, as the angel said to the Shepherds, 'hold I bring you good tidings of great joy. When we read over the good exhortations which some of our dear brethren,

who have perhaps resorted to some solitary place, and there in deep meditation and thoughts unfathomable, penned those good and wholesome instructions. 'Tis true we may sometimes find articles that may not seem so palatable to our taste, but let us deeply meditate and not be too fast in condemning others, but let us pray God for an unbiased heart, and an understanding mind, that we may be able to prove all things, and know what is that good and acceptable and perfect will of God. We can not expect that writers can at all times suit or meet the approbation of all; if they could then could they do more than the Apostles on that point. "Wo unto you if all men speak well of you"

Brethren and sisters, I have often thought that we who have covenanted unto God and his word, to be true and faithful until death, that then it is that we have entered into that Gospel ship and as long as we remain in it, we are safe; although the waves may be boisterous and the sea rough, yet are we safe. Why? Because Jesus is there. But should we step out from this ark of safety, into carnality, the torrents of the sea might waft the ark out of sight, and leave us to perish in the deep. But me thinks I hear a voice, "Lord Jesus save me or I perish." Let us hold fast to our profession; let us search the scripture, for they are as it were posted with the blood of Christ in that golden ship; Jesus Christ being the captain. Oh who would not be one of his guests?—Who would not like to be with one that the gates of hell cannot prevail against.

Brother Daniel Peffey, Altivista, Davis Co., Mo., says:—"I am taking the *Companion*, which I think is a good name, for it is a companion, sure enough, to me, as I am living here almost like a lost sheep in the world, where there are no brethren close; and I have no preaching except what I get from the *Companion*. I hope you may keep adding one by one to your list, and keep the good work moving.

I would say to your readers that if any of the brethren wish to emigrate to

the West, there is plenty of vacant land here in Davis County. It would make good homes, and can be had at reasonable prices. There are a few brethren scattered over this County, and several in adjoining counties. We would especially invite ministering brethren to come, and I believe they might do much good. I moved to this place last winter, from Indiana, and like it very well so far, only that there are not enough of our brethren here to hold meetings. But bless the Lord it need not always continue so. If there are any brethren traveling through these parts, and wish to stop with me, I live ten miles North of Kidder, on the Hannibal and St Joe R. R.

The crops this season were good."

Brother W. J. H. Bauman, Vinton, Iowa, says:—"I hope the *Companion* may be patronized by all, so that its editor may be enabled to enlarge it. I also hope that those who contribute to its columns will do so out of love. Rashness by brethren should by all means be avoided. We should reason together in a loving manner, and not become contentious; because contentions will gender strife. May the Lord bless us all with a spirit of meekness."

Brother Holsinger.—On the 22nd of July I left home and in due time arrived with my brethren in Dupage Co., Ill. whom I found well and in good spirits. This is a good limestone soil, and crops look very well. The farmers have a good market for all they can raise, being near to Chicago. It is a healthy country. Land is selling at 20 to 60 dollars per acre. I attended one meeting with my brethren and enjoyed myself quite well. Brother Layman has been their principle speaker, and is their Bishop.

From here I went to Rock Island City, Ill, and visited my Uncle, George Keller and family, and found them well and doing well. This is also a good farming country, the subsoil being limestone. Rock Island is quite a business town. Davenport on the Iowa side is also a large town. Here I found a

brother and sister who have been living here some 16 years, and have only been visited a few times by the brethren passing.

I now return to Laselle, and here take passage on the Ill. Central road, passing through a rich prairie country, a great portion not fenced. Stock is herded. Bloomington, a noted town on this road, is a trading point, and the county seat of McLellan Co. Next is Decatur, the county seat of Macon Co. This is also a beautiful town. Here I staid over Sabbath, and attended meeting in the Methodist and "Church of God," met with many persons from our county. Here I attended the best conducted sabbath school I ever attended: conducted by the church of God. Monday; From here I continued on the same road South untill within some 50 miles of Cairo, passing through a poorer quality of land, but abounds with stone coal. Fruit does remarkably well; many persons selling their peach crops from orchards only set 3 to 4 years, have sold the entire crop for 1000 to 2500 dollars on the tree. Some men have 40 acres set.

I now return to Centralia, and take passage on the Cincinnati, Vincense and St Louis road, and arrived at the latter place at 6 o'clock. St Louis, Mo is a great shipping point on the Mississippi river. Over 200 vessels on the wharf, busy loading and unloading. I now take passage on the Pacific R. R., passing through a very good quality of limestone land for some 15 miles. Then I passed through a very rough limestone country for a distance of 120 miles. After I left Jefferson city the land is some smoother. Pettis Co has some good land, but a poor, miserable set of farmers. Here a few have suffered from the guerrillas burning their property, and also the Union men burnt considerable. Knobnoster is in Johnson Co. Here I stopped off and visited the Brothers Wamplers, and others. Found them all well and in good spirits. Brother Allen from Ill came here in March, and is their speaker. I attended 3 meetings while I tarried with

them. The Lord met with us in mercy to bless us. To him be all praise. This county has a good body of land and considerable good timber, and plenty of lime rock. In this vicinity spring water is scarce, but plenty streams for stock water. The people have Cisterns. In other parts of the county they have good springs. This is a rich limestone soil and produces heavy crops of grain, hemp, and tobacco; is a good stock county in consequence of a mild climate. Fruit does very well here. I would recommend this district to any brethren who may intend moving to Mo. Brother Allen is a promising young speaker. He wished me to use my influence in having some brethren to come to their help. The brothers Wampler are in good circumstances in life and are very zealous. The brethren all have good homes and are also zealous in the cause. You will find yourselves right at home among the brethren and sisters of that district. The rebels are subdued, and those who yet remain are taking the oath, and calculate to come under the laws of this commonwealth. If you go soon you can buy land from 4 to 20 dollars. Good farms 8 to 12 dollars. Lasene, Fayette and Johnson Counties are the leading counties of this part of Mo. All these counties have suffered very much in having their buildings burnt. However Jackson suffered the most.

I again take the cars at Knobnoster and continue to the end of the rail road, and then on stage to Independence, quit a town a distance of 23 miles. Thence on the cars to Kansas City, Jackson Co Mo. Kansas City is considerable of a town, on the Mo river. I saw some 150 wagons loading provisions of all kinds enroute for Mexico. Here I hired a pony and started for Johnson Co. Kansas. The first place I visited was Shawneetown. About half this town was burnt by the guerrillas from Mo. Here you can find all the Indians you wish to see. They live in the country, but during the day they come into town and visit the whiskey

shops and do their little trading. The white men of Kansas had a hard time in the last 3 years; the guerrillas came in the night and shot them down like dogs until our armies came to their rescue.

Here I visited the Quaker Mission. They have some 45 young Indians in school, who seem quite cheerful when strangers come to visit them. The manager is quite a fine quaker brother, and takes quite an interest in the education of the children. They have several hundred acres of land, and conduct it as a manual labor institution. I also visited the Methodist mission. This Institution has gone down and the large brick buildings are standing as the monument of their back sliding, and growing cold in the cause of the education of Indian children. I understood that during the last session of congress they obtained a title for the lands and are now renting to different persons; not unlike many of their missionary operations.

I fear that the "mighty dollar" is more the object than the enlightening and converting of mankind. The different tribes are having a general council in the Cherokee country, and if they can come on terms then they will sell out all their lands in Kansas. This will then be a good country, near market and a very good soil, the best of limestone soil, and a healthy climate, plenty fresh water. You can raise any kinds of grain, and a good fruit country.

JNO H, S. KELLER

Big Spring, Pa.

Brother Moses Miller, Lower Cumberland branch, Pa, says:—"As I am always glad to hear from the churches, I thought others perhaps feel like myself, therefore I will communicate an item.

Our church has not increased as much as many others, yet we are still glad to know that the good work is progressing slowly. We have received ten new members, and several who had been expelled, since the first of April last. The last two are somewhat remarkable converts. They are Jacob

Zug and his wife, who were baptized on the 26 of August. He was within two months and nineteen days of being ninety eight (98) years of age, and stood it very well. His wife is 94 years younger being in her 88th year. It made us think of the words of our Savior: "But with God all things are possible." Yes it seemed possible that the spirit could reprove one almost a hundred years old, and whose hearing and sight has greatly failed, that he would have to say, "sin upon sin and I have put it off too long," but now exercises faith in his redeemer, and is willing to obey him. Brethren have you ever heard of such an old couple being baptized? I have not. The above J. Zug is father in law to brother Adam Stonebarger, of Ohio."

Brother J. J. Emmert, Mt Carroll, Illinois, after introducing his communication almost in the same words with brother Moses Miller, says:—"We had a church meeting on last Saturday, [Aug. 19,] when, among other things it was unanimously agreed to have a Communion meeting on the 4th and 5th of October next. And on last sabbath after meeting there was an aged friend received into the church by baptism, in the presence of many witnesses. We feel to thank God for his mercies extended over the children of men. For God can work and none can hinder.—May he still work in the hearts of the people, so that they may exclaim, "O God my heart is fixed," and thus resolve like one of old: "Let others do as they may, as for me and my house, we will serve the Lord."

Brother Holsinger.—I wish to give you my opinion in regard to the size and price of the *Companion*. I have not much doubt but that there are enough of rich brethren that might support the "*Companion*" at the two dollars, but will it not keep it out of the reach of many poor brethren, who have large families, who would also like to hear what the "*Companion*" has to say? So I think it would be better to

reduce the price than to enlarge it, if we wish to give the poor brethren a fair chance. The *Companion* is not large, but when it comes weekly it still contains much in a month. If those who write will be careful and write short and plain, and then make a good selection of them, it will then answer a good purpose at its present size. I have no doubt in my mind but that the subscription at one dollar would be much larger than at \$2.00. I have spoken to several of the subscribers and they all agree with the above.

Wm PANNEBAKER.

Honey Grove, Pa.

Appointments.

We have changed the time of holding our Communion meeting, from the 30th to the 28th of September, a few days earlier on account of other appointments which would have come in contact with ours. Meeting will commence at 1 o'clock and continue until next day at noon.

[See No. 33.]

DAVID BOSSERMAN.

A Lovefeast in the Conemaugh branch Cambria Co., Pa., on Thursday, September 14th, to which a general invitation is extended, and especially to ministering brethren. The place of meeting is two miles North of Mineral Point Station, and four miles North East of Conemaugh Station on the Pennsylvania R. R.

By order of the Church.

AARON BERKEYBILE.

We have been requested to correct an error in our published statement of contributions for our Southern brethren. "Montgomery and Putnam Counties, Ohio" should be the same Counties in Indiana. The amount &c, is correct, but the wrong State.

DIED

In the West Branch District, Ogle Co., Ill., August 28, of Enteric Fever, brother

JOHN B. FAULKINDER; aged 25 years, 3 months & 12 days. He leaves a young widow and an infant son. Funeral services at the Pine Creek meetinghouse, by John Forney, and Isaac Hershey.

The subject of the above notice, with whom we have had an intimate acquaintance for 12 years, was from his youth a very moral, quiet and respectable young man, and annexed himself to the church at an early age, since which time he has been a devoted Christian.

He was brought up within the bounds of the Clover Creek Branch, this county where he resided until last spring, when he and his young wife (formerly Sarah Burger,) removed to the West, and had but just fairly commenced housekeeping, when death rent them assunder. But his young widow and friends need "not mourn as those who have no hope," for we have every assurance that mortals can have, that he has gone home to rest, and we may meet him again.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Ruben Longenecker, Sugar Valley, Pa.	50
S. B. Replogle, Martinsburg, Pa.	2.00
Fred Sollenberger, Bolivia, Iowa.	85
John Garver, Vinton, Iowa.	85
Reason Morgans, Ostrander, Ohio.	1.50
Abraham Younce, Pleasant Hill, Ohio.	1.00
Lewis Cohaugh, Johnstown, Pa.	85
Daniel Woodring, Port Matilda, Pa.	1.50
John Miller, Strabane, Pa.	85
David Stutsman, Johnstown Pa.	85
Sam'l R. Myer, Baresville, Pa.	1.50
Annie Evans, Neffsville, Pa.	1.50
Agnes Diamond, Conemaugh, Pa.	1.50
Ja s. S. Bowser, E. Sharpsburg to be sent to Mary C. Walter, Johnstown, Pa.	85
Wm. H. Lichty, Waterloo, Iowa	1.50

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYONE CITY, PA

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—Jesus.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, SEPT. 12, 1865.

Number 36.

For the Companion.

Laborers in the Vineyard.

For the kingdom of heaven is like unto a man that is a householder, which went out in the morning to hire laborers into his vineyard."—MATTHEW 20:1.

In presenting this important subject to the readers of the *Companion*, we are aware that there are different views taken upon the subject, but after giving the matter our serious considerations, we will try in the fear of the Lord, to give you our understanding upon it.

The manner of God's proceeding under the gospel dispensation, resembles a householder who went out early in the morning to employ laborers to cultivate his vineyard. This was what was called among the Jews, and Romans the first hour of their day, answering to our six o'clock in the morning. Then in the first place we find when the householder had found laborers, he agreed with them for a penny a day. There was a perfect understanding between the parties in regard to the amount of wages that was to be paid and received, and those that were hired went into the vineyard to labor. Also at the third hour, he saw others standing idle. They were also told to go into the vineyard, and what was right they were to receive. Again about the sixth and ninth hours he did likewise, and about the eleventh hour, which was one hour before the close of the Jewish day, he went out and found others standing idle. They were told to go into the vineyard and what was right they should receive. We consider the kingdom, or church of God, to be the vineyard; because it is a place of labor, where no man should be idle. The morning is the first dawn of the gospel of peace, and the first call. We consider it to be the preaching of John the Baptist; for we find that it was through him that the first call was made for laborers in the Lord's vineyard; and this call was made on certain conditions set forth by him. He proclaimed that the kingdom of heaven

was at hand. He also preached repentance and baptism for the remission of sins; and those that made a confession of their sins were baptised in Jordan, and it was through baptism that they entered the vineyard of the Lord as laborers, and that only on the conditions specified by John.

The second call, at the third hour, we consider to be the public preaching of our Lord and his apostles, when they got an especial commission to the Jews. They were commanded not to go into the way of the gentiles, but to the lost sheep of the house of Israel. They were commanded to give freely as they had received. Our Lord also tells his disciples, "the harvest is great but the laborers are few; and as the laborers were still so few, it was necessary to make another call for laborers in the vineyard of the Lord.

The third call was then made, which was at mid day, or the sixth hour, which we consider represents the preaching of the fulness of the gospel, after the ascension of Christ, which was the meridian of his glory and excellence. At the pentecost day, when the gift of the Holy Ghost, was bestowed upon the apostles, which enabled them to speak with such power that those that heard them were pricked in their hearts and constrained to say, "men and brethren what shall we do, we think there was a very effectual call, and under this call many laborers went into the Lord's vineyard—about three thousand. But still with all this increase there was a call for more laborers: hence there is another call extended, which is the fourth call, or at the ninth hour, when three quarters of the Jewish day had already passed.

At this late hour of the day the Lord of the vineyard found it necessary still to extend his call for laborers in his

vineyard, which we consider was the mission of the Apostles to various parts of the world, where the Jews were scattered abroad, an account of which we find in the Acts of the Apostles, which was to be a final and last call to the Jews, as a nation, as all the foregoing calls were exclusively to the Jews; and after making all the different calls upon the Jews, there still appears to be a deficiency of laborers in the Lord's vineyard, and the want of laborers appears to be so pressing, that it was found necessary to make another, and last call which was to extend far and wide.

Although it was now about the eleventh hour of the day, only one hour remained for labor, still the call was extended, which we consider was to reach the Gentile nations and give them equal privileges with the Jew. The partition wall that was between the Jew and Gentile was about to be taken away when the unbelieving Jews were finally rejected; and what makes the matter more clear to our understanding is, that the persons who are addressed, "why stand ye here idle all the day," are then told to go into the vineyard and what was right they would receive.—Their excuse that no one had hired them, appears to have justified them, because the Gospel call had never been extended to the Gentiles before. But the Jews as a people could not offer as an excuse, that the Gospel privileges had never been extended to them, but they had refused many different calls at different times. Another evidence to justify our conclusion in regard to the last call extending to the Gentile world or nations, is when the evening of the Jewish day closed, and the Lord of the vineyard sent his Steward to call the laborers and give them their hire, he commences reckoning with the last that came in, at the eleventh hour, and eve-

ry man received his penny; and when those come that were hired in the morning, they received a penny also. But they appear to murmur against the good man of the house, and thought that they should have received more than these last. But they are told that they had agreed to labor for a penny, and that they had received no wrong. The Lord of the vineyard tells them that it is lawful for him to do what he will with his own; and we find that this agrees well with the extending of the Gospel to the Gentiles; and as the Gospel fountain was to be opened up to the Gentiles, by the Apostle Peter, we find when the call was made to Peter for to go to the Gentiles, he went in unto them, after having his prejudices removed by a vision from heaven. And we find the Gentiles gladly receiving the call which was extended to them by Peter, though it was at the eleventh hour of the Jewish day; and which was now about to expire, and the Gentile day was now about to be ushered in with gladness and much joy to the Gentiles. But the Jews appear to be dissatisfied, and murmur at Peter for going unto men that were unreconciled; just as they did when they received their penny. But when those believing Jews had a better understanding about the matter, by Peter producing the evidence to justify him, then they glorified God.

J. S. SNYDER.

Rogersville, Ohio.

For the Companion.

The Sinners Refuge.—Essay No 6

The term refuge implies a stronghold or place of safety. It has frequently been made use of in the Bible in particular the Old Testament Scriptures. If my memory serves me aright it occurs but once under the new covenant. In order to bring the subject clearly before the mind of the reader I would call your attention to the ancient cities of refuge spoken of in the Bible. After the children of Israel entered the promised land the Lord commanded the Israelites, through their leader Moses to

give unto the Levites of their cities which they inherited as a possession. "So all the cities which ye shall give to the Levites shall be forty and eight cities" "and of these cities which ye shall give, six cities shall ye have for refuge," They were appointed for the manslayer to seek refuge from the avenger of blood. It appears that long before the Mosaic law came into force it was the custom that if one man would slay a fellow man his life would be sought in order to avenge his murderer's blood. This was generally done by the nearest relative of the deceased. The cruel custom of blood revenge was so universally rooted among the Israelites that the person committing such an act unawares and however innocent he might be, really was not safe for a single day longer. The avenger of blood might at any moment be upon his heels and slay him. This custom yet exists more or less among the less enlightened nations of the Globe. The truth is it pervades our very midst in consequence of a depraved nature. The carnal man is by nature revengeful and frequently seeks redress when his rights are encroached upon however insignificant the result.

The cities of refuge appointed under the law were then quite necessary. They were of divine appointment and instituted by God himself for the benefit of his children upon earth. The killing of a fellow man may sometimes happen unawares. Such a thing may not be an impossibility with the best of men: hence one or the other of these cities of refuge would be at their disposal where they might flee to for the time being and be safe from the avenger of blood. If however they were overtaken in their flight they would be slain without mercy. But no sooner than they could reach the walls of one of these cities of refuge they were secure until their cases could be fully tried before the congregation of the people. If after the investigation of their case they were found innocent they might stay within the bounds of the city for protection until the death of the

high-priest when they might again return to their country, again. But should the congregation find the individual thus tried guilty he would be led outside the wall when the avenger of blood would no doubt be in readiness to slay him who was thus found guilty in the sight of the people. The apostle Paul appears to refer to these ancient cities of refuge when writing the following words. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it by an oath: that by two immutable things in which it was impossible for God to lie we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The cities of refuge were a representation of infinite better things to come. They are types of Christ to whom the sinner must apply for refuge, because "the blood of Jesus Christ his Son cleanseth us from all sin." There is no safety for poor sinful man outside the ark of safety but alone in the arms of our dear Redeemer. It is in him we live move and have our being; there is no other name under heaven wherein we can be saved but alone in the name of Jesus. Then it becomes the sinner at once to submit to his wholesome counsel and seek refuge under the wings of Almighty God. The cities of refuge were solely appointed for the protection of him who slew unwillingly his fellow man. In like manner Christ offered himself upon the cross that the sinner can again seek refuge in the arms of him who shed his innocent blood, providing he submits to the will of his heavenly Father. God gives us time and privilege to make the proper preparations for happiness and eternity, and thus secure unto ourselves never ending felicity in time and eternity. Dear reader consider well your state in regard to religion. Have you made your peace calling and election sure? Have you with Mary of old chosen that good part? in short have you found refuge in Christ? If you cannot give a hearty response to these questions in the affirmative, then sinner whoever

you may be I would warn you as one that loves your souls, defer no longer Christ's friendly invitation 'come unto me all ye that labor and are heavy laden and I will give you rest &c' Remember "procrastination is the thief of time" Holy writ declares "to day" and no longer is time allotted for repentance. To-morrow may not be ours. The time allotted to the manslayers in order to seek refuge was only the time it took perhaps to run from the scene of murder to the nearest city of refuge. If however he would loiter on the way, he might be overtaken by the avenger of blood and be slain. The manslayers time to flee to the city of refuge may typify the sinners time for repentance, and the avenger of blood may represent Death. There is no safety for the sinner to put off repentance one day longer on account of the uncertainty of death. Although he might expect to seek refuge in Christ some future time. Death like the avenger of blood might overtake him.

W. G. SCHROCK.

Berlin Pa.

For the Companion.

Voting vs. Non-resistance.

I for once will write upon the subject in order to *receive* rather than give instruction. To secure this desire, this treatise will be found interspersed with questions, which I hope will be duly answered by those who are competent. At the same time I will give my own opinion in regard to some of them, and that opinion shall be such and only such as has emanated from my knowledge of the law of Christ in regard to the matter.

I will in the first place ask: Is it consistent with our profession to place a man in a position which we consider wrong to occupy ourselves? I think that if it is wrong for us to serve when elected to a certain office, it is also wrong for us to place or assist in placing *any other man* in the same position. I am aware that this argument will fall, indeed it will have no support at all, provided it can be proven that it is right for those to *disobey* the Gos-

pel who *disbelieve* it. But I must confess that the light shines in such a way as to prevent me from believing that this is right.

If this is the case however, it is right for a man to use the sword, just because he disbelieves in the principle of non-resistance.

I will here offer a few more questions; If it is right for the non-professor or to use the sword, is he not doing the will of God?

Can he be doing right unless he does the will of God?

I will also append a quotation from the May No. of the Gospel Visitor: "Meetings have been held in the different districts to devise means to induce men to enlist, so as to make up the quota of men required for each Township. This is all right and proper in men who do not profess to be defenceless." If it is all right for them to do so, do they not do the will of God? Is there any use then to try to get men to obey the Gospel, seeing that they do the will of God as well as those who do obey the Gospel?

When Christ commissioned his apostles he said, "Go ye therefore and teach all nations." Teach what? Did he mean that they should teach them that it is right for those to fight, who do not believe it to be wrong? I think not. I think that he meant for them to teach all things whatsoever he had commanded them, not to believers only but to all the world, as the text implies.

If the non-professor is taught that a thing is right, simply believes it to be so, he will not be likely to become a true believer; because he will think that if it is right it must also be the will of God? If he does the will of God there is nothing more required.

E. UMBGAUGH.

How Should we Regard our Enemies.

[FROM THE GERMAN.]

Have you enemies? Pursue the even tenor of your way, without heeding them. If they attempt to obstruct your path, avoid the opposing obstacles, with-

out noticing their hatred. The man who has no enemies is seldom worth much. Burger says, "That is not the worst fruit which is gnawed by the wasps." He who has no enemies at all is usually formed of such material that he passively gives way to every impression, and is therefore not worthy of a friend. Whilst, on the other hand, a noble and worthy man, who thinks, and speaks, and acts openly for himself and others, and abides by the truth without respect of persons, cannot possibly remain without enemies. They are, moreover, as necessary to him as the air he breathes. He can scarcely exist without them.—They keep him employed, and spur him on to noble deeds. A celebrated man, who was surrounded by as many enemies as a pot of honey is by wasps, was in the habit of remarking about them, "They are like the sputtering sparks of a burning brand, which die of themselves, if left alone!" Let this saying be your guide in your conduct toward those who, by their calumnies, seek to degrade you; for if you stoop to contend with or defend yourself against them, you will only do what they wish you to do—place yourself on a level with them, and supply them with matter for fresh calumnies. Only let the mean soul quietly talk on, and they will, if you continue faithful in the discharge of your duty, accomplish just the opposite from what they intend, in as much as they will thus turn the attention of those who have hitherto regarded you with indifference more directly upon you and raise up friends and defenders for you, of which you would otherwise have been deprived.—*Lutheran and Missionary.*

Give liberally. It is a beautiful way of taking the air. You breathe more freely after every such exercise of giving. Don't do it by spasms, but as a regular thing. Your prayers are better for giving. You can't send an arrow that will pierce the skies if your right hand is employed in grasping your purse. "Give without grumbling." Alas! how little of such giving there is in the world!

*For The Companion.***Whose Duty is it to Preach the Gospel. I**

"Go preach the gospel to every creature."—MARK 16: 15.

This is one of the most important and weighty commands resting upon the church of Christ.—Has our ministry been so organized since we have been in this country as to fully obey this important injunction?—I think if our church had given her ministers a little more pecuniary assistance than they have, that the gospel might have been spread over much more of our territory than it has been. About 136 years ago our brethren first landed in America, a time sufficiently long, with a properly organized ministry, to have preached the gospel in almost every city, town, and village. But there are thousands and tens of thousands of people that have never heard the gospel in its primitive and virgin truths, as it is taught by our brethren. Hence it is apparent that there is some thing lacking some where. Is it for the want of energy in the ministry? we think not. It is for want of assistance of the church, yea many of our ministering brethren are in limited circumstances, and have loved ones at home to provide for, and they cannot spare their time to go as much as the case requires. And for the purpose of assisting the ministry that the church calls into the field, we think that she should lend a helping hand, to furnish means to enable their teachers to discharge their duty. We are not in favor of stipulated salaries for preaching the gospel; but we are in favor of raising a fund to defray the expences of the minister and to employ a laborer to work on his farm, while he is laboring in the field of the Lord.

The question now arises as to whether we could raise a sufficient amount of means. Let us see, by supposing that we have one hundred thousand members. Then let each member, as Paul says, 1 Cor 16: 2; "Upon the first day of the week, lay by him in store as the Lord hath prospered him." And

we think two cents per week a very low rate. But at this rate in one year we would have \$100,000. Now appropriate \$150 of this amount to employ a hand to labor on the farm, in the ministers place. Thus \$75 000,, would employ 500, hands, which would put 500 ministers out in the field, who as Paul says, could give themselves wholly to the work, and every intelligent mind can see that the ministry under an arrangement of this kind, would speak the gospel much faster than it does the way that we have it. And then we have \$25,000 more for the benefit of the poor and to defray the traveling expence of the ministry while on their mission of love. And if that is not money enough, if we were all united, we could raise \$100,000 more which would be a blessing to the churches in two ways. For illustration we will say, that out of the, 100,000 members, that 25,000 of these use tobacco, and at a low rate it cost 4 dollars each per year, which upon the whole would make \$100,000, more. Now let this money be appropriated for the benefit of the church. Thus we have a two fold blessing. First the use of the money, secondly, the church is rid of this evil habit; if I am allowed to call it such.

We have some wealthy ministering brethren in the church, who spend their own time and money to improve themselves in their calling; and almost universally they become accomplished speakers, in rightly dividing the word of truth, and wielding the sword with power and effect. Question: Is their any more harm in the church raising money for to assist the poor brother to improve himself, than for the rich to spend their own means for that purpose? I think not. I could show from history that during the third and fourth centuries, that the first thing with the christians was to furnish their ministers with their temporal support; so that they could fully discharge their duty, &c. But those christians, according to the historian, were, with us, opposed to war and participating in civil Government. They collected large

amounts of money out of which the ministry was first supplied; then a small portion appropriated for the worship of God, Love feasts, &c. The whole remainder was the patrimony of the poor. We have our account in Acts 2: 45, where the disciples sold their possessions and goods, and parted them to all as every man had need. And no doubt the minister recieved a sufficient portion that he could spend the most of his time in proclaiming the glad tidings of salvation to sinners. Those christians referred to above were opposed to all kinds of worldly pleasure, fine mansions; rich and costly furniture; musical instruments; gay apparel; nice carriages; and they appropriated the money that would have been unnecessarily spent for those things, to the benefit of the church. And if we were to do likewise, what a treasury we could soon have, and what an immense amount of good we might accomplish! And when the master comes, we could hear him say: "well done good and faithful servant."

But in Matt 10: 16, th. Master said to his disciples: be ye wise as serpents and harmless as doves." I understand the serpents here referred to, to be false teachers, who with that forked tongue, tell part truth and part error; Matt. 23: 33: "Ye serpents, ye generation of vipers," &c., meaning the Scribes and Pharisees; and they were the wise serpents. They became wise by employing all their time in studying the law (and the Jewish Talmud,) and in these things they become wise serpents, and they would set in Moses seat and with that forked tongue preached truth and falsehood. Now says the Master to his disciples "be ye wise as serpents." How can the ministers of God become as wise as those serpents, unless he spends the greater part of his time in studying and preaching the word of God. True he may ask God for wisdom, but unless he applies himself he cannot receive that wisdom; hence the apostle Paul says to his son—Tim 4: 3—15: "Till I come give attendance to reading, to ex-

ortation, to doctrine, give thyself wholly to them that thy profiting may appear to all." If the minister of God was circumstanced so that he could give his whole attention to reading, studying, exhortation, &c, he could become as wise as those serpents, and with wisdom and dexterity, he could unravel the false doctrine of serpents, and set the truth of God in its clear light. But when the minister of God has to spend three fourths or four fifths of his time in hard manual labor, that his body is weary and mind sluggish, so that when his hours of study comes he is not in a sufficient state of mind to receive that wisdom that the master requires. But circumstance him so that he has time, as Paul says, to Timothy. "Study to show thyself approved unto God : 2 Tim, 2 : 15. How can the minister be approved of God unless he becomes as wise as God commanded him to be. And how can he become as wise as those serpents, unless he has time to study. But give him time to study, that he may show himself approved unto God ; a workman that need not be ashamed ; rightly dividing the word of truth ; then his profiting will appear unto all men, and he need not be ashamed, in consequence of his awkwardness, when duty calls upon him to stand before the congregation.

To be continued.

For the Companion

The Passover and the Lord's Supper.

Perhaps some of your readers may think me a little too fast, in writing the second time about the Passover, before I have received a direct answer to my first. But Brother Neher's article has called me out. Some may think that it's not of much consequence to know whether our Savior eat the Jewish Passover the night he was betrayed or not ; but in reading Luke 22 : 15, we find it of great importance to know it, for he says to his disciples "with desire I have desired to eat this Passover with you before I suffer, for I say unto you I will not any more eat thereof until it be fulfilled in the Kingdom of God." This is plain to every candid reader, that

it is the bounded duty of every believer in Christ to continue the keeping of it until our Savior comes again, when it will reach its fulfillment, in the evening of this world.

Now we all know, or at least all that ever I heard talk on the subject, agree that the Jewish Passover was to represent the sufferings of the Messiah, and that it reached its fulfillment the hour that Christ died on the cross, and that it is no more binding on us to keep it.

Now I don't see how Christ could have violated the law in eating the Passover with his disciples, the night before the Jews were to eat theirs, any more than he would violate it in changing any other point of the law, or in doing miracles on the Sabbath, but as he was Lord of the Sabbath he could do as he pleased. There is no doubt but that he had eaten of the Passover under the law before that time, for we read that his parents went every year up to Jerusalem to the feast of the Passover, and we have an account that he staid there at one time ; and when they found him he was sitting in the temple in the midst of the Doctors, both hearing and asking them questions. I do not know of any account in the Bible that the Passover must be eaten in the night of the fourteenth,—but the killing of it had to be in the evening of the fourteenth at the going down of the sun, and eaten that night following. Now the only way to find at what time it was to be eaten is to know at what time the fourteenth commenced.

Bro Neher says, we understand that the lamb had to be killed on the fourteenth day in the evening, and unleavened bread was to commence on the fourteenth day at even, and to continue until the twenty first day at even."—This is all true ; but I don't think they commenced eating unleavened bread until they eat the Passover ; for from the evening of the fourteenth until the evening of the twenty-first would be seven days without counting the fourteenth day ; although the fourteenth was called the first day of unleavened bread, or the day of preparation, that is

the day they were to cleanse all leaven out of their houses, and prepare unleavened bread for the next or fifteenth day, and to kill the Passover in the evening of that same day, 14 ; and not in the beginning ; and to roast and eat it in that night following. Now we all know that our Savior was crucified on the day before the Sabbath, that is the fifteenth day Sabbath, or the first day of the seven days of unleavened bread : for they were anxious to have them die soon so that their body might be taken down from the cross before the Sabbath commenced. So we can see that he was crucified in the evening of the fourteenth at the time they were commanded, under the law, to kill the passover. Luke says, "then comes the first day of unleavened bread, when the Passover must be killed ; but bear in mind, not until in the evening of it. If we read all what took place between them and the taking him down from the cross, we can easily understand that he did not wait until in the evening of that day but sent his disciples right away to prepare it. Now I hope we can see that our Savior was betrayed in the beginning of the fourteenth, or the day of preparation, which is all the same, and that he ate the Passover with his disciples in that night.

John 8 : 28, is evidence enough for me, that the Jews had not eaten their passover at the time they led Jesus from Caiaphas unto the Hall of Judgment, and that was early next morning ; for John tells us that the Jews themselves went not into the Judgment Hall lest they should be defiled, but that they might eat the Passover. But brother Neher says, that "such testimony is not to be relied upon." Now I must wonder at him to say so. If it had been the Jews that had given us the account, he might have some authority for making use of such language ; but it is John who tells us so, and he was eye witness to all that occurred at that time. John don't tell us that the Jews said so, but he himself says that they went not in for fear of becoming defiled, and I think the Evangelist

knew what he was writing when he wrote; for he did not leave his master. He followed him from the garden, and was with him through all the trials, so that he could see and hear all that was going on; and it appears that they were not allowed to ask him questions concerning his master, as they did Peter. He even followed him to the cross, when Jesus gave his mother into his care, and I don't think we have any more right to doubt his words in this place than in any other; the only evidence those have who contend that it was the Jewish Passover he eat in that night, is because he calls it the Passover. Now I think he had a good right to give it that name. There is not the least doubt upon my mind but what they had one of those Passover lambs for their supper, that had been set apart on the tenth day. We can not read that the disciples were commanded to kill it,—but could it not have been ordered to be killed and prepared by the authority of heaven, and taken to that large upper room in the good man's house, so that the two disciples our Savior sent had nothing to do but to follow the man bearing the pitcher of water, and to ask him where the guest chamber was, and when he had shown them they found it just as the Master had told them they would—furnished and prepared. Prepared with what? Why no doubt with one of their Passover lambs, so that they had nothing to do but to make it ready; and when the hour was come he sat down with the twelve; and while they were eating he informs them that the Passover which they were then eating would only reach its fulfillment in the kingdom of God,—which kingdom has not yet come, but the command is still binding on us to pray for it to come, whereas the Passover under the law has been fulfilled upwards of eighteen hundred years ago.

Now if what I have written should meet the approbation of any one, I desire him or her to take it in hand and give it a better finishing stroke than I am able to do; if not then let them give Gospel ground for disputing it, but

must all avoid doubting any of the Evangelist's writings.

MARGARET DEARDORF.
York Sul. Springs, Pa.

Selected for the Companion.

The Convictions of Napoleon.

"I know men," said Napoleon, at St. Helena to Count De Montholon, "I know men, and I tell that Jesus is not a man. The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind that is not a human mind. We find in it a marked individuality which originated a train of words and actions unknown before. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. Alexander, Caesar, Charlemagne and myself, founded empires; but on what foundation did we rest the creation of our genius? Upon force. Jesus Christ founded an empire upon Love, and at this hour Millions of men would die for him. I die before my time, and my body will be given back to the earth, food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mystery and the eternal kingdom of Christ, which is proclaimed, loved and adored, and is extending over the whole earth. Turning to General Bertrand, the Emperor added, 'If you do not perceive that Christ is God. I did wrong to appoint you General.'"

JACOB MACK.

A CHILD'S FAITH.—At the time of a great drought in England, several pious farmers agreed to hold a special meeting to pray for the much needed rain. When the appointed time came the minister was surprised to see one of his little Sabbath scholars bringing a huge old family umbrella and asked why she did so on so lovely a morning. The child gazed at him with evident surprise at the inquiry and replied, "Why, sir, I thought as we were going to pray to God for rain, I'd be sure to want the umbrella." While they were praying the wind rose and the sky became clouded, which was soon followed by a heavy thunder storm, by which those who came unprepared to the meeting, were drenched, while Mary and the minister were sheltered by the umbrella. Her faith had led her to bring.

LOCAL MATTERS.

Tyrone City, Pa., Sep. 12, 1865

An Impressive Sight.

We find the following among our jottings at our late Annual Meeting, and give it for what it is worth. Many of our readers will perhaps remember the occasion.

Shortly before sunset, after the source of heat had lost most of its oppressive force, and the sweet breeze of evening was drawing from the Western Prairie, a few young sisters gathered at the Eastern side of the Meeting House, where the pleasant shades had already spread over the beautiful green grass, and cast a spell of enchantment over the spot, and there raised their tuneful voices in sweet melody; and while we now write their music has swelled to a song of praise and prayer. One by one the scattered multitude drew near, and one by one they joined the choir, until that little band had increased to a vast multitude. We are now thinking of the heavenly choir, and as we turn to the North we can almost lay our hand upon the spot which covers the remains of one who has gone to join that happy band. [The grave of a little child.] How pleasant! We cannot but believe that it is "good for us to be here." It gives us a foretaste of heaven. But night is coming on, and soon this pleasant little band must be separated, never, never, no never to be reunited in this world! How painfully solemn! But hark! already we hear a discord, which admonishes us of the frailty of all human enjoyments; and of man's inability to conduct or engage in perfect enjoyment. Several brethren who have become elated with the occasion, have proposed new tunes, and thus introduced discord, not willingly, not with evil intent, but through weakness. Such is man's enjoyment. Of all the hymns sung on this occasion, none is more impressive than that beginning,

How tedious and tasteless the hours
When Jesus no longer I see;
Sweet prospects, sweet birds, and sweet
flowers

Have all lost their sweetness to me.
The midsummer sun shines but dim,
The fields strive in vain to look gay,
But when I am happy in him,
December's as pleasant as May.

Abandoned.—For reasons altogether sufficient to us we are obliged to abandon our proposed change of location. We find ourselves more involved and more firmly located here than we had imagined. We will therefore state that the next volume of the *Companion* will be published at Tyrone.

Among the places proposed by our brethren, as suitable locations for us were Ladoga, Huntington, Antioch, South Bend, Brazil, Hagerstown, Richmond, and Goshen, all Indiana, and others. We were as yet undecided as to the place, in case we would have decided to go; but feel thankful to our friends for the interest they have manifested in our behalf and the prompt compliance with our request.

Our New Prospectus.

In a few weeks we expect to issue our new prospectus for 1866. We have not yet fully decided upon its conditions, but expect it to be according to our second proposition which seems to meet the general approbation of our patrons; namely to enlarge our paper twice its present size, and put the price to \$2.00 per annum.

Brother Panehaker's suggestion, in last week's paper, is the only one worthy of attention, that has been filed against that proposition. His remarks are very true, that the *Companion* would not find its way into the families of the poor so readily at \$2.00, as it would at 1.00; but the proper way is for those who are able to lend a helping hand to those who are poor. We are now sending about twenty copies to members who are unable to pay for them and if every brother in equal circumstances would pay for one or even one half copy, all the poor would be well supplied. Nor would they lose anything by so doing. At least such is our faith. We believe that every dollar bestowed upon the poor in a good cause and in the name of the Lord will be returned.

Our position however, is this: The majority of the brethren desire a larger paper; it could not well be arranged and preserve our present form, with less than 16 pages and a paper of this size could not be published for less than \$2.00 unless we had a circulation of at least 3,000.

Uncle John Holsinger, Elder in the Yellow Creek Branch, Bedford Co., Pa., met with a serious accident on the 17 of August, by falling from the gangway in front of his threshing floor, resulting in the breaking of his left thigh bone. We have not since heard of his condition.

Samuel J. Moser was elected deacon, in the McElways Fort branch of the Lewistown congregation, on Sunday, August 27th.

The Yellow Creek church Pa. held a choice for Deacon, resulting in the election of Bro. David L. Replogle, son of Bro. Rinehart Replogle deceased.

Twenty five new subscribers can be accommodated with back numbers from the date of our An. Meeting, including the minutes, to the end of the present volume, for 85 cents.

The Phrenological Journal for September, is on our table. It is one of our most valued exchanges. Price \$2 per annum. Address, Fowler and Wells New York.

Appointments.

Lovefeast on the 12 and 13 of October, in the Lewisburg branch, Union Co., Pa. A general invitation is extended and especially to ministers.

ISAAC MYERS.

Correspondence.

Brother Joseph Klepper, Johnston's Depot, Washington Co., Tennessee, wishes to learn something reliable concerning his son Henry Klepper, who was taken off by the rebels and put into the rebel army, in April 1864 and in May deserted them and went to the

Federals who held him as a prisoner of war, and sent him to Elmira, N. Y., where it is reported he died about the 10th of November last. Brother Klepper has written to the commandant of the prison who states that his son has never been there. He is very anxious to learn something reliable of him, and offers to pay the expenses necessary in obtaining it. Further concerning his son: "He was entirely opposed to bearing arms, but wanted to stay at home. He wanted to come to the church some six months before he was taken off, but dared not to show himself in public. It is a hard case, it seems to me, but probably not to you brethren in the North. All I can say is, 'the Lord giveth and the Lord taketh away, and blessed be his name.'"

Brother Keller's address is as above.

Brother Thomas S. Holsinger, Alumnau Bank Pa., says:—"We had a church meeting on the 26th of August. Brother George Brumbaugh, Christian Layman, Daniel Snowberger, and Iiram Musselman were with us, and held three meetings here. We also held a choice for two deacons. The lot fell upon John B. Miller and Joseph Holsinger. The church seems to turn its attention more to the one thing needful. We had been frightened, as the wolf had got among our little flock, during the war. Not one of our brethren, under 45, escaped the draft, and some were drafted twice and some three times.—Your correspondent was drafted three times during the war. We still put our trust in God, and he has still provided a way for us. And now since the war is over, we as a church, can see better what God has done for us, than when he bestowed the blessings upon us."

There is little or nothing risked in sending money by mail.—When a letter is properly and plainly directed it is almost certain to reach its destination.

Out of three or four hundred letters or orders lately received for the *Pious Companion* we are not positive that a single one has failed —

Two copies will be sent free of postage, for one dollar—Thirty copies by express 38cts each,

SAMUEL KINSEY.

Dayton Ohio

Our Puzzle Corner.

For the Companion.

Scriptural Enigma.

I am composed of 27 letters.

My 19, 8, 13, 11, 14, is a sentiment very essential to the prosperity of the church.

My 9, 18, 23, 5, is the name of a bird used in Scripture as an emblem.

My 10, 27, 16, 4, 21, is something we will be relieved of when the event in our answer takes place.

My 7, 26, 15, 2, 1, is a word much disputed,—found in the 13th chapt. of John.

My 17, 22, 4, 1, 24, 8, 15, a scriptural requirement essential to high spiritual attainments.

My 6, 25, 20, 13; 8, 1, 2, is the name of a place at which Paul founded a church.

My 15, 3, 1, 2, 21, 5, 12, 22, 14, 3, is a spot hallowed in the memory of every true convert.

My whole is a subject, I solemnly urge upon my brethren for consideration.

(Answer requested.)

I. DELL

Hausertown, Ind.

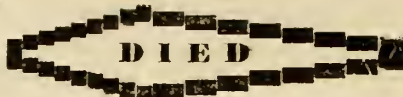
Answer to "Enigma" in No. 35 "Christian Family Companion," by SAMUEL H. SWIGART and SOLOMON W. BOLLINGER.

McVeytown, Pa.

On Wednesday of next week we expect to visit Morrisons Cove, where we wish to attend the Lovefeast on the following day, and enjoy sweet fellowship with our brethren and friends of our mother Church.

We are happy to inform our friends that we have recovered our "Diary" with all its contents safe and sound.

The weather here for the past week has been wet and very warm.



In obituary notice in "Companion," No. 34, instead of Susan "daughter of brother Michael and sister Mary M. Zeater, read Yeater.

S. W. BOLLINGER.

In this place, on the Morning of September 7th, Mrs. SUSAN GUYER, wife of CALLEB GUYER, and daughter of Michael and Polly Grazier. Her disease was that of the most lingering Consumption. For three long years that king of disease has been fastening his hold upon her vitals, and finally has triumphed against nature and the most assiduous efforts of friends. Her protracted illness afforded a most excellent opportunity to prepare for a higher life, and we are assured that she improved it well.—She leaves in charge of her bereaved husband a family of five interesting children, who will feel the loss of an affectionate mother.—EDITOR.

In the Clover Creek Church, Blair Co., Pa., Sept. the 1st, sister MARY BRUMBAUGH, wife of Jacob Brumbaugh, sen., aged 58 years, 7 months, and 8 days. Disease, Bilious Fever. The occasion was improved from John, 5: 24—28 by the writer.

D. M. HOLSINGER.

In the Lewistown Congregation Millin Co. Pa., on the 22nd of August, WILLIE M, only child of brother Samuel L. and Sister Elizabeth RUBLE; aged 8 months. Funeral occasion improved by P S Myers.

GEO. S. MYERS.

In Sangamon Co., Ill., Sept. 3, 1865, of Typhoid Fever, Eliza daughter of brother John, and sister Lydia Neher, aged 10 years 10 Months and 10 days. Funeral services by brother John Crist and Daniel Vaniman.

JOHN NEHER.

On the 8th of August., at his residence near Wortonsburg, Wiandot Co. Ohio, of dropsy brother JOHN KRIDER; aged 75 years, 1 month, and 23 days. Funeral services by Elias Wickard and Samuel Moore, from 2nd Tim, 4: 6—8.

On the 9th of August., at the residence of her son-in-law, near West Independence, Hancock Co, Ohio of Dropsy. Sister—WYANT; aged 81 years 1 month. and 18 days. Funeral services by E. Wickard, J. Krable, and S. Moore; from Rev. 14: 13.

On the 13 of August., near West Independence, ROSE ELLEN, daughter of Simpson and Lucinda EBERSOLE, and grand daughter of Eld. J. P. Ebersole; Aged 2 years, 11 months, and 11 days. Disease, Diphtheria and Croup. Funeral services by S. Moore and J. Krable, from 2nd Kings 4 chapter, last clause of 26th verse. "It is well."

On the 17th of Aug., same place, of Flux, MARY ALFARETTA, only child, of brother Levi and sister Nancy DICKEY, and grand

daughter of Eld. Elias Dickey; aged 1 year, 9 months, and 2 days. Funeral services by Eld. J. P. Ebersole, from Mark 10: 13—16.

The above (four) were all in Rohie District Hancock County Ohio, and while death has taken some away; the Lord is still adding to his number here below; eight have been taken in to this arm of brotherhood, by baptism, since the first of April last.

SAMUEL MOORE.

Visitor please copy.

Near Rothsville, Lancaster Co, Pa., September 1, Brother MICHAEL WEIDLER; aged about 56 years. Disease, Cholera and bloody Flux combined. He suffered extremely, for about 8 days, with but short intermission on of rest. He bore his great sufferings with Christian resignation. It is no panegyric on the deceased to say that a righteous man has gone down to the grave.—He leaves a widow and ten children to mourn their loss.

CHRISTIAN MYERS.

LIST OF MONEYS received, for subscription to the Companion, since our last.

Miss Lucinda M. Kelly, Linganore, Md.	85
George Sheller, Mt. Carroll, Ill.	1.50
John Stutzman, South Bend, Ind.	1.50
Elizabeth McMullen, " "	50
John S. Shively, Rogersville, Ind.	50
Martin Devenport, Wakarusa, Ind.	85
Adam Miller, " "	85
Dan'l Ullery, Locke, " "	85
David Whitehead, New Paris. " "	85
Jacob Miller, South West, " "	85

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time. For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE CITY, PA

Christian Family Companion.

BY H. R. HOLSINGER.

"Whoever loveth me keepeth my commandments."—Jesus.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, SEPT. 19, 1865.

Number 37.

For The Companion.

The Land for Me.

Farewell, farewell to all below,
My Jesus calls and I must go;
I launch my boat upon the sea,
This land is not the land for me.

I've found the winding path of sin,
A rugged path to travel in;
Beyond the chilly waves I see
The land my Savior bought for me.

Farewell dear friends I may not stay,
The home I seek is far away,
Where Christ is not, I cannot be,
This land is not the land for me.

My hope, my heart, is now on high,
Where all my joys and treasures lie;
Where Seraphs bow, and bend the knee,
O, that's the land, the land for me.

J. BOWMAN.

Midway, Ohio.

[FROM THE GOSPEL VISITOR, VOL. 2.] What other People say of our Brethren.

From "Materials toward a History of American Baptists" published in 1770 by Morgan Edwards, then Fellow of Rhode Island College, and overseer of the Baptist church in Philadelphia.

"Of the Germans in Pennsylvania who are commonly called Tunkers, to distinguish them from the Mennonites; for both are styled *taeuser*; or Baptists. They are called Tunkers in derision, which is as much as "sops," from 'Tunken', to put a morsel in sauce; but as the term signifies *dippers*, they may rest content with their nickname. They are also called *Tumblers*, from the manner in which they perform baptism, which is by putting the person head forward under water, while kneeling, so as to resemble the motion of the body in the act of tumbling.

The first appearance of these people in America was in the fall of the year 1719, when about 20 families landed in Philadelphia, and dispersed them-

selves, some to Germantown, some to Skippack, some to Oley, some to Conestoga, and elsewhere. This dispersion incapacitated them to meet in public worship, therefore they soon began to grow lukewarm in religion.

But in the year 1722, Baker, Gomery and Gantz with the Trauts, visited their scattered brethren, which was attended with a great revival, in as much that societies were formed wherever a number of families were in reach of one another. But this lasted not above three years; they settled on their lees again; till about 30 families more of their persecuted brethren arrived in the fall of the year 1729, which both quickened them again, and increased their number everywhere. Those two companies had been members of one and the same church, which originated in Schwartzenu, in the year 1708, in Germany. The first constituents were Alexander Mack and wife, John Kippen and wife, George Grevy, Andrew Bhony, Lucas Fetter, and Joannua Nothigerin.

Those had been bred Presbyterians except Kippin, who was a Lutheran, and being neighbors they consorted together to read the bible, and edify one another in the way they had been brought up, for as yet they did not know there were any Baptists in the world. However, believer's baptism and a congregational church soon gained on them, insomuch that they were determined to obey the Gospel in those matters.

These desired Alex. Mack to baptize them, but he, deeming himself in reality unbaptized, refused; upon which they cast lots to find who should be administrator; on whom the lot fell hath been carefully concealed. However, baptized they were in the river Eder at Schwartzenu and then formed themselves into a church, choosing Alexander Mack to be their minister.

They increased fast, and began to spread their branches to Marienborn and

Epstein having John Naas and Christian Levy as their ministers in those places. But persecution quickly drove them thence: some to Holland some to Creyfelt. Soon after, the mother church voluntarily removed from Schwartzenu to Serustervin in Friesland, and from thence migrated toward America in 1719. And in 1729, those of Creyfelt and Holland followed their brethren.

Thus, we see, all the "Tunker churches" in America sprung from the church in Schwartzenu in Germany; that that church began in 1708, with only 8 souls, and that in a place where no Baptist had been in the memory of man, nor any now are; in sixty two years that little one is become a thous- and, that small one a great nation."

It is very difficult to give a true account of the principles of these Tunkers, as they have not published any system or creed, except what two individuals have put forth, which has not been publicly avowed. However, I may assert the following things concerning them, from my own knowledge, viz. general redemption they certainly hold, and withal general salvation.

They use great plainness of dress and language, like the Quakers, and like them will neither take an oath nor fight. They will not go to law, nor take interest for the money they lend. They commonly wear their beards, and keep the first day.

They celebrate the Lord's supper, with its ancient attendant of lovefeasts, washing feet, kiss of charity, and right hand of fellowship. They anoint the sick with oil for recovery; and use the trine immersion with laying of hands and prayer, even while the person baptized is in the water, which may easily be done, as the person kneels down to be baptized, and continues in that position, till both prayer and imposition of hands be performed.

Their church government is the same with the English Baptists, except that every brother is allowed to stand up in the congregation, and speak by way of exhortation and expounding; and when by these means they find a man eminent for knowledge, and possessing apt

ness to teach, they choose him to be their minister, and ordain him with laying on of hands, attended with fasting and prayer, and giving the right hand of fellowship. They also have deacons, and aged women for deaconesses, who are allowed to use their gifts statedly.

They do not pay their ministers, unless it be by way of presents; neither do their ministers assert their right to pay, esteeming it "more blessed to give than to receive." Their acquaintance with the Bible is admirable; in a word they are meek and pious Christians, and have justly acquired the character of "*Harmless Tinkers*."

Elhanan Winchester, one of the Baptist Missionaries from England, in a book published by him in the year 1787 gave among other things the following account of these people:

"They are industrious, sober, temperate, kind, charitable people; envying not the great, nor despising the mean. They read much, they sing and pray much: they are constant attendants upon the worship of God: their dwelling houses are all houses of prayer: they walk in the commandments and ordinances of the Lord blameless, both in public and private. They bring up their children in the nurture and admonition of the Lord. The law of kindness is in their mouths; no sourness or moroseness disgraces their religion; and whatsoever they believe their Savior commands, they practice, without inquiring or regarding what others do."

For the Companion.

On the Design of Christian Baptism.

As free investigation seems to be the characteristic of your periodical, I take the liberty to submit a few thoughts to the readers of the *Christian Companion*, for consideration.

I maintain that the actual remission of sins is a prerequisite to the administration of the ordinance of christian baptism. My reasons are the following.

1. Because faith is a prerequisite to baptism, and cometh from the hearing of the word of God. The command is that the Gospel shall be preached, and all those who believe it are, as a consequence to be baptised. To preach the Gospel in its limited sense, is to preach "glad tidings" or a "joyful message,"

the substance of which is "that repentance and remission of sins should be preached in his name; Luke 24: 47.—Now if this message is believed, remission of sins will follow as a consequence and previous to this, faith is ineffectual. This position is sustained by the following scriptural passages. Mark 16: 15, 16. Acts 10: 36, 43, 44. 13: 38, 47. 15: 7, 8, 9.

2. Because christian baptism signifies the spiritual burial of the body of the sins of the flesh; and it is impossible to be thus buried prior to the crucifixion or putting off of this body, which is effected by the word of God, or circumcision of Christ, made without hands. Death must naturally precede the burial of the body which is to be buried, and hence follows as a natural consequence, that we must die previous to the reception of christian baptism to signify the burial, or die by the act of baptism; for as soon as we are dead we are freed from sin; Rom. 6: 7. It is not probable at all that the reality should follow the sign, but the sign should follow the reality, as well in baptism, as in the Lord's supper, or communion, and in Feet washing. Rom. 6: 4, 7. Col. 2: 12.

3. Because Paul's mission was to preach the Gospel and not to baptize; 1 Cor. 1: 17. Now if the act of baptism takes away sins, then Paul must have been in a great error concerning his mission, not knowing that baptism was the means by which sins were remitted; for his mission certainly was to effect remission by his labor, as we observe from the words of our Savior which were spoken to Paul. Acts 26: 17, 18.

4. Because Peter names baptism "the answer of a good conscience toward God." Baptism is a token, or sign of the covenant, and the German translation has covenant of a good conscience," where the English has "answer of a good conscience;" showing plainly baptism is a token of the covenant and not a real covenant. The language is employed in the same sense as the following: "This cup is the New Testament

in my blood, which is shed for you."—Luke 22: 20. Now we all, [as far as I know] agree that we do not receive remission by the act of drinking of the cup, but that remission of sins must exist prior to it. If this be admitted I cannot see why not have the same admission in baptism; for this language is as strong (in my estimation) to prove the remission of sins to be effected by the cup, as any can be produced to prove the remission in baptism.

5. Because Paul says: "For ye are all the children of God by faith in Christ." Gal. 3: 26. I have already stated that faith is a prerequisite to the christian baptism, and by this faith we become the children of God; and this is without doubt the degree of faith which is required in the commission; for John says; "Whosoever believeth that Jesus is the Christ is born of God;" and it is not, as I hope, believed by anyone, that we may baptize any person previous to his avowed faith in Jesus that he is the Christ, and if he believe this he is born of God, and of course has remission.

6. Because the blood of Christ is the only remedy for our sins, and is the very remedy applied to excommunicated sinners, who are contrite as well as all other contrite sinners, and if in sinners when they repent, their sins are remitted in the act of baptism, baptism being the means of remission, then the necessary consequence is that it must be applied in the same manner to contrite sinners that were excommunicated or there must be two means to effect remission, the one baptism, the other prayer.

JOHN HOLDEMAN.

New Pittsburg, O.

For the Companion.

The Laws of Nature.

In No. 34, page 241, of the *Companion*, is an article headed, "The kingdom of Christ and the kingdom of this world," in which the writer takes exception to subjects in Christ's kingdom having their property insured, or erecting iron rods to their buildings. I do

not doubt the ideas of the writer against these things were given candidly, and in good faith; for I am well aware that many good men and woman, both dead and living entertained the same ideas; and to the greater portion of said article I fully concur believing it to be good and wholesome advice, and also have no desire to enter into a controversy on some of the thoughts contained in the article above named, only of fer a few ideas upon the laws of Nature, and our rights to project our lives and property from those laws.

There are many fixed laws in the great machinery of God's works, and when all duly considered, show the great power and existance of an allwise Creator. Are not rain, hail, cold, heat &c. &c., fixed laws in nature, and regulated by certain unalterable causes? as fire, water, &c.,—elements useful to the existance of man and beast, on the Lord's earth? Have we any right to protect our persons or property from any or all of these laws or elements? I think none will deny the "right to do so—and not only the right but is our duty to do so. And then if it is God's will that we shall protect ourselves from these often occurring laws, why are we not allowed to protect ourselves from laws less frequent, but more powerful?

Now, lightning is surely as fixed a law in nature, as any other law, and brought about by certain causes—and no doubt is designed for good, yes for our welfare and happiness here on earth just as all God's laws are. Because it is more powerful than others make it no less a fixed law; or a wrong to protect ourselves from it. I cannot think so. If there is anything that man can erect or use to protect himself or property from the powerful effects of the electrical current, why not use it? why rely so much on God's providences in this law, and protect yourself from all others? It seems to me it is not consistent with the order of God's government of nature, to respect one law more than another; so as to make it sin to use a protection against some I do not argue the point, that God has not the

power to protect us from all and every law. He has, but does He do it? We must do our part. He will do his, the same in natural as in spiritual things.

That we all should put up rods to our buildings, I do not say, for thousands, yea millions have lived and died without such protection and not injured from the fact that this powerful law in nature is of rare occurrence, only in the warm portion of the season, and then seldom that its effects are injurious to life or property; but when it is shown, is it any respecter of persons or things? any and everything is subject to its power, showing at once that it is accidental and not intentional. I am not contending for the necessity of us protecting against this powerful agent, only that we have the right to do so, without committing sin, if we feel disposed to use it.

In conclusion I will say, I have not written these few thoughts in disrespect to those who believe different, only in love, and for the cause of God's holy will, and if I am convinced that my conclusions are wrong, I shall cheerfully yield the point and eling to right and truth;—for truth, the Savior says: "shall make you free."

B. F. FLORY.

Edom, Iowa.

Selected for the Companion.

Sentence Against Jesus Christ.

Correct Transcript of the Sentence.

Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiphas.

Potius Pilate, intendent of the Province of Lower Galilee, sitting in judgment in the Presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross, between two robbers, as the numerous and notorious testimonies of the people prove:

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the son of God.
5. He calls himself falsely the King of Israel.
6. He went into the Temple followed by a multitude carrying palms in their hands.

Orders the first centurion, Quirillus Cornelius, to bring him to the place of execution.

Forbids all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have signed the execution against Jesus are:

1. Daniel Robani, Pharisee.
2. John Zorobabel.
3. Raphael Robani.
4. Capet.

Jesus to be taken out of Jerusalem through the gate of Tournes.

This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words:—"A similar plate has been sent to each tribe." It was discovered in the year of our Lord 1280, in the city of Aquila in the kingdom of Naples, by a search made for the discovery of the Roman antiquities, and remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then, the relic has been kept in the chapel of Caserta. The Carthusians obtained, by their petitions, that the plate might be kept by them, which was an acknowledgement of the sacrifices which they made for the French army. The French translation was made literally by members of the commission of arts. Denon had a *fac simile* of the plate engraved which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be no historical doubts as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospel.—*Translated from the Korlnische Zeitung.*

A. H. SNOWBERGER.

LOCAL MATTERS.

Tyrone City, Pa., Sep. 19, 1865

Offended.—Our readers will remember certain queries proposed thro' the *Companion*, by Nancy L. Hamilton, of Portland Mills, Ind; and also the answers to said questions, by brother Samuel Garber, of Ill. The said answers have greatly offended the querist, who has sent us—not a reply—nor yet a denial—else we should have given it in full,—but what we would term, to be original, a *literary scolding*. Hear her a moment:—"or pretended to be answered by one Samuel Garber, whom I believe to be a negro, from his willful misrepresentations, false assumptions, and blackguardism." Hear her in another place:—"I am neither "a single woman," nor "a widow," but have a husband, one who would scorn to kiss a stinking, loathsome, beastly negro, in or out of the church; or associate with any one so base, so vile, so degraded, and so lost to shame, to honor, and to the manhood of his race, as to do so."

She concludes that if we refuse her admittance in our columns, she will be compelled to resort to the secular papers, in order to reach the ears of our readers, and requests us to return her manuscript, signed, and giving the reasons, therefor, &c. We have endorsed thereon the following:

"Refused for uncouth language, and lack of argument." The authors religion is evidently but skin deep;" And so we have returned it.

A friend in a private notice to us says:—"Being a reader of the *Companion*, I frequently find subjects discussed in which I feel very much interested, but which it would be out of place for me to discuss, not being a member of any Christian society; yet I have a deep interest in the welfare of the Brethren."

Your not being a member of the church, my dear friend, should be no hindrance to your communicating your thoughts to us, and will be no reason

for refusal by us, if they are of the proper character for our paper. We are happy to hear that you feel an interest in the welfare of the brethren, and we would have you to know that we [the church] also feel deeply interested in your eternal welfare.

Your friendly epistle has presented a query to our mind, which we desire you and thousands of others who stand in the same position you do, to answer. It is this, *Why are you not in the church?* You admit that you are our friend, and thereby you admit also that the doctrine taught by the church is truth, and the opinion of your character, which we have formed from your letter is such as to assure us that you are conscious of the necessity of a preparation for death. Now we would ask you, as a friend, to come with us, and travel in the narrow path, and it will not only lead you safely to happiness, but you will assist us in praising and honoring our blessed Creator; the great King of the world. Ask yourself whether you have any good reason for thus standing at the door of the church, and not entering in. Try every excuse that presents itself to your mind, and if you find any excuses which you cannot dispose of, communicate it to us, and we will assist. If you do not find any, Oh! then, come at once, and enlist with us, in the glorious army of the Lord, and help us fight the great battles for Truth. We may have to march, and labor, and fight, long and hard, but our bounty is *liberal* and *victory* sure. We cannot be overcome, for our commander is the King of kings Lord of Lord's, and Creator of all.—Therefore you need not be afraid, and you should not be ashamed.

Correspondence.

CLOVER DALE, BOTETOURT CO., VA. }

August 16th 1865: }

Much Beloved brother in the Lord:—

Through the kindness of God I have been permitted to return safely home, and find my friends in the enjoyment of good health. My trip which commenced on the 16th of May, was concluded on the 10th of August. When

I left my home my means of conveyance was slow and tedious. I had to travel 100 miles on horse back. I left my horse with brother Solomon Garber, the same brother who was with our old and much venerated brother John Kline at the meeting in 64, who was afterwards slain. Many thanks to brother Garber for his kindness. After a laborious and expensive trip we were soon in the presence of friends in Logan county, Ohio, there I met with a kind brother, according to the flesh, who had been driven from home and from a kind and devoted father and mother, brothers and a sister, by the wicked oppressor, who wished to drag him into the confederate army after once honorably satisfying the law by hiring a substitute for the sum of \$1100!

After resting a few days, I again pursued my journey onward to the place of meeting. While on the Pittsburg, Fort Wayne and Chicago R. R., before reaching Chicago my head began to ache with such severity that I was compelled to stay in the city all night, but after I retired and took repose the pain subsided, though I did not leave until morning. When I came down from my room, while promenading to and fro, on the pavement, I evidently discovered kindred spirits on the opposite side of the street. I saw men that looked like I did. I saw men that bore the mark of humility. I thought I could see the person and character of Christ in them. They even looked like strangers and foreigners in the midst of the masses that thronged the streets, who seemed to be trying to contribute to the noise and bustle of the old rumbling world. Those men that I saw looked humble and meek—submissive they looked kind, they would give the pavement to others as though they had no right there.

They were brethren. To these were soon added the form of our old beloved brother Kurtz, bending his way onward like an aged father.

By this time I formed the acquaintance of some of the brethren, who told the old brother that there was a representation from the land of trouble and

persecution on the other side of the street. He soon came to see me, and truly glad was I to see him.

We soon resumed our journey and it was not long until we were reminded of God's watchfulness over his dependent's. While traveling rapidly along a rail broke; but the Lord directed the wheels and safely placed us on the track again, with out any hurt. May thanks go up unto the Lord for all his kindness shown. Soon we were at the place of meeting, the first of which I ever attended. I stayed at the place of meeting until all the business was done; was much pleased with the discussions, with little exceptions. When the old brethren in council will learn and acknowledge that grey hairs should not be the only license to liberty; that there might be wisdom among the young brethren, there will be more general satisfaction at our council meetings. There seems to be a disposition of fear on the part of the aged, that the young brethren will give bad counsel, and lead the church into error. I am not afraid of the brethren, young or old. I think they are all for Christ. I am more afraid of myself than of others.

Among the many whose acquaintances I formed was brother Jacob Miller, of Portage, Ind. I found him to be a brother filled with kindness and sympathy. He purchased a ticket for me at his own expense, after I had agreed to go to Northern Indiana, to attend a routine of Lovefeasts, that were to be held among the brethren of St. Joseph and Elkhart Counties. But I will here say that this was not the program that I had laid down. I had intended to go to Wisconsin, to see some relatives, but after the Meeting, resolved to help the needy in the south, I determined to visit as many congregations as I could between that time and the twenty-fifth of July, the proposed time of starting home from brother Sayler's, for the purpose of laying the wants of the poor before the people, which I did; and it was attended with great success. May God bless all that gave.

I was at six Lovefeasts with the

brethren in the counties mentioned — I was much delighted. The meetings were characterised with interest, at least to those who were the worshipers. I was impressed with the harmony of feeling that existed. I also discovered that the practice of the brethren there was perfectly harmonious with the practice of the brethren in Virginia.

At the conclusion of the last Lovefeast I delivered a short farewell address which made a deep impression on those that had been with us during the course of those feasts of love. In a few moments, (At 11 o'clock at night,) myself with brother Miller was seated in a comfortable conveyance, enroute for Goshen, distance about five miles. At three in the morning we were at Studobaker's, South Bend, much exhausted by the loss of sleep and excessive labor. After spending a few days at a kind uncle's in St. Joseph, I left alone, on my return to the land of Persecution and Martyrdom. But having some time yet to spend before the twenty-fifth, I stopped and visited the brethren in the counties of Logan and Montgomery Ohio, where I presented the cause of the needy and received liberal contributions which I shall acknowledge through the medium of the press.

Leaving those parts I went immediately on to Frederick Co., Maryland, and had several meetings among the brethren of Bush Creek. I found much love there for the poor downtrodden saints of Virginia. Not only the brethren, but others contributed liberally to the charity fund. I met with a gentleman there from California who gave twenty dollars. His name is William Cronice. Having been placed in the ministry since the commencement of the war I was destitute of a library, and while I was near where books could be had I went to Baltimore where I succeeded in getting a good selection of useful works.

I left Baltimore on the western Maryland road, which took me in the vicinity of the Pipe Creek Congregation, where I had several meetings. They conveyed me then to the church at Bea-

verdun where I met a number of people to worship agreeable to appointment, which was made for me. The next stopping place was at D. P. Sayler's. I found him and his family well; he was in the oats field at work. He seems to be a man fitted for all kind of honorable life. He told me he had ploughed fifteen acres of land himself during harvest. But as soon as he learned that I was his guest he quit his labors and devoted his time, and dedicated the luxuries of his home to the comfort of my travel worn form. It was on the twenty-second of July that I arrived at brother Sayler's. After partaking of wholesome refreshments, brother Sayler paid to me the charity fund, amounting to \$2981.86. To this I added \$312, which constituted the sum of \$3293.86. The three hundred and twelve was paid to me, and did not go through the hands of brother Sayler.

On the twenty-third brother Daniel took me in his carriage, to worship at the Ridge meeting house, his own congregation, where I met with a number of kind and affectionate members. The hearts of all seemed to be filled with love and devotion. I was highly pleased with the union that seemed to exist among them. They all evidently loved each other. There is perfect equality among them. No disposition to tyrannize over each other. — I had been told that peace existed there, but it existed through fear and stringent rule. This was not the case. They wanted to have a harvest meeting. The least esteemed as judges was set to decide in the matter, and the leading brethren simply acquiesced in the decision. Might all the churches be characterised thus; it would be well for their peace.

On the 24th I started for the Valley, for the purpose of distributing the fund among the various congregations in Virginia. On the evening of the sixth, I stopped at the comfortable home of Bro. John Neffs, on the banks of the beautiful Shenandoah. Being much fatigued I concluded to stay with him until I could rest. While there my mind was

engaged in contemplating the difference in the appearance of the country. I could no more see the forests of wheat and corn, that I saw in the North and West. Could no longer see the beautifully fenced farms that once could be seen in the proud valley of Virginia.— Nothing but devastation, burnt barns, and houses, and Mills, and destitute families; and this all saddened by a continuous graveyard, that stretches its solemn length from the quiet Potomac to the gurgling rivulets of the upper counties of the valley. There lies the victims of war undisturbed; friend and foe, promiscuously buried upon the same hill top and in the same vale; quietly reposing, unless disturbed by the death dream, the natural product of a guilty conscience. Oh! a scene to be wept over by many poor mothers and widows.

After resting myself I commenced visiting the various congregations to pay to them the charity of their northern brethren. The first church I visited was the Upper Shenandoah. The brethren had set apart a day to thank the Lord for his kindness. They wished to thank him for the harvest they had reaped, scanty as it was. It made me think of the poor woman that was seen upon her knees, thanking the Lord for the single piece of corn bread that lay before her, which was all she had. I met with them and we talked of the kindness of the Lord, in giving us those blessings. We also talked of the necessities of the poor, and what was our duty to them, and to our God, touching the proper use of the mammon of unrighteousness; so that we might make friends that would receive us into everlasting habitations when we failed; Reasoning from the sixteenth chapter of Luke. I told them of the kind feeling of the brethren in the north, for them, and also of the volume of closet prayers that went up unto God for us, during the time of our trials, which caused the tears to flow profusely. After visiting the churches in the Lower Valley I started directly for home, through the country that was infested

with evil men, not knowing but that I would be a martyr, before I could see my kind friends at home. But God, who has said he would be with us and not forsake us, was with me and I received no hurt, and have been permitted to meet a devoted father and mother and an old grand mother, whose sympathy was with me. And again I can tramp the hills that bear the foot prints of my youth, and sing again in the beloved old congregation, where first I began to praise my God. And weep again where I buried my dead. May the Lord be thanked for all his kindness shown.

I traveled 2,500 miles at the expense of \$160.

Yours fraternally.

JOHN C. MOOMAW.

Brother Wm. N. Clelmer, Norris-town Pa., says:—

I have been impressed to try in my great weakness to communicate a few thoughts. There is a subject of vast importance that I think the brethren do not dwell upon as much as they ought to. We read in 1 Tim. 6. 10. "For the love of money is the root of all evil," &c. Now beloved, I think there ought to be more said on this all important subject. If the love of money is the root of all evil, why not dig at the root, and try to pluck it out; for if the root be plucked out the branches will wither and die. I contend that pride, honor, and conformity to the world in any way whatever, are branches of that root. The apostle admonishes us not to love the world, nor the things of the world, for if we love the world the love of the Father is not in us; 1st John 2: 15. I must say that I am often grieved to my heart, to see some that are professed followers of Christ, and contend for non conformity, but are still trying to lay up treasures upon earth; and are so reluctant in giving to the poor and needy, of that which the Lord has given them, and I am sorry to say that I must often hear expressions of this kind, "If they would take care as we do, they would

have something too." Just as if they had done it themselves. This is not the spirit of the dear Savior, for he was willing to leave the glory he had with the Father and become poor for our sakes, that we through his poverty might become rich; 2 Cor. 8: 9. Where he might have had a just cause for complaint but there was no complaint entered, but he came to redeem us from the curse, and he never sought his own good but the good of his fellow man. He came not to be served but to serve. He took upon himself the form of a servant, and became a curse for us. O how can we seek our own so much if we are the followers of Christ, & not our brother's wealth. 1 Cor. 10: 24. We read Rom 8: 9, if we have not the spirit of Christ we are none of his 13 verse. "For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body ye shall live." Now if we seek to lay up treasures on earth, or do the deeds of the body or flesh, where Christ admonishes us to lay up treasures in heaven, where moth does not corrupt nor thieves break through and steal," Mat 7: 19, our sentence is certain. Let us try and get loose from the deeds of the flesh, and try to use hospitality to each other, not grudgingly but cheerfully as the Lord hath prospered us, for "the Lord loveth a cheerful giver." 2 Cor. 9: 7. We are exhorted to love one another, and if we love one another we will try to do all we can for each other: and if we see our brother in want we will give cheerfully of that which the Lord has given us. The apostle teaches us to be more equal in these things. We read in 2 Cor 8: 14. "But by an equality that now at this time your abundance may be a supply for their want, &c. that there may be equality; 15th verse, "As it is written, he that had gathered much had nothing over, and he that had gathered little had no lack." Now dear brethren, we that have gathered more than some of our brethren, let us help them, so that they may have no lack, for how can the love of God dwell in our hearts if we see our brother

in want and do not give to his wants, or give so sparingly, for he which soweth bountifully shall reap also bountifully; 2 Cor 9: 6.

Brother Holsinger:—I wish to bring our part of the country into notice, by simply stating that there is a great deal of land for sale in the country. We are living 8 miles South of Osburn Station, on the Hannibal and St. Joseph R. R., and in the heart of a very good section of farming land. Excellent soil; plenty of water, rock and timber. We will sell two small farms off our homestead; from 60 or 80 acres in a tract. Terms easy, to suit the purchaser. There are several other small tracts to be had in the neighborhood. We will sell to brethren in preference to others, as we are glad to have them come here. We have lived in this country for years, and are satisfied that it is just as healthy as anywhere else in the West.

This church at large is like unto "a city set upon a hill," it cannot be hid; and if so, why not let your light shine in the great West, where there may be so much good done. Why not let the ministering brethren scatter? I heard a brother from Ohio say, that in their district preachers were so plenty that they were in each others way. Now you ought not thus to show partiality towards us because we live in Missouri where there is no organized church.—There are eighteen members scattered through four counties, all adjoining, and all within one days ride from where we live.

If any one wishes to come, or correspond upon the subject, any information that may be desired, can be had by addressing the undersigned.

MARGARET ELLENBERGER.

PLATTSBURG,
Clinton Co., Mo.

An Apology.

Dear brethren and sisters in Christ:—I gave publication through the *Companion* of March 7th, of my visit to some of the Western churches, and of some grievances which I found there,

which I did through love to God and the Brethren, but being informed since that it has caused much dissatisfaction with some, and after having been reproved and admonished by my dear brethren at home, as having done wrong in giving publication to the same, I was convinced of the same, and do hereby ask all the dear brethren and sisters to pardon my error, and also beg of you that your prayers may ascend in my behalf, for I am full of imperfection and feel my weakness, but am still willing, by the grace of God to try it again. Let us be of one mind and all speak the same thing and remember Matthew 18, which is so often forgotten.

ADAM HOLLINGER
Bermudian, Pa.

Appointments.

Dear Brother Holsinger:—The communion meeting for the Monocacy church, Frederick Co. Md., will, God willing, be held in our meetinghouse, October 4th, commencing at 10 A. M., to which a general invitation is given.

On the 3rd instant we were permitted to baptize five believers, three brothers and two sisters, two of them formerly being members in the Lutheran church, two members children, and one whose parents are dead and professed no religion. These are amongst our best citizens, and had influence enough to draw out to witness the baptism, from 1500 to 2000 persons. I never saw it so before at any place. We have several more applicants for baptism.

May God in His mercy help us, and do a great work in converting many souls for his name's glory and honor, I pray in Jesus' name; Amen.

D. P. SAYLER.

There will be a communion meeting in the Aughwick branch, Huntingdon Co., Pa., 7 miles from Mt. Union station, on the 6th of October; meeting to commence at 10 o'clock. Also meeting next day. A hearty invitation is hereby given, and especially to the ministering brethren.

JOHN G. GLOCK.

Our Puzzle Corner.

Bible Questions.

1. Who was the second manslayer we read of in the Bible, and whom did he slay?

2. What battle was fought in which the wood devoured more people that day than the sword, and how was it?

JACOB BAIR

Homersville, Ohio.

Scriptural Enigma.

I am composed of 19 letters.

My 6, 9, 10, 3, is a city in Italy

My 15, 12, 13, 15, is the ancestor of the Hittites.

My 19, 2, 8, 10, 11, 19, 5, 6, 16, is an animal spoken of in Scripture.

My 8, 7, 2, 5, 15, is the father of Abraham

My 1, 7, 14, 3, 6, was a disciple of Christ.

My 17, 5, 19, was a prophet and friend of David.

My whole is applicable to all men.

JOHN C. WAMPLER.

Answer to Enigma in No. 36.

Union is a sentiment very essential to the prosperity of the church.

Dove is the name of a bird used in scripture as an emblem.

Cross is something we will be relieved of, &c.

Ought is a word much disputed &c.

Fasting is a scriptural requirement, &c
Corinth is the name of a place which, &c.

Gethsemane is a spot hallowed in the &c.

My whole is "The second coming of our Savior.

J. L. Wineland, Rosa J. P. Castle, S. H. Swigart and S. W. Bollinger.

Answers to enigma in No. 35 have been received from J. L. Wineland, Reuben Young, John C. Wampler, Eliza Bosserman, J. H. Moore, and John C. Richer.

Enigmas for the *Companion* must be purely Scriptural. We have some which are more Geographical, and miscellaneous than Scriptural, therefore cannot be admitted.

Enigmas and puzzles must be accompanied by their answers, and also Bible questions, if the answers are known.

MISCELLANEOUS.

How Long Shall I Live.

You will live forever.

There are no dead. The blow which struck asunder body and spirit did not end the spirit's life. And so the countless myriads of the past, whose dust has long since mingled with the soil, "still live." The men women and children of Noah's day, and Abraham's and David's; the motly tribes that hearded beneath the crescent of the Arabian prophet. The swarms of Gad and Hun, Tartar and Vandal, that swept the plains of the Eastern World; the red man that roamed the forests of the Western World and left inmonds the tree grown ruins the dim history of their earthly existance—all these are yet alive.—They cannot die. Immortality is their bright inheritance. With the first breath of life they inhaled immortality.

No. On the highway of heaven none fall. In the hollows of hell none rise. You have fixed your state forever when you leave this world. The case is closed. You have either united yourself to Christ with an eternal love, which no possibility can sunder, or have entombed your soul in sorrows which no possibility can lift off. All change must be made this side the grave; there is no change beyond. The preparation must be made here; for there, is no time. Time is ended; He who is filthy let him be filthy still, "He who is holy, let him be holy still.

How long will you live? You will live forever; and your life there will depend on your life here. Every day as you complete it, will appear in the years to come. Every hour, every moment, as it hurries on its way, leaves a page to read before the throne. Every word, every act every thought and feeling of your heart, records itself imperishably in the memory of One who never forgets. You are writing your life for eternity.

FAITH.—A few evenings ago, my little daughter who had been spending the afternoon at a neighbor's, started

with me through the darkness for home. It was the first time that she had ever been out of doors in the night, and everything seemed new and strange. "Papa, I see lots of stars up in heaven," said she. "Why, papa, see how many houses have lights in the windows." as soon as her curiosity abated somewhat, she began to be troubled about the way home. "I can't see our house, papa. I don't know the way; where are we going?" she said anxiously. I replied, "I can see the road, and if you keep hold of my hand I will take care of you." Then she said as if chiding and comforting herself, "Yes; you do know the way, don't you, papa? You will take care of your little girl, 'cause you love her, don't you, papa?" After this she only grasped my hand a little tighter, and trudged cheerfully onward, wherever I led the way.

Ah! said I to myself, little one thou hast rebuked and comforted me. How often have I, notwithstanding the care of my heavenly Father, been troubled because I could not see my way clear to the eternal mansions. As if it were not enough to know that God loves me, to infer surely that he will guide me safely to Heaven. Let me but grasp the Savior more firmly and feel his presence in the darkness of trial and sorrow, and then shall I walk on sweetly, assuring my soul by repeating his own words of supplication "Father, I will that they also whom thou hast given me be with we where I am; that they may behold my glory which thou hast given me."

THE WORKING MAN.—He is the noblest man of whom our free country can boast; whether at the workshop or at the plow, you find him the same noble hearted, free and independent being. And if there is a man in society upon whom we look with esteem and admiration, it is the independent sober working man. We care not whether he be a farmer, mechanic, or common laborer—whether his toils are endured in the workshop, the field or the coalmine—whether his home is in the backwoods

or the neat cottage—our admiration is the same. What a happy picture he presents; what a reward for his labor, when by his own unaided exertions, establishes for himself a respectable position in society; who commencing in poverty, by his skill and assiduity, surmounts every obstacle, never comes every prejudice, and finally succeeds in forming a character whose value is enhanced by those who come after him. Such a man we prize as the noblest work of which nature is capable—the highest production she can boast. And let it be born in mind by the young working man just entering upon the stage of active life—let it ever lie at the foundation and be the moving spring of all his efforts—that for this situation he must strain every nerve to attain. It can be attained by all. Untiring industry and virtuous ambition never fail to find their reward. They never yet were exerted in vain, and never will be while honesty and justice find a home in the human breast.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Susan Gitt, Abbotstown, Pa., to be sent to	
Ozias Ferree, Panora, Iowa.	85
A. J. Sparks, Markle, Ind.	1.00
John A. Miller, Summit Mills, Pa.,	85
Samuel Hammer, Decatur, I.	50
D. H. Miller, Carlisle Springs, Pa.	1.50
B. F. Flory, Edom, Iowa.	75
Jacob Matthias, McComb, Ohio.	50

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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, SEPT. 26, 1865.

Number 38

I do not like to hear him Pray.

I do not like to hear him pray,
Who loans at twenty-five per cent,
For then I think the borrower may
Be pressed to pay for food and rent,
And in that book we all should heed,
Which says the lender should be blest;
As sure as I have eyes to read,
It does not say, "take interest."

I do not like to hear him pray
On bended knees about an hour,
For grace to spend aright the day.
Who knows his neighbor has no flour;
I'd rather see him go to mill
And buy the luckless brother bread,
And see his children eat the rill
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be!"
Who never seeks her home to say,
"If want o'ertakes you, come to me."
I hate the prayer so loud and long,
That's offered for the orphan's woe,
By him who sees him crushed by wrong,
And only with the lips doth feel.

I do not like to hear her pray,
With jewelled ear and silken dress,
Whose washer woman toils all day,
And then is asked to "work for less."
Such pious shavers I despise;
With folded hands and airs demure,
They lift to heaven their "angel eyes,"
Then steal the earnings of the poor!

I do not like such soulless prayers;
If wrong, I hope to be forgiven;
No angel's wing them upward bears—
They're lost a million miles from heaven.
I do not like long prayers to hear,
And studied from the lips depart;
Our Father lends a ready ear,
Let words be few, He hears the heart.

For the Companion.

Creation of Man and Fall.

Man was created of the moral image of Deity. His soul embodied immortal spirit, his body capped the climax of visible creation. He was endued with all the rational powers; with intellect to discern and plan. His body was the crowning glory of created mat-

ter; was put in motion by the pure breath of the Great Jehovah; with all the appetites of sensibilities, requisite for the unalloyed enjoyments of the bounties of the store-house of nature; and with physical powers to execute all that reason and genius should dictate to be done. He was the grand connecting-link between Heaven and Earth; his soul communed with God, and humanity—celestial and terrestrial pleasures commingled in harmony as the finishing touch on that elysian state of man. Woman was made and added a brighter lustre; a softer melody; a finer tone; a richer enchantment, and new delights of man, of the heart of man, and also the beauties of creation. The great architect looked upon this finished work with delight. Heaven rejoiced; angels smiled; satan wept.

This elysian was suspended by a single cord—Obedience to God, in but one particular. One tree had forbidden fruit, all else was free as mountain air—and ample as their needful wants.—With lightning speed and burning wrath, Lucifer flew to the bowers of Eden; puts on the deceptive mask of the wilkey snake; sang the siren songs of untasted pleasures within the reach of the happy pair; infused his polluted breath with theirs—seducing them from their allegiance to their King;—destroying their innocence by inducing disobedience; stamped the indellible stain of sin on their purity, with ink infernal; infused his own vile passion in their nature; planted the poison of immortality in their bodies; sowed the seed of thistles and thorns in their garden; snatched away their flowers of bliss from paradise; cut the silver cord of all their joys; stripped them of all their happiness, and left them naked, hiding, writhing in bitter agony and keen despair! Ruin ensued; Jehovah frowned

ed; the earth was cursed; the rebels fled; Heaven mourned: angels wept; Satan smiled! The deed was done; man had fallen.

Thus were our first progenitors betrayed and seduced from the duty they owed to their Creator, all the miseries of their fall rushed upon them and their progeny. Their created power in full vigor, but poisoned with the miasma of Hell. With a clear perception of good and evil, and with full power to choose between them—a natural impulse inclined them to the latter. The most cogent reasons pressed upon them, to still love God and return to him for succor;—but their hearts were changed with rebellion and enmity against him and his government, and at once commenced wearing a garment of self righteousness to hide the shame of their degradation. But all was vain; they were doomed culprits, and could neither hide their shame, or flee from impending wrath. They were arraigned; had no excuse; were condemned; the sentence passed, of death; the sword of justice drawn; when mercy interposed. The sword was stayed; their pleading was heard, the Eternal Son gave his bond for the penalty. Man was spared, and again became a probationer, not in his native innocence, but by faith in the glorious Redeemer, and mediator, and can ultimately be restored to his original purity and bliss. Hence we find man the capstone of the climax, complex budget of contradictory heterogeneous compound of good and evil, the noblest work of God—bespattered by Lucifer an immortal being, cleaving to things not eternal—a rational being, violating reason; an animal with discretion. Glutting instead of pendent feeding appetite; an original harmonious compact—violating order and revelling in confusion. Man is immortal with

out realizing it, rational but of deaf to reason—an animal transgressing the law of appetite, a combination of noble power. Waging civil war, robbing instead of aiding and assisting one and the other—yet like the Siamese Twins compelled to remain in the same apartment. They were created to promote their own happiness, and the glory of their King. But Beelzebub the first rebel against heaven—has made their conspirators; appetite is lead astray by pleasures—the first stupify, then de-thrones, reason—immortality becomes paralyzed, and loses sight of things eternal; Stupifies reason and vorations appetite runs riot—and dispose the soul all these fall in the ditch together.—Notwithstanding his anonymous fall from original purity, a way has been provided by which man can be restored to his native dignity, and again repose in the sun beams of God's love. The Eternal son concealed the bond, given for the redemption of our race at the time and place appointed, by giving his life a sacrifice for its payment. He has opened a fountain in the house of King David, where every stain may be washed away. He has opened the gushing stream of the waters of life freely, where all may drink and live.—The noble powers of man are left, but associated with bad company. We have only to separate these, keep our selves unspotted from the world, close in with the terms made by Mersey, and will be well yet, with those that will hear, with nature polluted as it is, so important was man considered by the Trinity, that all Heaven was moved to devise a plan of his restoration and man look within and see the wonders and power of thy immortal soul, through the long vista of history, a single glance will carry us back to our creation, our minds with rapidity of light encircle the globe, measures the stars, grasps the arena of nature and find a resting place only in the contemplation of the Great Jehovah. We are heirs of Glory why cling to earth and turn our backs on our legal inheritance. Forbid it reason, forbid it Heaven, forbid it God Almighty.

F. GROVES.

New Oxford, Pa.

For the Companion

On Sunday-Schools.

The following is the conclusion of an article upon this subject, the ideas contained in first part of it having been noticed by other correspondents.

Solomon's language infers that he looked upon the young mind as capable of being turned any way, or of receiving any impression, even as a young vine can be trained to run in any direction. And our brethren surely do know how lasting are the impressions of youth; how well we remember the scenes of our childhood. Well, if they know this, do they not know how readily those impressions are made, and how much better it would be for all men that the impressions, that Jesus Christ was the son of the Living God, should be made on their minds, than for other impressions of much worse character, or perhaps none made at all, but those caught until maturity, and when the tares are sown, and no room left for the word, when it is sown. Now let all parents and teachers take a lesson from the Catholics in that manner of teaching. The principles of their religion are infused into the young mind as daily as their food, and seldom do you see a zealous catholic depart from the religion of his fathers.

The brethren no doubt see that the young should be taught from the Holy Scriptures daily, and never suffered to spend an hour, or any day, in the way of sin and folly.

Another reason in favor of Sabbath schools is this: That often the parents, and brethren too, meet to worship at or before the appointed time, and of course spend some time in social conversation. Well if they are what they should be they will not leave their children at home; so they are taken along, and as a thing certain, they have their talk, not always of the best kind. And now brethren would it not be better and more christian like, to have all this talk directed by, and proceeding from the word of God? By this means you have many brethren and sisters soon becoming acquainted with the covenant

and the law, binding them to their Maker and redeemer, and no pious father or mother would then ever be pained to hear a son say "I do not believe Christ to be the son of God." This, brethren would be some good resulting from sabbath-schools.

I will tell you what I know about some of the schools in Southern Ohio. We meet two hours earlier than for meeting; open our school by singing and prayer. We then arrange classes, inviting all present; we then read one and the same chapter through; and then each class in and of itself, takes up the subject or subjects read, discuss the different views of each one, and using no other book than the "Book of all Books." Should one class pass along faster than others, they read and converse about other chapters, till the time expires. We sometimes close by discussing some general questions given at some previous meeting, and after singing a hymn or two, we dismiss a few minutes, and then comes preaching.—We have no library but Testaments, and no book but the Bible.

LANDON WEST.

Sinking Springs, O.

For the Companion.

Foreknowledge of God.

Dear Brother Holsinger.—It strikes me that I see some dark spots in the arguments of brother V. Reichard, of Md., on the doctrine of "God's foreknowledge of sin" at the time of the creation of man, which I could wish that the brother would illuminate with his ready pen, for our information and edification.

The idea that God in his incomprehensible power may choose not to foreknow near or distant future event, we have heard of before: but why single out this particular case or any limited number of cases? I take it for granted that the brother does not apply this idea to all future events. It is difficult to conceive yea impossible to conceive how infinite knowledge may be circumscribed, even by infinite power;—but rather the opposite of this would be

come the rule, if possible. Time can not be taken into account when speaking of the attribute of knowledge in the deity. But supposing that there was a time away off somewhere in the by past eternity, where God predetermined to create man upon earth, was not his knowledge of the history of that man but in time and eternity simultaneous with his purpose to create him? Or was the attribute of knowledge dimmed or blotted out by that of power in this particular case, so that it is no longer an infinite attribute at the time man was really created? Can a man obliterate from his knowledge the color of his hair, or the knowledge of his sex? The number of his hands or his fingers? Brother R. says his position is that "God can do what he pleases, or know what he pleases," and I suppose he might add that God can be where he pleases,—that would be to say that God is *infinite* in his omnipotence, his omniscience, and his omnipresence only at such times as he pleases to be, and I take it that the irresistible logic of this theory would be that God can or may undo what he pleases; that he may un-know, totally obliterate or efface from his infinite knowledge, all foreknowledge of future sin and death, even in the whole world if he pleases, and that he can or may *unbe* present, or withdraw himself from any place he pleases. Would this state of uncertainty in God's moral government be compatible or in harmony with his attribute of unchangeableness? Might it not with equal propriety be said that God hath chosen not to know certain events which transpired five years ago, or five thousand years ago; because I take it that the future as well as the past are all present with God; is it not so? I might suppose another contingency which I think would do no violence to the principle which underlies Brother Richard's plan of reconciling the doctrine of foreknowledge with that of free agency: It is this: About the year of our Lord 1800, God may have chosen not to know anything of the brethren of the State of Maryland for the space of one

hundred years. This decree being in actual force at the present time, and that near the end of the time designated, the general judgment of the world would take place, and the brethren of Maryland would appear before the judgment throne, and the judge would inquire from whence they came?

From the state of Maryland.

Not Maryland: says the judge with evident surprise.

Oh yes! Maryland, in the United States.

Here is the record—says the judge—the brethren of Maryland, have all passed in—some mistake.

Here some of the old brethren discover what is going on, and recognize the Maryland brethren, and arrest the attention of the judge with—"Why here are the rest of the brethren from Maryland.

"Not—from Maryland!"

"Yes?" say the old brethren from within—"why there is brother Saylor, and there is brother Reichard, and all the rest with them are brethren from Maryland."

"Who is brother Reichard?"

"Dost thou not remember brother Reichard? who soon after the time of the great rebellion did in those days write in the *Family Companion* that "God chose not to foreknow that our first parents would sin."

"Ah? Now, I do remember." And "another book was opened and it was found written therein as followeth: The Father hath chosen not to know anything concerning the brethren of the state of Maryland, in North America, for the full period of one hundred years, beginning in the year one thousand eight hundred—human time"

In conclusion, I wish to remark that I have not written anything in a spirit of unkindness, but simply wishing and endeavoring to illustrate brother Reichard's premises. There I think the darkness prevails in his article in question. May God lead our wandering minds into the ways of truth and righteousness, for his own sake.

P. H. BEAVER.

Lewistown, Pa.

Horrible though True!

I have been thinking how horrible it must be to see anybody, one cared for, drunk; the honest eyes dull and meaningless; the wise lips jabbering foolishness; the whole face and figure, instead of being what one likes to look at, takes pleasure to see in the same room, even—growing ugly irrational, disgusting—more like a beast than a man. Yet some women have to bear it, have to speak kindly to their husbands, hide their brutishness, and keep them from making worse fools of themselves than they can help. I have seen it done, not merely by working men's wives, but lady wives in drawing rooms. I think, if I were married, and I saw my husband the least overcome by wine, not "drunk" may be, but just excited, silly, otherwise than his natural self, it would nearly drive me wild. Less on my own account than his, to see him sink—not for a great crime but a contemptible, cowardly bit of sensualism—from the height where my love had placed him; to have to take care of him to pity him—ay, and I might pity him, but I think the full glory and passion of my love would die out, then and there, for ever.—*A Life for a Life.*

Where is your Boy.

We saw him last evening in the company of very bad boys, & they each had a cigar; and now and then some of them used some very profane language. As we looked at your son, we wondered if you knew where he was, and with whom he associates! Dear friend, do not be so closely confined to your shop, office, or ledger as to neglect that boy. He will bring sorrow into your household if you do not bring proper parental restraint to bear upon him, and that very soon. Sabbath school and day school teachers can help you, but you must do most.

A GOOD NAME.—Morris Ketchum the father of the great defaulter in New York is reported to have said to his creditors:—"If I could have my son back, with his good name, and you were all paid in full, I would die content." Such is the last ambition of our great financiers. A lifetime of activity, an ample fortune its reward, and now all would be given for a son's good name.—Young men—test, young men—think of this.

Sunday Schools.

As we promised our readers some time ago to decide the question of Sunday schools, we presume they are waiting for the decisive stroke. We shall now undertake it, and we request a careful and critical notice by both parties.

1. Sunday schools, under that title, and the institutions known by that name, are an invention of the so called popular religion of the present age.

2. Their design is, to bring up the rising generation in the doctrines of that religion; and they are managed to answer that design admirably well.

3. As the doctrines of the popular religions are erroneous, the Sunday schools under their control, are used by them to promulgate error.

4. As they pretend to teach the truth, and instead teach falsehood, they may well be styled, "sheep in wolves clothing."

5. The meetings for public worship and preaching, conducted by these popular religionists, are designed to instil into the minds of the people, the doctrines of their religion, and to an alarming degree are also answering their intent.

6. Their public meetings may therefore with equal propriety be termed a "Wolf."

7. If we will not hold Sunday schools, because *they* pervert them to an evil purpose, we *must* reject public meetings for the same reason.

8. But if we may hold public meetings and preach the word of truth, after the same manner that the popular religionists conduct their meetings, by which they teach error, we may also use the Sunday schools for the purpose of instructing our youth in the doctrines of the Bible.

9. Sunday schools are *simply schools*—places of instruction. If the instruction given there is of the proper character, the schools are a blessing; if falsehood is taught, they are a curse.

10. If we are capable of conducting our public meetings, in the manner

in which they conduct theirs, it is to be presumed that we could also very profitably make use of the Sabbath schools.

11. The principle objection advanced against Sunday schools, by our brethren, is that they are calculated to create a feeling of pride in the younger children. To this we answer, they have no more tendency to lead to pride than their public meetings. They are knowledge no such thing as pride in dress, therefore they make no effort to suppress that evil. We find exactly the same tendency to gayety among their church members in their assemblies of public worship, that you notice in their Sunday schools; in fact it is instilled into the children by the parents.

12. If your children say they cannot go to Sunday school unless they are dressed in the best style, they will tell you the same when you wish them to attend meetings of public worship.

13. The abuse of a thing is no argument against its proper use.

14. It is only the abuse of the institution that makes it objectionable to our brethren.

15. Now then we will state what a Sunday school such as we advocate, should be.

1. The children and as many of the parents as possible, meet at the appointed place, at an hour not later than 3 o'clock in the afternoon. We advocate the afternoon because preaching is usually held in the forenoon, and this will divide the exercises of the day, for we insist that children shall accompany their parents to public worship—not only if convenient, but if possible. Parents who are indifferent in having their children to attend preaching, are only *half Christians*. If preaching and Sunday school are both held in the forenoon the afternoon will be very likely to be misspent.

2. Let some one be appointed superintendent, or leader for no public exercises can be conducted without a leader. Whenever ministers or deacons are present, if the superintendent is not himself a minister or deacon, let them open the exercises by singing a

hymn, and prayer. So far no Christian can object to our exercises.

3. Now let the superintendent, or some one selected by him, read a chapter from the word of God, and if he has impressions upon any subject contained therein let him address the school, in such a manner as to be understood by all. If he has nothing to say, let him give the liberty to another.

4. We would have no one to read aloud but the teachers, but would give liberty to all, to ask and answer questions.

5. Among the subjects most appropriate for Sunday schools, are the history of our Savior; the histories of Moses, Noah, Solomon, Joseph, and Daniel; Abraham and Isaac. These subjects will be very interesting to the children, and who could not lecture upon them for hours? We could have no better enjoyment than to address an attentive group of children. How their eyes sparkle as they catch your ideas, and drink in the wholesome truths you are presenting.

6. We would also teach them the doctrinal points of the Gospel; such as, "God is a spirit, and those who would come unto him must worship him in spirit and in truth." "Faith without works is dead;" &c., and instruct them in any, and every thing that I would consider necessary for them to know in order to become, wise and good children, and aid them in becoming true and faithful Christians.

7. I would also observe that those parts of God's word, which are most frequently misrepresented,—such as the 3rd and 28th chapters of Matthew, the 13th chapter of John, &c., received their appropriate attention.

Such is the institution which we would recommend for the instruction of the youth of our land, and such is what Sabbath schools should be.

ZEAL should be like fire, which is not only hot but bright; a blind horse may be full of mettle, but he is ever and anon stumbling.

LOCAL MATTERS.

Tyrone City, Pa., Sep. 26, 1865

Trip to the Cove.

On Wednesday morning last I left my home to visit the place of my childhood. Our business matters were all so arranged that we need have no anxiety for the progress of our work, or a hurried return, and we had long hoped at that time to have a pleasant season.— But alas! how vain are all our hopes! A few days before the promised time, our little daughter was afflicted with Dysentery, and it was only in order to fulfil a word of promise to a friend that I could be persuaded to go at all. My wife and sick daughter must remain at home, was a cause of continual distress to me, as I knew it was painful to them.

At Duncansville I was met by brother David who conveyed us [oldest daughter and sister] to father's, where we arrived at 5 P. M. Found all well, but sorry to see part of the family left behind.

On Thursday was the Lovefeast.— The number of people in attendance was not near so large as usual, owing to the busy season; farmers being engaged in seeding, and having been somewhat detained by the wet weather.— There were a number of members from neighboring branches at the meeting and many ministers.

Brother Christian Long from Mt. Carroll, Ill, preached the forenoon sermon. His text was 1 Peter 3: 20.— He portrayed the beautiful analogy between the ark built by Noah, and the ark of the New Covenant, our Savior. He noticed

1. That Noah's ark was a large ark; therefore there was room for all.
2. It was a strong ark, and was built of the best material.
3. It was a safe ark, being pitched within and without.
4. It had but one window, and that above.
5. There was but one entrance.

We were specially impressed with the application of his remarks under the fourth and fifth head. There was

but one window, consequently all received their light from one source. So also all gospel light must be received from the word of God.

There was but one door, therefore all must enter by the same way. As the lofty soaring eagle and the humble tit-bird; the high backed camel, and the little lamb; the fleet-footed reindeer and the slow paced snail, all must enter by the same door, and upon a level.

He also explained how they were "saved by water," which was by the destruction of their enemies, who were destroyed by the flood. "The like figure whereunto even baptism doth also now save us." The like figure, showing that the apostle was speaking figuratively.

The evening exercises were very interesting and impressive. The ordinances of the New Testament were advocated and practiced, and we felt that it was good for us to be there.

On Friday morning we hurried home where we arrived at 12.30, and were pleased to find my little daughter somewhat improved in health. "O! for a heart to thank the good Lord for his mercy.

Distribution of the Southern Charity Fund.

The following statement of the distribution of the Southern Charity fund, addressed to brother D. P. Saylor, and kindly furnished us, will be interesting to many of our readers.

Delivered to the congregation of the Lower Shenandoah,	\$225.00
Elder Jacob Wine, Upper do.	300.00
Elder Samuel Wampler, Lower Linne Creek	350.00
Elder O. Whitmore Lost river	200.00
Elder Benjamin Bowman, Green Mount, Rockingham Co.,	326.00
Elder Solomon Garber, Cooks Creek,	300.00
Elder Isaac Long, Mill Creek,	200.00
Elder Daniel Thomas, Beaver Creek,	340.00
Elder Isaac Long, agent for the Augusta congregation	325.00
Elder Isaac Long agent for the Page congregation	125.00
Elder Jacob Brubaker, Roanoke,	75.00
Elder Harden Helten, Floyd,	100.00
Elder Abram Neff, Franklin	100.00
Elder Peter Crumpacker; Montgomery Co.,	100.00
Elder Benjamin Moomaw, Botetourt county	100.00
Elder Faw, North Carolina;	128.86
The whole amount of the charity fund	\$3293.86

I will hold the receipts of the respective congregations, which I shall deliver to you when I see you. I have them all except Carolina, and one or two others, which I shall get in a few days.

The brethren did not know what language to use to express their gratitude on the reception of this help. It made their hearts burn with love, and their troubled furrowed countenances beamed with joy. They were also much pleased that I was able to return to them again, and bear them the glad tidings of good will throughout the North and West for them.

They wished me to express their gratitude to the brethren who were the liberal contributors to their necessities. Therefore in the names of the brethren Isaac Long, John Wine, Daniel Thomas, Solomon Garber, and Benjamin Funk, of the Lower Valley, and Benjamin Moomaw and others of the Upper Valley I write an expression of thanks to the benefactors of the needy. (From the South.)

Dear brethren: We do rejoice in the God of our Salvation, that we have been spared during the course of this unfortunate and unholy war. Our hearts are filled with gratitude to our God who has led us out; Who has been so watchful and so careful of us, that we have been preserved and kept from the evil that has fallen upon the heads of those that forsook the God of peace, and sought after and worshipped the God of strife. But while we as a fraternal organization in the South, have been saved and kept as the apple of the Lord's eye, yet we have been reduced by the general pleasures of the Confederate government, to dependent circumstances. Those at least who were in adversity before the war, which has been stated by our brother John C. Moomaw to the Annual Meeting. But our suffering poor have been greatly relieved by the relief sent to us which we see at the hand of brother Moomaw.— We therefore do most heartily thank all those whose hearts have been moved by the Lord, and whose hand has been applied to our necessities. It has been most gratefully received by us; it has

come like a friend ready to help. It will make the hearts of many glad and rejoice who have lost all in the scene of destruction. The hearts of many poor dejected widows, will be made to rejoice, who have lost their helpmate, who have little nestlings, weeping at their knees; whose fathers have been slain on the battle field. We do humbly think that our dear benefactors have ensured unto themselves an everlasting blessing which shall be kept for them by the Father.

Yours fraternally,

JOHN C. MOOMAW.

"Many Men of Many Minds"

This is forcibly illustrated in our patrons in regard to our several propositions, in view of a change in size and price. One says: "I have talked to the brethren and they are all in favor of more reading. The price will be all right with us, for I think the brethren here are willing to sustain you in any course you will pursue, especially if it is onward and upward in the great cause of the caption of our salvation."

Another says: "all say give us the paper twice its present size, and we will willingly pay the two dollars. At this proposition I can increase your list here at "Rome" at least fifteen."

A sister says: "As to the rich helping to pay it for the poor, is sooner said than done; and many of the poor have not time to read a large paper. I am now paying for four copies, and if the price is raised to two dollars, I will have to curtail."

Our brethren and sisters are not so slow at helping our poor mothers, as our sister above quoted might think. Although she is a little ahead of any other one member, yet there are a number of others who have given their mite. And then we mean to *teach* liberality. Besides we intend to *exercise* it to the full extent of our ability. Brethren or sisters who wish to send it to poor members at their own expense, will not be required to pay full price.

Although there is a difference of opinion, yet a large majority are in favor

of our second proposition. As to our third proposition, it will perhaps be well for us if its conditions are not met, for the coming volume at least. Nevertheless let all use their best efforts to meet it.

With our next No. we expect to send out our new prospectus.

The Church at Georges Creek Pa.

From a lengthy and minute history of the above congregation we condense the following:

The Church is situated in the South West corner of Fayette Co., Pa., running from the foot of Laurel Hill to the Monongahela River, and even extends into Monongalia Co., W. Va. It is now about fourteen years since I became acquainted with this Church and during this time it experienced many changes. Brethren Samuel Blocher, and Isaiah Custer, and James Quinter, all ministers, moved away, the former to Missouri, the other two to Ohio. Brother James Kelso was ordained to the Eldership. Brother Joseph J. Cover, and brother Oliver W. Miller, was elected to the Ministry. The latter moved West. Elder Kelso being feeble in health, and unable to oversee the Church, brother Jacob Mack, a descendant of the venerable A. Mack, was recently ordained to the Eldership, and brethren John Gan, and Jos. B. Moser elected to the Ministry, and some others to the Deaconship. Some have died and gone to their reward. This may be said of several of the aged ones, whom we used to greet, and whose hospitality and brotherly kindness we used to enjoy. But not only they, but some of the lambs of the flock—yea some of those to whom we administered the uniting Ordinances, are also sleeping in the graveyard. I left my home in West Virginia in the Spring of 1864 and so parted also with the dear brethren of Georges Creek. On the 14th of October next they expect to hold a communion Meeting, at the Grove. They expect to protract the Meeting about 8 or 10 days. Brother Umstead of Pa. is expected there at the time, and may

circumstances favor the presence of my unworthy self also. How this may be I am unable to say yet, but may the Lord bless the meeting with His presence, and continue the good work; and may the George's Creek Church continue her useful mission on earth, and enjoy a bright field of glory in that Kingdom which cannot be moved, is my prayer.

P. J. BROWN.

JOHNSONS DEPOT, TENN., }
Sept, 7th. 1865 }

Dear Brother Holsinger:—I have have learned since I wrote to you, that my son Henry Klepper, died at Elmira, New York the 10th of November last of Scurvy. It is the hardest case we have heard of during the war. He was a kind and obedient son to us all. If he had an enemy he did not know it. His neighbors all loved him. He regretted he had not been baptized, but rejoiced that his sufferings were at an end in this world; that he was going where he would not be compelled to kill his fellowman. He was born the 11th of May 1843, and died the 10 of November 1864. He was the son of Joseph and Louisa Klepper. Please insert it in the *Companion* and the *Visitor*.

Your loving but weak brother in the Lord.
JOSEPH KLEPPER.

Appointments.

A Communion meeting in the Duncansville branch, Blair Co., Pa., on Tuesday, Oct 24th, commencing at 1 o'clock in the afternoon. Also preaching the next forenoon. The place of meeting is one mile from Duncansville station. Invitation extended, especially to ministering brethren.

J. S. BURKHART.

Queries.

I desire an explanation of the Song of Solomon, Chapter 1st verses 5 and 6th.
JACOB BAER.

Was the Reformation a few centuries ago right in the sight of God, and beneficial to mankind; and if Luther and others had not written and spoken in opposition to their spiritual instructors, would it have been brought about?

D. BOSSIERMAN.

MISCELLANEOUS.

Lightning Rods.

Dear Brother Holsinger:—I have noticed an article in the *Companion* of the 8th of August, where the writer endeavors to show the contrast between the Kingdom of the world and the Kingdom of Christ. It is true God's people are a separate people from the world, but are they not allowed to make use of worldly means, such as are of use for their natural existence? There are natural laws and means in the natural Kingdom, as well as spiritual in the spiritual Kingdom. Has not the All wise Creator so ordained, that we can make use of means for our benefit, and has put them within our reach. Is not God the author of all things? see Isaiah 45: 7. Then why is the writer of the above article so much grieved concerning those that put up Lightning rods! If God is the author of all things then he is also the cause of the invention of the Lightning rod. Was not God the author of the fiery serpents that he sent among the children of Israel to destroy them? Was he not also the author of the Brazen serpent on the pole, which was made to heal them? Could he not have passed by their houses (Egypt,) without the token of the blood on their door posts? I think he could; but that is not his way of doing. Our Savior made use of means when he made spittle of clay, and when he wrote with his finger on the ground. And this is not all; he prescribed means and left them on record for us to make use of, and I believe if we use them according to his direction, that they will make us forever happy. I believe in the use of means both spiritual and natural. For instance vaccination against Small Pox, and medicine in case of sickness, and so on; and it is said that a pure magnetized steel point will draw Lightning sixty feet. But it is with this as it is with all other things; if we would use a piece of wood in stead of the right kind of a point it would be of no use. The "dead iron rod," as the writer calls it, has proved to be a good

thing in our Prairie country, where there are no trees and no other object higher than our buildings. God does not want us to be idle; he wants faith and works to go together. Faith without works is dead. I thank my God that I can see how faith and works do sweet agree.

Perhaps we sorrow over little things sometimes while we pass by the weightier matter: or in other words, strain at a gnat and swallow a camel.

MARGARET ELLENBERGER
Plattsburg, Mo.

Selected for the Companion.

Kind Words at Home.

Kind words! What a spell they weave around the heart. They are among the charities that sweeten life, diffusing a perpetual ray of sunshine, which lightens the dark hours of sorrow and affliction; thus making home to the troubled spirit, little less than a paradise.—a spot toward which the father or brother loves to turn his footsteps after weary days of toil; a place whereon poets might love to build their theme, and over which angels love to spend their watchful care, and whispering blessed are the sons of peace. How rarely do we find a home whose inmates are habitually kind from principles, yet of what inestimable worth is it! The customs of society demand that we shall be polite to visitors. What term can we better substitute for kindness. We would en't for the world be heard speaking rudely to a lady in the parlor,—what would people say, if we should? yet we never pause to consider that we are driving from our presence, and making strangers amid our own household, those who have nearer and dearer relatives toward us, and when we are bound to love, honor and console, during the manifold daily trials which cast a shadow over the life path of every human being.

Why need we wonder that so many seek enjoyments at the gaming table or club-room, since happiness is a stranger at their own firesides? Nor need we remonstrate with them for their wrong

doing, for unkind words are rankling deep within the inmost recesses of the heart, shutting out the light of reason and truth. Our remonstrance would but place another barrier between them and information. Never having thrown around them the hallowed light of kindness, the change in our conduct toward them seems but made for the occasion for the accomplishments of some design with which the affections have but little to do.

If, then we would be rightly appreciated, and would be the means of doing good, let our lips ever give utterance to words of kindness. The lightly falling rain sinks deep in the earth, reaching far down, giving support to the tender shoots, while the torrent in its wildness and madness leaves naught but desolation in its track: So with words, the more kindly spoken, the deeper they sink into the heart nourishing the tender plants of virtue, which perchance have become rooted there; while unkind words grate harshly upon the ear, harden the heart, and sow the seeds of vice and wickedness which thrive best in the haunts where the light of kindness is never known. Then if we would accomplish life's greatest mission here, that of winning others from degrading vicious influences, and sinful ways to behold the glorious light of Gospel truth and love, let us practice that general precept, which is worth being inscribed in characters of gold, and placed where all may read.

BE YE KIND ONE TO ANOTHER.—
Anonymous.

Sleep—Its Importance.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep, if the recuperation does not equal the expenditure, the brain withers; this leads to insanity.

Thus it is that in early English history, persons who were condemned to death by being prevented from sleeping always died raving maniacs; thus it is also, that those who are starved to death first become insane; the brain is not nourished, and they cannot sleep. Era

zy persons are poor sleepers, while good sleepers, while good sleepers seldom become crazy. The practical inferences are these:

1st. Those who think most, who do most brain work, require most sleep.

2nd. That time saved from necessary sleep is infallibly destructive to mind, body and estate.

3rd. Give yourself, your children, your servants—give all that are under you—the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to rise in the morning at a stated hour and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system.

This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself; great nature will never fail to write it out to the observer under the regulations just given.—*Phrenological Journal*.

RECIPE FOR MAKING EVERY DAY HAPPY.—When you rise in the morning form a resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving; trifles in themselves, light as air, will do it, at least for the twenty four hours; and if you are young, depend upon it, it will tell you when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity.

The Mussulman writers speak of an ignorant Arab, who being asked how he knew anything about the existence of God, replied:—"Just as I know by the tracks in the sand whether a man or beast has passed there, so when I survey the heavens with its bright stars and the earth with its productions, do I feel the existence and power of God."

Our Puzzle Corner.

Scriptural Enigma.

I am composed of 34 letters.

My 32, 14, 34, 4, 26, 10, was one of the twelve Apostles.

My 27, 7, 12, 17, 33, 16, is one of the books of the New Testament.

My 18, 6, 23, 4, 11, 22, is a kind of fruit mentioned in the Bible.

My 1, 25, 13, 31, was a son of My 20, 12, 19, 3.

My 33, 13, 21, 17, is a city in Ituraea

My 34, 29, 12, 1, 28, is a city in Judea.

My 5, 15, 23, 8, 30, was ordained the first Bishop of the Church of the Cretians.

My 34, 24, 2, 26, is the name of a bird mentioned in Scripture.

My 31, 20, 32, 9, is a river in Armenia.

My whole is a wise saying in the Proverbs of Solomon.

KATE SPANOGLE.

Orbisonia, Pa.

Answer to Enigma No. 37.

Rome is a city in Italy.

Heth is the ancestor of the Hittites.

Drom dary is the animal, &c.

Terañ was the father of Abraham.

Peter was a disciple of Christ.

Gad was a prophet and friend of David.

REUBEN T. MYERS.

DIED

In the village of Lattasburg, Wayne County, Ohio, on the 11th of September, LYDIA ANNIE, Daughter of Jeremiah and sister Mary SNOWBERGER; aged 3 years, 6 months, and 5 days, Funeral at the Mobeian church, from Isaiah 38: 1 latter part by P. J. BROWN

Near Rogersville Ohio Sugar Creek Church Sept 12th ANGELIN E Daughter of brother John and Sophia BERGER aged 15 years 1 month and 6 days Disease Typhoid fever. She was sick but one week and was cut off in the bloom of youth, but not without hope. She gave a warning voice to her Companions in life to turn away from the fashions and vanities of the world, funeral service by the brethren.

J. S. SNYDER.

Visitor please copy.

With Dysentery, in Duncansville, congregation, Blair Co., Pa., sept 16 MARY ELIZABETH, daughter of brother James and sister Anna BURKET; aged 7 months and 4 days.

J. S. BURKHART

Of congestive Billious Fever, in Donalds Creek church, Clark Co. Ohio., September 6th brother HENRY BRUBAKER; aged 44 years, and 15 days. He leaves a sorrowing widow and five children to mourn their loss, which we trust is his eternal gain. He was a member of the church for upwards of twenty years, and a minister in the church for about 13 years, and in his death the church has lost a faithful minister, his family a kind father, and the community a valuable neighbor.

Funeral discourse by brother John Hershey and Henry RUBSON, from 2 corinthians 5: 1,

Also, in the same church, of Congestion of the Brain, sister ELIZABETH FRANTZ, wife of brother Benjamin Frantz; aged 64 years, 10 months, and 21 days. Funeral discourse by brother Jacob Crist and Jesse Studdabaker, from 1st Corinthians 15: 48 to end of chapter.

The old sister was as well as usual in the morning when she got up, and going about her daily labors, she was taken with a pain in the head and was a corpse in three hours afterward. She was a consistent member for a number of years, she raised to adult age eleven children who are all members of the church, showing her motherly care in bringing them through this world of trouble and disease, placing them in possession of the best qualifications belonging to so large a family.

H. H. ARNOLD

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

R. Kunkle, West Earl, Pa., to be sent to his daughter,	
Addie Alexander, Savannah, Mo.	1.50
Silas Thomas, 136. N. 3rd st. Phila.	50
D. S. Hoover, E. Sharpsburg, Pa.	1.50
Jos. Soyster, Martinsburg, Pa.	1.50
Jos. Whistler, " "	50
Geo. Puderbaugh, Saxton, Pa.	50
Saeb Steel, Hopewell, Pa.	50
J. W. Spitzer, Martinsburg, Pa.	85
Daniel Diehl, " "	1.50
C. L. Holsinger, Woodberry,	50
Dr. C. Bomberger, Rothsville, Pa.	1.50
David Baringer, Elkhart, Ind.	1.50
John Gliok, Ladoga, Ind.	85
Daniel Gibbons, Frederick City, Md.	1.50

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all* its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1 50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, OCT. 3, 1865.

Number 39

For the Companion.

Questions and Answers.

Ques.—Flowers, wherefore do you bloom?

Ans.—We strew thy pathway to the tomb.

Q.—Stars, wherefore do ye rise?

A.—To light thy spirit to the skies.

Q.—O Sun, what makes thy beams so bright?

A.—The one that said "Let there be light."

Q.—Time, whither dost thou flee?

A.—I travel to Eternity.

Q.—Winds, whence & whither do ye blow?

A.—Thou must be born again to know.

Q.—Ocean, what rules thy swell and fall?

A.—The might of him who ruleth "all"

Q.—Planets, what guides you in your course?

A.—Unseen, unfelt, unfailing force.

Q.—O life, what is thy Breath?

A.—A vapor vanishing in death.

Q.—O death, where ends thy strife?

A.—In Everlasting Life.

Q.—O grave, where is thy victory?

A.—Ask him who rose again for thee.

JOHN DIEHL.

Haldane, Ill.

For the Companion

On Voting.

Brother Holsinger:—The Yearly Meeting, recently held, gave the disposal of this important matter to each particular Church; that is, a majority in a Church may decide that it is a sin for a brother to vote, and afterwards proceed with those who disregard that decision, according to Matthew 18th.—Why not leave it with the conscience of each brother, as our Annual Council had ever previously done? Can a bare majority, perhaps the majority of that majority of a political bias adverse to right, decide this momentous question better than each brother can for himself, before God, according to his own convictions? It is the opinion of many of the brethren, among them your present correspondent, that our Church, after a prayerful, mature, cool and patriotic consideration of the question has been exercised by the Brotherhood will come back to her time honored precedent.

Certain propositions follow, which, I will in a cursory manner, from the Scriptures and History, try to prove facts, and then throw out a few hints why I have come to the conclusion, namely, that it is not alone the civil right, but the religious duty of the brethren under certain circumstances to exercise the elective franchise.

The first proposition is, True Christianity is progressive in the diffusion and spread of its principles. The second proposition is, civil government where true christianity is established, is progressive; that is the tendency and destiny of both are to the same great and glorious result, the redemption of the whole world. Allow me to explain.—The principles of the gospel are of such a character, their divine Author intended they should be, that they will eventually so influence, or if the term is better, convert Mankind, that government will not only be a reflex of, but be identical with, true christianity in principle and consequently in fact; because those who will, when all men shall have become christians, institute and administer government will profess, believe and obey the Gospel, and it will be their official, as well as their religious duty, to carry out the principles of their faith.

Now let us see whether the first proposition can be proved a truth by the Scriptures. Christ says in his commission or command to his followers "Go ye and teach all nations" And God says by the mouth of the Prophet "My word shall not return to me void, but it shall accomplish that which I please." What He pleases that word shall eventually accomplish. The Prophet Isaiah tells us: "The nations shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." These

things, in my poor opinion, cannot take place until approximately at least, the true church shall be the whole world. That it is the Lord's will the entire world shall be converted there need not be a shadow of doubt. We have a "Revelation" from the high courts of Heaven to St. John on the Isle of Patmos, upon this point: "The kingdoms of this world are become the kingdoms of the Lord and of his Christ.

I will now attempt to give Historical proof of the second proposition, namely "civil government, where true christianity is established, is progressive. Let us revert back in the history of the world to the period just prior to the dawn of the reformation. In that dark and fearful age an apostate Church ruled all men with a rod of iron, and the civil governments were made an instrument in her hands to torture, and to burn at the stake, all those who remonstrated against her tyranny and abominations. When the light of the Reformation began to spread, and Princes and Rulers were brought under its influence her power to persecute unto death, for conscience sake, began to wane. Those who are acquainted with modern history know that as the great cause has advanced towards an entire renovation of the Religion of Christ, civil governments have become less barbarous and despotic, and more and more assimilated to the principles taught by the Prince of peace. It is not to be supposed the great end would be accomplished at once; for God works by means, and the great work is still going on. Many of the people and some of the governments had cast loose from that power which assumes to be the head of the Church, and renounced some of the errors and abominations taught and practised by her, long before that persecuting spirit, which had been fostered through ages of apostasy, could be effect-

ually checked. It drove the Quakers and other Non Conformists from Great Britain, the Huguenots from France and the Brethren, Menonites and kindred sects from Germany to this country, then a wilderness, "To seek a faithful pure shrine, and freedom to worship God. Here they mutually established a government, which secures to all, the undisputed right to worship God according to what they believe to be his revealed will; and permits none to hinder or make them afraid. This government not only guarantees religious freedom to all christians, and thereby indirectly promulgates the truth of the Gospel, but it recognizes the distinctive principles of the Friends, the brethren and kindred denominations. These believe war is contrary to the preaching of Christ,—the government of the U. S. does not compel them to use the sword, or to perform any military exercise. They believe swearing is sinful,—it does not require of them to take an oath, but recognizes and receives their solemn affirmation. They have always believed buying and selling human beings and holding them in bondage to be "unchristian,"—it has abolished slavery. Thus the second proposition, namely; that civil government, where true christianity is established is progressive, is proved by history to be a truth. It also plainly appears that it was the influence which the Friends, the brethren, &c., exercised through the ballot-box that caused their cherished principles to be engrafted upon our government, for we may infer that if they had as persistently, and as generally refrained from voting, as they carried out their anti war, anti swearing, and anti-slavery principles, other sects who do not believe as they do on these points would most likely not have protected those through the elective franchise, who were unwilling to protect themselves. But that the Brethren or at least many of them, have heretofore voted and thus caused their influence to be seen and felt in the government, is not left in doubt. The proceeding of many Annual Councils, on that sub-

ject declare the fact. The Lord permitted our persecuted forefathers to come to this country, and as we have seen help to build up a government through the ballot box, that allows us, their unworthy children, to lead "a quiet and a peaceable life." He has protected that government against all its enemies both foreign and domestic. He has influenced his people to assimilate it more and more, through the same means, to his divine will, and shall we poor, sinful mortals assume to ourselves a holiness that will prevent us from recognizing, and protecting, by ballot, what he has recognized and protected by indubitable evidences of his mercy and power? shall we cast a doubt upon the salvation of our brethren who exercised the franchise, and have long since gone to their rewards, by making their act a cause of excommunication! Shall we in effect deal with the brethren in Maryland according to Matthew 18th., because they at the commencement of the late rebellion helped to elect a loyal Legislature, and thereby assisted in averting the horrors of war, in a great measure, from that State; or because they voted for the new constitution, which eradicates slavery from her borders?

Let me suppose a case, which some think not an unlikely one, to further intimate that it is the religious duty of the brethren, under certain circumstances, to cast the ballot. We will imagine that a certain sect, whose intolerance and persecuting spirit are proverbial, who, if she had the power would still cause to be condemned to the rack, the torturo, and the stake, ever one who has not her mark in his forehead, should by her numbers, or by the Brethren refusing to go to the polls, elect a congress wholly under her control. We can imagine what would very likely be the first act of that Congress. It would be to propose amendments to the Constitution, making Popery the established religion of the United States. Those amendments would have to be accepted by three fourths of the States before they would be a part of that instru-

ment. Now I wish to ask is there a brother in the United States who would not feel it a duty to his God to his church to his country, to his children, and to himself, to go to the polls and assist in electing a Legislature of his State, that would refuse to accept those amendments? If there is, I pause for his reply.

SILAS THOMAS.

Philadelphia, Pa.

For the Companion.

On Supporting the Ministry.

We come now in our third and last article to notice some of the objections raised against affording the minister pecuniary aid, while on his mission of love.

It is urged that the scriptures forbid it in saying, "ye shall not take purse, nor scrip, shoes nor two coats, nor even bread, for the workman is worthy of his meat or hire." This then is the reason why they shall not take these, for it is the duty of those who call the minister to his office to furnish him with those things. His laborer in the ministration of spiritual things is of so great importance that it would not be expedient for him to stop and dig those carnal things out of the earth, therefore the Lord has made it the duty of the people to supply his ministers with them.

Secondly it is said that it would make the minister proud. If it be remembered that he is but the servant of the church, subject to her controul, it would not endanger his standing and credit with his brethren. Another reason that he would not become proud, is, that as long as he is under the influence of the Holy spirit it would lead him into all truth, and teach him to deny himself of that abomination, and enable him to use the sword with power. A third reason is, that it would not be likely to make him proud to be put in possession of those things, that the Lord ordained to be his.

Thirdly it is urged that it would set up a higher order of ministers, such as circuit riders, &c: our brethren have long since understood the Gospel to set forth three degrees in the ministry. This I think is right. And let each

work in his place, and there will be no big I's and little You's. Some men are worthy of more honor than others, and that in proportion to the amount of good they do, and the watchful care they manifest over their flock. "Let the elders that rule well be counted worthy of double honor. 1 Tim. 5: 17. Here the apostle bestows a double portion of honor on elders that are worthy of it. And we know from observation that some elders are worthy of more honor than others. Romans 13: 7, reads, "give honor to whom honor is due," &

Fourthly; it is urged, that the ministry would gradually drop into excessive salary preaching, as many other sects do. We think this would not be the case, for there is a great difference in preaching for filthy lucre, and in using it to aid the minister in preaching for the conversion of sinners. The salaries that those secretarian clergyman receive, enables them to qualify themselves to preach very systematically in workman like stile, which is very captivating and enticing to the hearer, where they can pass off a mixture of truth and error undiscovered. Now if we were to place the minister of God in similar circumstances, this great evil could be counteracted by the same fine system of reasoning, by which the error could be exposed and the truth set forth in its radiant light. How we all love to have scientific and well informed brethren come and visit, and preach for us. *But I fear the greatest objection with many of us is that we do not wish to take from our pockets the precious metal that it would require. Thereby clearly showing that we love filthy lucre more than the prosperity of the master's cause.

We wish it born in mind, that all the salary that we are in favor of, is to clear the minister of his traveling expenses, and employ a hand to work on his farm, while he is fulfilling his ministerial duties.

We think our Annual Meeting have virtually decided this question, in the decision that where a church calls a committee of elders to settle matters of

*We deny that charge against our Brethren. When convinced of the propriety of giving, they are liberal.—Editor.

dispute, that said churches are to defray the expenses of this committee. This is acting on the same principle that we claim for the ministry in general, and is certainly right. In this land of liberty, where our brethren are free from persecution, and have the right to hold all the property that they have a legal right to give, too much license to our brethren to speculate, and lay up treasures on earth; and many of our brethren become vastly wealthy, to which covetousness sticks so close. For the master says, Matt. 6: 19. "Lay not up for yourselves treasures on earth. But lay up for yourselves treasures in heaven." This is a commandment and one means of laying up treasures in heaven is to appropriate a part of our surplus in promoting the Master's cause in its various demands. 21st verse: "For where your treasure is there will your heart be also." Here let those that it concerns see to it I will now close by saying that I tried to show in the first place, that God made it the duty of the people under the law of Moses, to furnish the priests with the necessities of life. In the second place I tried to show that the Lord has made similar provisions in the Gospel dispensation. And in the third place, to give a brief and short plan, how to raise the necessary amount of means. And in the fourth place to answer objections to the enterprise. I hope my brethren will peruse what I have written, and if it is not according to good authority, I will yield the point. I also hope that brethren of different opinions will bear with me.

A. LEEDY Jr.

Antioch Ind.

Selected for the Companion.

Duties of Christian Husband's to their Wives.

"Husband's love your wives even as Christ also loved the Church and gave himself for it." Eph. 5: 25; also 33rd verse: "nevertheless let every one of you in particular so love his wife even as himself, and the wife see that she reverence her Husband."

Observe the imperative obligation on the Husband, is to love his wife with a peculiar kind of love, and in a peculiar manner, as Christ loved the Church; and this love influenced him to give himself for the Church that he might sanctify and cleanse it, and be sanctified and cleansed the Church that she might be a glorious Church, without spot, without wrinkle or any thing else of a degrading nature, for the purpose of being able to present himself with a pure charter and holy bride, of whom he would not be ashamed of before men, kingdoms, or empires of men; before the angels of God; before the four and twenty elders, round about the throne of God; before the four beasts in the midst of the throne; and round about the throne; before God who sits on the throne.

If Husbands wish their wives to resemble the Church in purity of manners, and loyalty of conduct, they must love them as Christ loved the Church, and this love will influence them to provide a sufficiency for a reasonable support, and comfortable living. It will influence them to pay that respect and attention to their wives, that are due them, as sisters, as wives, and it will influence them to teach them science, morality, and religion, and it looks reasonable that any wife receiving such a competency,—attention and instruction will become so completely, and ornamentally accomplished that she would become an ornament to her husband. She would not only become an ornament to her husband, but she would become the right kind of a mother, Neighbor and sister in the Church. Who is prepared to estimate the worth of such a woman? Who is prepared to show that the Church would not be full of them, if the husbands would love their wives as themselves? So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. Eph. 5: 28. "Wives see that ye reverence your husbands."

M. RORER.

Honey Grove, Pa.

Know thyself.

*For the Companion.***Order and Society in the Church.**

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." ROMANS, 12; 1st.

Order is the part of the subject that we wish first to notice, for we think that it can be improved at least in some vicinities. We wish to be understood that it is not our desire to criticise any established order of the church, but merely to try to stir up our pure minds by way of remembrance, to guard against bad and careless practices and habits, which do sometimes exist at or about the place appointed or dedicated to the worship of God. "Let all things be done decently and in order;" 1st Cor 14: 40. Let this be remembered at all times and upon all occasions. Again we are instructed by good authority, to adorn our bodies in modest apparel. 1st Tim 2: 9. "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; But let it be the hidden man of the heart in that which is not corruptable, even the ornament of a meek and quiet spirit which is in the sight of God of great price" 1st Pet. 3, 3. We find that some contend that if the heart is right that is all that is necessary, but we believe that if the heart is right the outside will be right also. "Cleanse first that which is within the cup and platter that the outside of them may be clean also" Matth, 23: 26. If our hearts are right our walk and conversation will be right also; and we will show to the world by our actions, that we are a separate people, and that we have been with the Lord.

Now the next thing in order, is that we should at all times consider what we go to church for. This is necessary in order that we may go there with the right motive, so that we may be "holy and acceptable unto God, which is our reasonable service" Our minds should be engaged upon this subject even

when we are on our way to the place of worship. And let us resist the devil in all his evil ways, for he is so cunning and artfull and will glory in us making a misrepresentation of ourselves before the Lord. "When the sons of God came to present themselves before the Lord and satan came also among them, to present himself before the Lord, and the Lord said unto satan, from whence camest thou? And satan answered from going to and fro in the earth, and from and walking up and down in it." Job, 2; 42. Therefore if we are not our guard he may accompany us to the house of worship, and if possible entangle us in a snare, or present some evil thought to our minds. Now we wish to remind all Fathers and Mothers, and we that have children under our care, when we go to the house of worship and take our children with us, no difference whether they are large or small, take them in and if possible keep them in order, and not allow them to stay outside during the exercises, where they will meet with bad company and cause confusion, and satan will be ready to teach them that are outside, and find employment for them. "Train up a child in the way that he should go and when he is old he will not depart from it." "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him. Withhold not correction from the child for if thou beatest him with a rod he will not die. Thou shalt beat him with the rod and shalt deliver his soul from hell. Chasten thy son while there is hope, and let not thy soul spare for his crying. "Correction is grievous unto him that forsaketh the way and he that hateth reproof shall die." Prov 15: 10. And as it is too often the case when a congregation is gathering together they stop outside of the house first, instead of inside, and they collect into little companies under shade trees, and there engage in idle conversation perhaps joking or jesting and many kinds of amusement and remain there untill the brethren have opened the meeting,

then perhaps they will come in to the house, walking very heavily and make a confusion, and in this manner disturb those that have entered the house in good order. The better way we think would be, let all when they arrive at the place appointed for worship, go in immediately, and quietly find a seat and if the appointed time has not arrived yet for preaching let the congregation engage in singing suitable and appropriate hymns; and by doing this they that come later will go in and be seated in order, and when the time has arrived for preaching, the congregation is ready, and the brethren can proceed in order, without being disturbed, and the minds of the people are prepared for the exercise.

Many bad practices may be avoided by the aid of good society, and in order to accomplish this I will suggest one plan which I have seen practiced and experienced the benefit thereof; that is let every branch of the church or even each neighborhood where there is enough of brethren to establish good society, we say do it for the benefit of our children, and in so doing you may protect them from many temptations. This can be accomplished by the members of the church to govern the society, and see that it is conducted in a proper order. The practice of vocal music, or the capacity of a Bible class may be found very beneficial in conducting good society. But if the church have no society, our children must unite with the world, and there they will be exposed to bad company, and many vices that will lead them to the broad road that leadeth to destruction; it is not natural for the young to be as the old are. The apostle has explained this when he says, "when I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

JOHN, S. HANAWALT.

*McVeytown, Pa.**For the Companion.***The Passover.**

Dear Brethren and Sisters:—Permit your weak servant to offer a few ideas and passages of scripture that may settle this question, or at least be a means to that end. We know of no reason why our Savior should not have eaten the Jewish Passover at the usual time, viz: the 14th day of the 1st month. He says: "I came not to destroy the Law, but to fulfill; and the Passover as

a Type, was not fulfilled until his crucifixion, which was about the 15th hour of the 14th day. We believe that we can prove this; also that the Passover was eaten on the 14th day instead of the 15th, as some of our brethren hold. The 14th day was commanded to be observed as the day of the Passover; Exodus 12: 14—16. The Lord says in the 17th verse, "for in this self same day have I brought your armies out of the land of Egypt, therefore shall ye observe this day in your generations by an ordinance forever." (Compare 51st verse) Now dear brethren there are two days mentioned in this chapter, (read 3rd and 6th verses, the 10th and 14th,) but it is evident to all that the 14th is the one referred to in the above quotation (the 17th and 51st verses.) The lamb was to be taken on the 10th, and kept up until the 14th day at even, at the going down of the sun, when it was to be killed. Read Deut. 16: 6. All admit that the children of Israel ate the Passover before they passed out of the land of Egypt. It was to be eaten in the night. Exodus 12: 8. They came up out of the land in the night, (verse 42) of this self same day. Hence we conclude that if the children of Israel were obedient to the word of the Lord by Moses, they kept the lamb up until the 14th day (and not until the 15th) which commenced at the close of the 13th which was at sunset. That having kept it until the 14th, they killed it at even or the going down of the sun and ate it that same night, (viz. 14, staff in hand, fully equipped and ready at a moments notice to commence their journey from the "land of bondage," which they also did. (See verse 42.) "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generation; ye shall keep it a feast of an ordinance forever." (Exodus 12: 14.) We are now prepared to ask every sincere, truth seeking mind, if this is not conclusive on this point, placing it beyond controversy? Bear in mind, they were to keep this day a feast to the Lord throughout their generations;"

and we know no repeal of this law, or change of the time of observing this feast, but some are contending that this, viz. 14th was only the "day of preparation," when the lamb was killed and the feast of the Passover kept on the 15th (i. e. the lamb eaten with unleavened bread &c.) as additional evidence refer to Number 28: 16. "And in the 14th day of the first month is the Passover of the Lord." If the Passover of the Lord was in the night of the 14th, why observe the night of the 15th as a memorial by a feast?

The lamb, unleavened bread, and bitter herbs constituted this feast, which was to be eaten before morning. And ye shall eat in haste, it is the Lord's passover. Exodus 12: 10, 11.

In 2nd Chronicles 30th and 35th chapters we read that the Jews observed the 14th day as the Passover of the Lord, according as they found in the "book of the covenant,"—or "law of the Lord, given by Moses" (34th chapter, see also Joshua 5: 10. We have no evidence that it was observed on any other day, and as our Savior came not to destroy but to fulfill the law, we conclude that he as he said he would eat it with his disciples in the same night (of his betrayal) that the Jews did, saying "with desire I have desired to eat this Passover with you" viz., the one at hand. In the expression "The Passover" the definite adjective *the* defines the ordinance to be kept in his season from year to year? Exodus 13: 10. It was this "ordinance" that our Lord commanded his disciples to make ready—which was drawing nigh—not "a Passover," nor "this passover," neither a "supper" but "THE passover." And the disciples did as Jesus had appointed them, and they made ready "the Passover," (Mat 26: 19) Now to be "the passover, it must be observed at the proper time appointed out by the law, a day prior would not answer, for "this day shall be unto you for a memorial." Exodus 12: 14.

"Now when even was come he sat down with the twelve. And as they did eat" &c., Matthew 26: 20, 21.—Mark 14: 17, 18. Luke 22: 14 15. Evidently they ate that which was prepared: THE PASSOVER.

To be continued.

Baptism.

We have in our possession a copy of the *Hold Bible*, printed in the city of London, England, in the year 1766, within one year of 100 years ago. It was printed as the title page states: "By his Majesty's special command." "Appointed to be read in churches." The Bible contains the "Articles of Faith," and Ceremonies of the Church of England, called also the Episcopal Church. It further specifies that these articles were approved and confirmed by the subscription of the Archbishop, Bishop and Clergy in their convocation, in the year of our Lord. 1571.

The ceremony of that time for adult Baptism was to dip the person in water; or pour water upon him, saying: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost Amen."

In the baptism of infants, "the priest shall take the child in his hands, and shall say to the god-fathers and god-mothers, name this child. And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying: I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words."

Showing conclusively that the Episcopal Church, at that period, preferred dipping, and only substituted pouring for weak persons. Such a record is one of the strongest proofs of the true meaning of the word. But fashion has had much to do in changing this ordinance of God's house.

Again, we have a Dictionary printed in 1804, which is much more exact in giving the definitions of a couple of disputed meanings of words, than recent publishers of this class of books give us. And we sometimes think that authors show a good deal of dishonesty in cloaking the meaning of words in order to please some people, and in this way get large sales for their word books. Even if a compiler of a vocabulary is a Pedo baptist, he still ought so be fair

and impartial. We copy from ENTICK'S Dictionary, a book used about sixty years ago

"BAPTIST, one who christians or dips."

"BAPTIZE, to christen, plunge, over which."

"BAPTIZED, admitted to baptism, dipped. &c."

These definitions accord with the true meaning of the Greek word *Bapto*, which every disingenuous Greek scholar will admit.

Church Advocate.

For the Companion.

Infant Baptism.

One of the distinguished writers upon this subject says that a church is, *all true believers with their offspring*. We will not attempt to deny the veracity of his definition for a church; but that this is applicable to the church of Christ we cannot believe. The church of Christ is a body of believers that lives in accordance with all the requisitions of our Heavenly Father. Who ever heard of an infant having faith? But perhaps this writer would refer, for proof of his position, to the words of our Savior which are as follows: "Suffer little children and forbid them not to come unto me; for of such is the kingdom of Heaven." But how does he contemplate obeying the command? The German translation, which means the same, is recorded thus: Let little children &c. If we let them come unto him we will not exercise our power; but let them come themselves. How will we then let them come, seeing that the poor helpless babe cannot come and be baptised by its own exertion? If we examine this carefully, with our spiritual eyes open, we will be able to understand why Christ spoke these words. We will find that he spoke them because he knew that men who are spiritually blind would conceive the idea that infants should be baptised. — "Let little children come unto me." — Why? Because they are unable to distinguish good from evil, have no faith, and have nothing to repent of. Hence the means of grace provided for

the believer do not reach them. Not knowing good from evil they cannot obey Christ, therefore let them come without obedience. Let them come without *believing*, without *repenting*, and without *being baptised*; for of such is the kingdom of Heaven. "Forbid them not." From this we infer that we should not forbid them, by saying of them, they have no right to be recipients of a home in heaven without obedience. "For of such is the kingdom of Heaven." Here we are assured that they are of the kingdom of Heaven. If, then, they are already of the kingdom of Heaven, if the sins which were imputed to them from our first parents were atoned for by Christ, what need have they of baptism? What need of becoming members of Christ's believing Church. They need not, and, indeed, they *cannot*. They, while in infancy, are of the kingdom of Heaven; and there is no obedience required until they arrive at an age in which they will know good from evil. When they arrive at this age it becomes a duty for them not only to be baptised, but to obey all the other requirements of their Heavenly Father whether they have sinned or not; because if they then fail to render obedience they become sinners by omission—commit sin by omitting their duty. Those who uphold infant baptism say that little children are members of the Church because the covenant was made with Abraham and his seed. This is an error; for there was no covenant made with Abraham that little children should become members of Christ's Church. We know, however, that there is a promise extant, that little children go to heaven when they die; "For of such is the kingdom of Heaven." The injunction is, "Repent and be baptised." That little children are not included in this is evident; for they are unable to comply with it.

E. UMBAUGH.

Oneida, Ohio.

Selected for the Companion

Profitable Delay.

"We have family prayers on Sun-

day," said one who lived on a farm to me a few days ago, "but the men must get off so early to their work on week days, we do not get time for them in the morning, and after supper they are all too tired and sleepy."

Similar excuses you often hear among professing Christians for the neglect of this duty. No doubt if the observance of family worship would add a dollar every day to the income, all obstacles would quickly disappear. When will we learn to give spiritual riches their due valuation, when compared with the perishing dust of earth? But even in spiritual things we shall always find, "He makes no stop that heavenward speeds." The blessing of the Lord is better than all the revenues of earth, and his protection a better defence than thousands of armed guards.

At the time of the last terrible massacre by the Indians, a friend and his wife were boarding in the family of the missionary who had labored long for the benefit of these benighted heathen. On the morning of the massacre, a few friendly Indians came by stealth and warned them of their danger, urging them to flee at once. They were just sitting down to family worship. The hymn had been given out, and they would not fly before offering up their morning sacrifice of praise and prayer. The missionary commended them then in fervent supplication to the care of the All powerful Arm, and did not hurry over the worship as a mere form, though hostile savages were already passing and repassing through the apartment. Taking with them only a handful of needed articles, they hastened to a place of concealment on a little island in the river. A day or two after the large party of some sixty persons set out on their perilous journey along the open country, with the enemy on all sides of them, sometimes even in sight. The flames of burning homes might often be seen lighting up the evening sky. Think you it was a mere chance that they made that journey of a week in safety? That notwithstanding the hardships and exposure, not one of the par-

ty suffered any illness in consequence? Though the Indians were at their homes in two hours after they left, pillaging and burning, they lost no time by honoring God in the way of his appointment. It was a profitable delay. No doubt if their eyes had been unsealed as were those of the prophet's servant, they might also have exclaimed that "those that be for us are more than they that be against us." *L.*

October.

With dyed garments of crimson and sandals of gold the prophet walks once more upon the hills, and proclaims the feast of the year to the inhabitants of the earth. The orchards are mighty tables bending under the weight of the great banquet which October has piled upon them. The air is delicious nectar, which we can quaff without measure or price. Then there is the wonderful architecture and paintings of the sunsets; the white embroideries of mists seamed with gold upon the hills; the stately splendors of the trees as the frost flushes them into their last glory; and the tender, serene, solemn light that has a parting in its smile, not exactly sad, but yearning and tender as the last smile of one who goes home to heaven.

"October!" It is the farewell of the year—its "Finis" of beauty. Beyond it lie decay and death, but the face of October is not one that mourns, it is a face which says, serene and victorious, "I have finished the work which Thou givest me to do!" Oh, readers, if our lines fall into autumn, may their last days be calm, serene, rejoicing, like October's!

They Shall Obtain Mercy.

If you find a man disposed to complain of the coldness of the world, be sure that you will find that he has never brought anything into the world to warm it, but is a personal lump of ice, set in the midst of it. If you find a man who complains that the world is all base and hollow, tap him, and he will probably sound base and hollow.—And so, in the other way, a kind man

will probably find kindness every where about him. The merciful man as a general thing, will obtain mercy. He who has always had a kind excuse for others, who has looked at the brightest side of the case; he who rendered his pardon and his help whenever he could, who has never brought his fellow-man into any strait by reason of not helping him, will find that the mercy which he has bestowed flows back upon him in a full and spontaneous spring. He will make a merciful world by the mercy he himself shows.

CHARLES E. NICHOLSON.

Moultrie, Ohio.

COMPARATIVE LENGTH.—At Berlin and London, the longest day has 16½ hours. At Stockholm, 18½, and the shortest 5½. At Hamburg 19; shortest 7. At St Petersburg, 19; shortest 5. At Finland, 21½; shortest 2½. In Norway the day lasts from May 21st to July 22nd, without interruption; and in Spitzbergen the longest day lasts three months and a half.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 3, 1865

Our Prospectus for 1866.

We deem it unnecessary to compose and publish anything new in the way of prospecting for the coming volume. The object of the work will remain unchanged, as will also the character of the publication. Our first years labor is nearly before our readers. Recommendation from us is needless. We think we have labored to the best of our ability. Of our success, we say to our patrons, judge ye. That we can do better the coming year, would reasonably be expected. We are willing to try, and if God will be with us, we must succeed.

A large majority of those who have responded to our proportions, are in favor of enlarging the size and increasing the price. A number however are of a different opinion. We, therefore, issue our prospectus conditional, and leave it to our patrons to decide.

That there may be no mistake, or misunderstanding, we will be very explicit in our statements.

First. Let all who *desire* the paper enlarged, and also those who could feel willing to *submit* to the increase in the price, subscribe for it at two dollars, and send that amount. If the list of such subscribers will be large enough to warrant it and we believe it will, the paper will appear in its enlarged form. Should we fail in this those subscribers will have paid for two years in advance, if our list will be large enough to reduce the price, or they may recall the one dollar, or fifty cents, as the case may be. This cannot fail to be understood. Much will depend upon the energy of our friends and agents.

Second. Let those who are unable, —or for reasons satisfactory to themselves,—unwilling to pay two dollars, subscribe for it at one dollar, and send that amount, and in case we should enlarge they would have paid for six months, or if we fail to make any change, they would lack 50 cents of having paid for a full volume, as the case may show by that time.

We hope we are now perfectly understood, and we ask of all our friends prompt and energetic action. We hope to hear from all without a single exception—by the first of December. Where it is inconvenient to send the money, send the lists by all means, so that we may know what to do. If we enlarge we shall be obliged to procure new material, and perhaps a new press, which will require both time and money. We are at the disposal of our patrons, and we shall abide by their decision. If the work is a good one, and if its continuance may tend to the honor of God and the benefit of souls, we hope to be supported in it, by all those who love the cause for which we are contending. If it is not such, we can assure our readers that we are willing to let it fall. We patiently await your decision.

As to club rates, we are unable to make any offer, but will allow our agents to deduct any reasonable expenses in getting up their lists, postage, registry

letters, &c., and have made up our blank lists accordingly.

As near as we can remember, we will send our blank lists to those who acted as our agents last year, inasmuch as they received no remuneration whatever for their trouble. Where we are undecided we will send to several, and they will decide among themselves as to who shall act. It is not a matter to dispute upon.

Our new books are open and ready to receive your names. Who will be the first to be admitted?

The Gospel Visitor.—This, among our brethren, well known monthly publication, is about closing its fifteenth volume. The publishers have issued their prospectus for the sixteenth volume, which will commence on the first of January, 1896.

As before each number will contain 32 pages, double columns, neatly printed, on good paper, put up in printed colored covers, and mailed to subscribers regularly about the first of each month, at the following

Terms.

Single copy, in advance, one year \$1 25
Nine copies, (the ninth for the getter of the club,) 10.00

And for any number above that mentioned, at the same rate.

The publishers desire to hear from all their agents early in December.

Address, KURTZ & QUINTER,
COLUMBIANA, OHIO.

District Meeting.

We take the privilege of calling the attention of the Churches embraced in the Middle Pennsylvania District to the fact that the time for holding the next District Meeting is fast approaching. It is appointed to commence on Monday the 16th inst, and is to be held with the brethren in the Lost Creek branch, Juniata County as announced in No. 29.

We hope there may be a full representation of all the branches embraced in the District, as there will be important business on hand.

There will be a Lovefeast at the same

place, commencing on Saturday previous.

Appointments.

There will be a Lovefeast held in West Branch arm of the Church, Ogle Co., Ill., October the 28th, and Sunday 29th; meeting to commence at ten o'clock. A hearty invitation is given to our neighboring churches, and especially to the Ministering brethren.

JOHN DIEHL.

We expect to hold a Lovefeast on Friday and Saturday, October 27th, and 28th, at the Yellow Creek Meeting house, Stephenson Co., Ill., the meeting to commence at 1 o'clock, to which an invitation is extended to the neighboring churches, and especially to the laboring brethren, thus avoiding the necessity of writing to each separately.—In behalf of the church.

E. W. MILLER

For the Companion.

Our Puzzle Corner.

Scriptural Enigma.

I am composed of 22 letters.

My 2, 8, 9, 9, 18, 17, was the Northern boundary of Judah.

My 3, 5, 7, is a nuciferous tree.

My 13, 3, 4, is a promise

My 1, 12, 22, is one of the evil fruits of the fall.

My 7, 14, 16, 6, is a pledge of charity.

My 11, 21, 12, 19, 20, is a penalty.

My 15, 3, 10, was an object of Egyptian worship.

My whole is a difficult question; which I would prefer to have answered enigmatically

LIZZIE BEAVER

Answer to Enigma in No. 38.

Andrew is one of the Apostles.

Romans, is a book of the Testament.

Citron, is a fruit, &c.

Ahab, was the son of Omri.

Nawa, is a city in Iturea.

Lamah, is a city in Judea.

Titus, was first Bishop of the Cretians.

Dove, is the name of a bird, &c.

Boas is a river in Armenia.

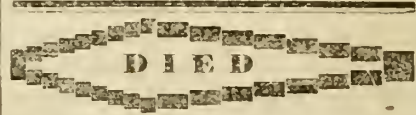
My whole is "A virtuous woman is a crown to her husband."

A. L. BURKHART.

"Understandest thou what thou readest?" He said, "How can I except

some man should guide me?" Acts 8: 30, 31. Now brother Henry, so it is in regard to those "Enigma's." It has been said that we know nothing except what we learn—and some things are pretty hard to learn or understand, unless we have some one to guide or instruct us. Enigma in No. 35, is answered in No. 36. We see the Enigma, composed of 24 letters:—the phrase, "Christian Family Companion" contains 24 letters, &c. &c.: but how to dispose those numbers so as to get those letters is the puzzle. This is no doubt all very simple to those who understand it. So is almost anything. Now in order that you be not barbarians to some of us in this matter;—U. or L. H. M., or S. H. S. and S. W. B., PLEASE explain to us the solution of Enigma in No. 35. That perhaps will do for all.

A SUBSCRIBER.



Errata.—In Obituary notice last week, instead of brother James and Sister Anna "Burket," read BURKHART.

In the Mississinawa District, Delaware Co., Indiana, September 26, of Palsy and Fever, Elder JOHN YOUNCE; aged 56 years, 4 months, and 16 days.

ELD. GEO. W. STUDEBAKER.

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so-called Literary or Political journals.

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, OCT. 10, 1865.

Number 40

For the Companion.

Forgive.

'Tis a little word, but it softly bids
The drooping spirit live;
A messenger of peace and love,
Is the little word, Forgive.

O speak it often; chase away
The penitential tear;
Remember Christ on Calvary,
Forgave revilers there.

If he could say, Father forgive,
They know not what they do,
O can ye not a pardon grant
If any injure you?

And though they strew our path with
thorns,
We know that one above
Has said, Forgive your enemies;
Despise them not but love.

And pray for them that use you worst:
Leave all to God's good time;
For though he bade forgiveness first,
He said vengeance is mine.

Leave all to him, let anger pass,
That peace and joy may live;
Forget an erring brother's faults,
And sweetly say, Forgive.

LOUISA SMITH.

Bloomville, O.

For the Companion.

The Lord's Supper.

Dear Companion:—Having been requested by brother C. Long, of Illinois, to write an essay on the Lord's Supper; and having promised to do so, as soon as time and business would admit of it. I now proceed to the discharge of said duty, though feeling my inability to do justice to the subject. I will however, with the conviction that the ground maintained by the Brethren is founded upon the gospel of Jesus Christ, do the best I can in my weakness to defend said ground. First; I claim that the Lord's supper is an ordinance in the Church, instituted by the founder of the Christian Religion.—Thus far all, or nearly all the professors

of said religion will agree with us, but the major part of them claim the bread and wine constitute that supper, from which position we dissent: first, because the bread and wine are no place in Holy writ called the Lord's supper, but are called the *Communion*. 1 Cor. 10: 16. Second the Lord's supper would have to have been eaten by the Lord to constitute it his supper, and as the bread and wine was not partaken of by the Lord it could not be his supper. If it was any body's supper it was the disciples supper, and not the Lord's; for in any case that which a person partakes of at supper time, constitutes his supper, and not that which another partakes of; we must then look for some thing besides the Communion, some thing of which the Lord *did* eat, for it must be plain to every discerning mind, that the bread and wine are not the Lord's supper; because he *did not eat* of it. Let us then turn to Luke 22: 15, where the Lord says "with desire I have desired to *eat* this passover *with you* before I suffer. Here we find the Lord's supper, for the Lord *did* eat of it with his disciples; and it was after this supper that the bread and wine were given to the disciples; see 20th verse; also 1 Cor. 11: 25.

But says one this was the Jewish Passover, for the several Evangelists call it "the Passover." Well I admit this gives a shade of evidence in favor of that position, but if we examine the matter closely we find the following to be the facts.

1. The Jewish Passover was celebrated the next evening; see John 18: 28, where we read that the Jews "would not go into the judgment hall, lest they should be defiled, but that they might *eat the passover*." This was early on the morning following the evening in which Christ and the disciples ate the

supper, and it is plain that the Jews had not yet eaten their passover; and hence would not go into the house of a Roman which would have disqualified them for the feast of the passover.—From these facts it follows that one of three things is true; either the Savior and the disciples ate the passover at a period one day too early, or the Jews ate the passover one day too late, or else the Savior and the disciples did not eat the Jewish passover at all; and the latter I claim as the correct position, because for Christ to eat the Jewish Passover one day too soon would have been a violation of the Law, and none of us would be willing to charge the Savior of the world of transgressing the law of God. But we claim with himself, that he came to fulfill the law.—The Jews were correct in the true, because at the very time that they killed the Passover Christ died on the Cross, and thus fulfilled the type that the Paschal Lamb prefigured, and Christ our passover is sacrificed for us.

Well then says one, why did the sacred historians call it "*the passover*," that is the meal that Christ and the twelve Apostles ate? In answer to this we offer the following.

It was a religious meal, instituted in Jerusalem, in the midst of the Jews; and the disciples all having been Jews, used the Jewish language and of course called it by a Jewish name, which was "Passover," by which they understood a sacred meal. But dear reader, the Evangelist did not call it by that name every time. Matthew, and Mark, who wrote their Gospels more immediately with Jewish names and influences around them, call it by the Jewish name all the time. Luke who wrote his Gospel 23 years after the death of Christ, calls it by both names, "Passover," and "Supper." John who wrote his Gospel 63 years after the death of Christ,

and at a time so remote from Jewish influences, calls this meal "Supper" every time he alludes to it, and whenever he alludes to the Jew's Supper he calls it "Passover." These facts make it clear, at least to my mind, that the fact of the Evangelist calling it passover some times, is no evidence at all, that it was the Jewish Passover; and when we take in connection the fact that the Jews ate their passover the next evening, at the time when the Lamb of God lay wrapped in linen cloths, with spices corresponding so accurately with the design of the Jewish Passover, I think we have little ground for supposing that Christ ate the Jewish Passover, and hence my first proposition must be sustained, that the Lord's supper is an ordinance in the Christian Church, instituted by Jesus Christ, for we can trace this meal to no other source; and if time and space would permit, we can trace it through the church down to the present time; and not only so but to the end of the present dispensation, to its glorious fulfilment. The Savior says in connection to its institution, that he will again eat thereof when it is fulfilled in the Kingdom of God, or that he will not any more eat thereof until it is fulfilled in the Kingdom of God, which is the same as saying that he will eat thereof again at that time. Compare Luke 22: 16, with Luke 12: 37, where he will again gird himself and serve, as at the time of its institution.

Hold on then, brethren, to this institution until the kingdom of God shall come.

We shall now proceed to trace this institution of the Lord's supper, through the church to its fulfilment. We find in first Corinthians, 24 years after its institution, that the christians at Corinth had a supper, but had got divided in their love; had not centered it all upon God, but upon different leaders as they imagined; some for Paul, some for Apolos, some for Cephas, and some for Christ, and in their divided condition abused the ordinance of the Lord's supper, as well as the ordinance of the Communion. In the eating of

the first, in their selfishness, they would eat their own supper, and not the Lord's; in eating and drinking the latter, they were unfit for its design, namely: that of a seal of union with Christ and among themselves, but were in danger of making it the seal of their own condemnation. Hence the necessity of Paul's reproof. He tells them that they are carnal and walk as men.

Some think that the apostle intended they should do away this meal altogether, which could not have been his design, for he concludes by saying, therefore when you come together to eat tarry one for another." Dr. Malcom in his Bible Dictionary, classes the feast of charity among those feasts of *Divine appointment*," and winds up by saying that they became occasions of evil, and were *discontinued*. This seems to me like strange logic. That an institution of divine appointment became an 'occasion of evil' and had to be discontinued, would seem to say that Jesus Christ divinely instituted an ordinance, to try experiments; & when Paul another divine teacher, came along and found that it did not work well, and hence discontinued a divine institution. Again, I say, strange logic from a D. D. Suppose we admit this principle, that any divine appointment that is abused be discontinued, where go our religious rites? Would not the communion have been discontinued long ago? So every rite in the christian Church. No wonder there are so many "nonessentials" in some people's views of religion! The facts are these, in regard to the Corinthians; they were divided, and Paul attempts to set them right. He wants them to eat the Lord's Supper and not their own; if they are too hungry, to wait until all is ready, and in order.— They must eat at home where the proper place is for eating their own supper. They must be united, for the Lord instituted in the same night in which he was betrayed an emblem of union; he being the true vine and all they are branches; all united in one; having one object; being grafted into him; and as a seal to this union they have the com-

munion of his body and blood, which was broken and shed for them; to unite them for one glorious kingdom, and in the use of which they show his death till he comes.

St. Jude writes an Epistle about 33 years after the death of Christ, in which he recognizes those whom he wrote to as "*Sanctified by God the Father and preserved in Jesus Christ, and called,*" and in referring to several ugly characters who crept in among them, he says, "these are spots in your feasts of charity." Here it is plain that these christians who were preserved in Jesus Christ, had a "Feast of Charity," and I would suggest as a reason why they were preserved in Jesus Christ, is because they *preserved* the institutions of Jesus Christ. I think Dr. Malcom, and others of his school, did not find it discontinued here, notwithstanding it was abused by the wicked ones among them.

St John when writing the Revelations on the Isle of Patmos, 61 years after the death of Christ, remembers the supper, and got a glimpse of its fulfilment and exclaims, "Blessed and holy are they that are called to the marriage supper of the Lamb. In writing his Gospel a few years afterwards, he still speaks of the supper. It was truly a "Love Feast" to him, for he laid on Jesus' breast at supper, and was the beloved disciple.

Having come to the end of sacred history, I forbear introducing the testimonies of the Fathers, in the history of the Church; but if it were necessary, we could call a number of witnesses from that source, and especially from the Catholic writers, to say nothing of the admissions of Protestant writers.— The Roman Catholic authors invariably testify to the fact, that a supper, a full meal, always accompanied the communion, in the early practices of the church.

But a few words in reference to the fulfilment of this meal and we are done. In Luke 22: 16, the Savior says, "for I say unto you, I will not anymore eat thereof until it be fulfilled in the kingdom of God." That kingdom will

come with power and great glory, when the Kings vesture will be stained with the blood of his enemies. When the author of the institution we are contending for, will have on his vesture, and on his thigh a name written: "King of Kings, and Lord of Lords," his enemies will be destroyed, and his Elect will be gathered together from the four winds, and will be called unto the marriage supper of the Lamb. Then will he gird himself and come forth and serve. Luke 13 : 28. "For I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table, in my kingdom and sit on thrones, judging the twelve tribes of the children of Israel." Luke 22 : 29—30. In Daniels vision he saw the time come, when the Saints possessed the Kingdom." May we all be there, and until then, keep the ordinances as they were delivered unto us, and then we will say unto the Lord "For thine is the kingdom, the Power and the Glory, forever. Amen.

P. J. BROWN.

New Pittsburg, Ohio.

For the Companion.

Lightning Rods.

Dear brethren and sisters:—If it were not that "silence gives consent," I should not have taken up my pen to try to correct what I consider an error. But when a thing is consented to, it is taken for granted as being correct: and anything granted on any other than gospel grounds, is unquestionably a very dangerous ground.

After reading several articles in the *Companion*, rather in favor of Lightning Rods, I felt like exclaiming with our Savior, "O ye of little faith!" I write not as one ignorant of the theory & philosophic reasonings of men concerning the nature and laws of electricity, "after the rudiments of the world, and not after Christ." But I have also learned that "the wisdom of the world is foolishness with God." And how often, I repeat it, how often do we see the wise of this world confounded in their wisdom? I recollect not much over a year ago, the lightning struck into a

house at which there was a conductor; though it did not set the house on fire, yet the stroke seemed to have flew about in and through the house, and so stunned and stupefied the inmates of that house, that it took a number of weeks until one or more of them had recovered. Herein is fulfilled what God hath said, when he spake concerning the wise of this world, saying, "I will confound the wisdom of the wise, and bring to naught the understanding of the prudent." Where is the wise of this world, and where is the learned? "Hath not God made foolish the wisdom of this world?" "because the foolishness of God is wiser than men," "and base things of the world, and things that are despised, hath God chosen, yea and things which are not, to bring to naught things that are."—Read 1 Cor 1 : 19—28. Brethren let us keep these things in view, lest we be led astray "through philosophy and vain deceit, after the rudiments of the world, and not after Christ." Col. 2 : 8.

Brother Bucher, first in substance asks the question, "is it right" or not, to use conductors: and in conclusion he answers the same question affirmatively by asking, "who can deny it?" For men of the world to use conductors, or "dead iron rods," because they also are dead in sin, I do not deny; but for us who have been born of God, and whose life is hid with Christ in God, and who have not only "a form of godliness" but the substance; for us I say it is wrong. For where is our faith, and what confidence do we put in God who is able to destroy all things?

The sister from Mo., asks, "was not God the author of the fiery serpents sent among the children of Israel to destroy them? Was he not also the author of the Brazen serpent on the pole which was made to heal them?" and in conclusion she says, "I thank my God that I can see how faith and works do so sweetly agree." Because faith without work is dead. Well now dear sister, let us see. Was it the Brazen serpent, or was it faith that healed them? I think you will say it was

faith, and I say so too, but faith in what? In the Brazen serpent, or in God? I think you will agree that it was faith in God, because the serpent on the pole, between heaven and earth, a dead piece of metal, (although a figure of things to come which they understand not,) could help them nothing.

And now for the Lightning Rod.—You want to put up a "dead piece of iron" to your building, for works; and you want faith—faith in what? In the Lightning Rod? Or, faith in God?—Will the Lightning Rod preserve your building, or will God preserve it? But But you say, "I see how sweetly faith and works agree." Then let our faith be in God, and our works such as please God, and if he be everywhere present, and all knowing, and all seeing, inasmuch that no sparrow can fall to the ground without his notice, and that not even a hair of our head can perish against his will: How much less can the building of one whose walk is with God whose conversation is in heaven, and who is in daily communion with the Father through Jesus Christ, be struck by lightning against the Father's will? And if it be his will to destroy our buildings by fire, and if it were possible that we were able by the Lightning Rod to conduct the fire away and prevent the destruction of our buildings by lightning; who are we and what are we doing, that we would oppose the Almighty who is able to destroy us, and our buildings in some other way. The buildings we have, and all those things we call ours, properly belong to the Lord, and are only lent to us, because "the earth is the Lord's and the fulness thereof."

More might be said, but this may suffice for now. Let us hold fast to sound doctrine that we be not deceived in word or in deed. I have not written to offend; and if any one can show that I am wrong, I am willing to be corrected, but I think I have not departed from gospel ground.

J. V. HECKLER.

Harleysville, Pa.

*For the Companion***Faith**

Faith, in all cases, means confidence in the truth of certain propositions which are presented to the view of the mind, and "is the evidence of things not seen." If the truths thus presented to our views are truths which immediately concern us, faith in them produces corresponding emotions and conduct. If we are told of some impending danger threatening us with ruin; faith in the statement excites concern, alarm, and endeavors to avoid the impending evil. If we are told of some important advantage offered us; faith in the statement leads us to embrace the offer, and seize the proffered good. Saving faith includes a confidence in the truths of those statements which the Gospel makes respecting the Lord Jesus Christ. With this conviction of the truth of the statements of the Gospel is united the cordial acquiescence of the heart in the way of salvation. The Scriptures declare that it is with the heart man believeth unto righteousness, and the heart is represented as the seat of the affections. Then to believe with the heart, suggests not merely the idea of confidence in the truth proposed, but the cordial affectionate reception of that truth. Such is the case with every true believer in the Son of God. If we are convinced that sin has undone us, we are anxious for that salvation which we feel to be beyond the attainment of human efforts. While in this state of mind we become convinced that it is indeed a faithful saying, "Jesus Christ came into the world to save sinners." This is a declaration full of promise and we feel it suited to our condition. We perceive the Son of God to be such a Savior as our wants require and our hearts welcome this Savior, and we cordially acquiesce in his scheme of mercy, rest on his promises, and intrust our all for eternity to his care. According to Scripture representations, faith overcomes the world,—produces love,—insures holy obedience,—promotes inward purity as well as outward obedience,—

is a source of peace and comfort,—gives energy to patience and promotes perseverance. Need we wonder that the faith which produces such effects, and with which the most valuable blessings are connected, is described as precious faith, and have we not reason to unite in the frequent prayers of the apostles, "Lord, increase our faith." If we now believe that the Lord came into the world to save sinners; let us avail ourselves of his means of salvation. The Lord has died; let us not despond. The Lord has risen; let us not doubt. The Lord is exalted; let us not fear. The Lord reigneth; let us not hesitate. The Lord returneth; let us not delay to meet him. Let us have faith, and that with all simplicity and with all joy. Let us believe, and bring before him the wants of our own hearts and daily lives—the daily requirements of our souls; trust, and look upward. Let us believe, and bring before him the wants of our friends, both for body and soul; trust, and look upward. Let us believe, and bring before him the wants of the church; trust, and look upward. Let us believe, and bring before him the wants of the world; and still trustingly look upward. "The night cometh, and also the morning." Soon the Lord shall return, and we shall welcome him, we and all the saints; nay, earth itself, and all that dwell therein. Then let us occupy till he come, and if, before that day dawn, we are called to rest, let us lie down to sleep in hope of a blessed resurrection, and the coming of the Lord with ten thousand of his saints. Even so, Lord Jesus, come quickly! Amen.

S. B. FURRY.

*New Enterprise Pa.,**For the Companion.***Be not Deceived.**

Says the Apostle to his Gallatian brethren and I think is very applicable to us at the present day. We think we can see great danger of being deceived at the present time, for we know that one man has great influence over another. Man is very apt to follow man, especially when eloquence and flattery

are combined. Now we are aware that learned and eloquent men of the world and even some of the writers of *Companion*, are proclaiming Salvation alone by faith in Christ, and saying that Baptism has nothing to do with the reconciliation of the children of men with God. But they say that Baptism is something that ought to be attended to, after man's sins have been pardoned. Now I for one maintain that the scriptures teach no such doctrine, and that those who teach or write such doctrine have been deceived themselves, and are now dealing out their adulterated doctrine to others; and because the tide of popularity leans that way, many are being deceived.

Now I ask those who hold salvation in Christ, independent of being baptised into Christ, to show me where they have the promise of the forgiveness of sins and the gift of the Holy Ghost, prior to baptism, and I will at once yield the point.

You need not come up and say that we are all the children of God "by faith in Christ," for my position is if your faith is not strong enough to lead you into the water, it is not strong enough to make you a child.

Neither need you say "the blood of Jesus Christ his son cleanseth us from all sin," for I contend unless you love the Lord Jesus his blood will not be applied, so as to cleanse you from all sin; and if you love him you will keep his commandments, and baptism is one of his commandments. And in order to keep from being lengthy we will close by calling in a few of the many witnesses we have for showing that baptism is connected with the redemption of man from sin to a life of Holiness.

He that believeth and is baptised shall be saved."—Mark 16: 16.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke 24: 47. Remember not repentance for remission, but repentance and remission.

Now how was it begun at Jerusalem? "Then Peter said unto them, repent

and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. We will now let this suffice, remembering a beloved brother's remark not to tell all one knows at one time.

Be not decided ; and we remain your weak but humble brother.

E. W. MILLER.

Yellow Creek, Ill.

He is a Christian.

He is a Christian. Then he is a man of *truth*. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth showeth forth righteousness."

He is a christian? Then he is an *honest* man. He had rather wrong himself, than wrong his neighbor. In whatever business he may engage, you may be sure that his dealings will be honorable and upright. "Provide things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian! Then he is a *humble* man. He thinks of his own infirmities, acknowledges his dependence on God, and regards the wealthiest and the poorest of his brethren as men, and worthy of his Redeemer's love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a *kind* man. He feels interested for his neighbors, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness add brotherly kindness."

He is a christian! Then he is *charitable*. He is prompt to attribute right motives to others rather than wrong, whenever it is possible. Knowing his own liability to err, he will regard with

a charitable heart the failures of others, and will be more ready to reclaim and restore, than to censure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind."

He is a Christian! Then he is *forgiving*. Wrong does not rankle in his heart seeking for revenge. The forgiving word is ready upon his lip for his most implacable enemy. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian! Then he is *benvolent*. He feeds the hungry, and clothes the naked, and ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will freely and cheerfully be contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

SPEAKING WELL OF OTHERS.—If the disposition to speak well of others were universally prevalent, the world would become a comparative Paradise. The opposite disposition is the Pandora-box, which when opened, fills every house and neighborhood with pain and sorrow. How many enmities and heart-burnings flow from their source. How much happiness is interrupted and destroyed. Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips, go forth on their mission, like foul fiends, to blast the reputation and peace of others. Every one has his imperfections, and in the conduct of the best there will be occasionally faults, which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault-finding, to do it privately with the erring one. This may prove salutary. It is a proof of interest in the individu-

al, which will be generally taken kindly; if the manner of doing it is not offensive. The common and unchristian rule on the subject, is to proclaim the failings of others to all but themselves. This is unchristian and shows a despicable heart.

EXAMPLE.—One watch set right, will do to try many by ; but on the other hand, one that goes wrong may be the means of misleading a whole neighborhood, and the same may be said of the example we individually set to those around us.

THE BIBLE.—The Bible is a revelation from God ; it is also a Revelation of God and a revelation of man : a revelation showing who and what God is, and likewise showing who and what man is ; showing what God can become to man, and what man can become to God.

SEEING AND BELIEVING.—"Ah," said a skeptical collegian to an old Quaker, "I suppose you are one of these fanatics who believe the Bible?" Said the old man, "I do believe the Bible. Do you believe it?" "No; I can have no proof of its truth." "Then," said the old man, "does thee believe in France?" "Yes; for although I have not seen it, I have seen others who have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No." "Did thee ever see thy own brains?" "No." "Ever see a man who did see them?" "No."—"Does thee believe thee has any?"—This last question put an end to the discussion.

REVERENCE God's name and never use it thoughtlessly ; God's book, and bow to its decisions ; God's house, and frequent it prayerfully, punctually, and constantly ; a brother's character, and vindicate it, if truth will allow ; the acts and sayings of the wise and good, and endeavor to imitate them.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 10, 1865

To our Young Friends.

We have just looked over our "Copy Box,"—in which we keep all our unprinted "manuscripts"—with a view of making our selections for next week. It is late at night and we should retire, but our minds have been called to, and impressed with an idea, of which we wish to be relieved.

In looking over the various "headings," we find "Enigma," and when we say by a sheet, and turn over a few others we see another "Enigma," and so we find that we have "Enigmas" enough to supply us for two months to come, one a week. Although we can not publish them all, yet we are pleased to know that you are interested in such an innocent and pleasing, if not instructing amusement. Many of them are nicely gotten up and arranged, and some so beautifully written, that we could wish we might transfer them in *fac simile*. We have selected one for this week, and laid the rest over to be "culled" next week.

Many of those who are writing for this department, are not members of the Church, as we understand by their manner of addressing us. This is to be lamented; yet, as we have said, we feel rejoiced to see you take an interest in an exercise that is so innocent, and of a pious nature. How much more pleasant must it be to your parents, to see you seizing your Bible, and leafing over its pages, searching for the "key" to the "Scriptural Enigmas" in the *Companion*, than if they were to retire to their pillows with the consciousness that you were the occupant of the bar-room, or the ball room! Ah; how much easier they can compose themselves while you are thus reckoning, and shifting, than if they knew you were reckoning at the "gambling table?"

But our space is limited. We dare not encroach upon the columns of the *Companion* for your gratification. There are other exercises that we would be pleased to introduce to you, also, of an

instructive nature, but must defer. Perhaps if we shall be enabled to enlarge our sheet, we will be able to give you a larger "corner." Or if you will improve your talents, and would desire it, we may yet consent to publish *you* a separate journal, with a title, something like "The Pious Youth." At all events, we will endeavor to interest you. We hope you will feel interested in other departments of the *Companion*, and especially in those friendly exhortations, that would lead you to eternal life, and that many of you will, when you write again, be able to address us by the loving title of "brother." Oh, what wisdom you would manifest by enlisting in the army of King Emanuel! How may evil's you could avoid by entering the "ark of safety," ere the storms of life overtake you! Think a moment, while we rest. (Midnight.)

A Request.—We would most respectfully request our correspondents and contributors to be a little—not a little—but a great deal more careful in writing to us. Please use *white* paper, *black* ink and a *good* pen. And then please—O, please do not *crowd* your words into—over—under—thro'—every way among one another. We would rather pay the postage on a few extra sheets, than to have our hands interrupt us every fifteen minutes with: "What is this?" Then please don't abbreviate words. Write "brother," "sister," "evening," "and," and all similar words *in full*, and not "B," "Sr," "even," "&," &c. Abbreviations belong to the printers. Will you heed our request? We shall be delighted if you will! Our printers will be pleased if you do so. You, yourselves will receive better attention and satisfaction. The other day we opened a letter which caught the eye of our apprentice and was greeted with the exclamation: "There's another nice writer, bully for us!"

Just take an awkward, scribbled, misplaced, miss-spelled, upside down, letter, and attempt to copy it. And remember that every letter, word, line, & point

must be in its proper place, and when you are through you will feel for us.

We want letters—we want a great many letters,—from every body—everywhere,—and we can read any letter that any body else can,—and we are willing, and have any amount of patience with those who *cannot* write well but those who write a few letters plainly and draw a crooked line for the balance of the word, really—well we know they can do better.

Brother C. Long's Report.

Brother Holsinger.—As many brethren and friends wished me to write to them on my journey, and finding on my journey that many of our brethren and friends take the *Companion*,—seeing therefore, that it is a good medium through which we can communicate to many at once, you will therefore please take notice.

My companion and myself left home, Mt. Carroll Ill, on the 28th of August. Arrived at Chicago at 8.20 P. M.; lay over till the morning of the 30th; took the train at 6 A. M.; arrived at Wooster, Ohio, at 8 P. M.; stayed near Wooster over night; next day got a conveyance to take us out 12 miles to our friends, brother and sister to my wife. We spent a few days very pleasantly with them. Met twice with the brethren at meeting. On the 5th September we were conveyed by brother Abram Harshey to brother George Irvin; had meeting in the evening. Next day (6th) we were conveyed by brother Irvin to the place of Lovefeast, near brother John Garvers. On next day (7th) after forenoon meeting, were conveyed by brother Harshey to Wooster. Stayed over night with brother Workman. Next morning (8th) took the train for Columbiana. Stopped with brother Henry Kurtz over night; where we had quite an interesting interview on matters involving the Fraternal brotherhood. Next day (9th) was kindly conveyed 8 miles North, to a communion meeting. Spent a pleasant time with the brethren till the next day noon, when we were conveyed back

to Columbiana. Stayed over night with brother James Quinter. After looking over his large library of usefull books, and much agreeable conversation, we took leave; went to the R. R., took the train for Pittsburg; landed there in a very hard rain; changed cars; went on the Alleghany Valley R.R., 23 miles North, to our brother-in-law, Peter Sniweley; enjoyed ourselves much with our friends, till the morning of the 14th, when we were conveyed by our friends to the old home-stead of my wife, 12 miles N. E. of Pittsburg. Spent a pleasant time with our friends went back to Pittsburg; took the train for Johnstown; stopped over Sunday; enjoyed ourselves much there by meeting with some of the Ohio brethren together with many of the Brethren and Sisters of Cambria Co., at three meetings. Took leave of the Brethren on the morning of the 18th; passed over the wilds of the Alleghany mountain, & seeking ly backbone of the word, where we would naturally conclude the Creator had intended that part of his creation to dwell, that could not associate with man; but through the kind Providence of God we got over safe, and came to our brother Grabill Myers, one of our mates in days gone by, in the school of Christ, in consequence of which our interview was more interesting and pleasant. But time seemed short. Brother Myers and wife accompanied us next morning (19) to a meeting at Duncansville, after which we parted, and we were conveyed by the brethren to East Freedom. Had meeting in the evening. Stayed over night with brother Wm. B. Sell. Next morning we were met and conveyed by brother Simon Snyder to his house, enjoying ourselves much with him and family, his wife being a second cousin of ours. Next morning 21st we were conveyed to the Clover Creek meeting house, where we met with very many indeed, of our brethren and sisters with whom we had formerly associated. Among others was Brother H. R. H., Editor of the *Companion*, all of which gave us much joy. But having taken a heavy cold previously we labored un-

der much inconvenience with the Brethren at that meeting, but must say with one of old: "hitherto the Lord has helped us."

CHRISTIAN LONG.

Martinsburg Pa Sept. 22nd.

To be continued.

NEW ENTERPRISE PA }
Oct. 1st, 1865. }

Dear Brother Holsinger.—On last Sabbath, 24th of Sept, was the appointment of the Love feast in the Yellow creek congregation. The day was ushered in with indications for rain, but the sun in its glory soon dispersed the clouds, and the day became very pleasant with a cool South Eastern breeze. Early in the morning crowds of people were gathering in from every direction, until towards noon, when the largest congregation had assembled ever known in this vicinity. It was thought that ample preparations had been made for the entertainment of almost any congregation that might assemble, but long before night the neighboring brethren had to gather in provisions from their respective family preparations. We were unable to furnish breakfast at the place of meeting the next morning, and many to our regret, had to make their way homewards without sustenance; although our houses were hospitably opened to as many as our private preparations supplied. In this large assemblage were found three willing to enlist under the banner of Jesus, who is "King of Kings and Lord of Lords." One, whom we are now able to call sister in the Lord, came from the far west to have the ordinance of baptism administered to her, having had no particular knowledge of any brethren near. Thus we see a hungering after righteousness and that the purity of the Gospel is as yet only preached in some localities. If our speakers are unable to visit such localities, where the trumpet of the pure and unalloyed Gospel is not yet sounded, may the "*Family Companion*" and the "*Gospel Visitor*" be the guests of those localities and proclaim the glad tidings of great joy, are

the prayers of your well wisher and your brother.

S. B. FURRY.

Brother John H. S. Keller, Big Spring, Cumberland Co., Pa., says:—"*The Companion* is a welcome visitor in my family and neighborhood. We are trying by the grace of God to work. I think we accomplish but little, yet if one soul is worth more than the whole world, we still are making progress. 20 months ago we commenced having meeting in this neighborhood. The people were afraid to come into the school house, where we hold our meetings. We were misrepresented as a christian people. They called us "Hell Redemptionists," &c. One time the Trustees of the United Brethren church allowed us the house for brother Grabill Myers to preach in. The house open, and fire made, one of the Trustees, who claims Christian perfection, shut the door and said many hard things about us, not necessary to mention. Yet we live, and yesterday the seventh was baptised. If God be for us, who can be against us. We feel to trust in him who is the strength of his people. To him be all the praise.

Appointments.

Brother Holsinger.—Please publish and extend an invitation to our Communion meetings, to be held in a large comfortable meeting house, 9 miles South of Goshen, Elkhart Co., Ind., and 15 miles North of Warsaw Station, on the 28th of October inst. My respects to your father.

DANIEL SHIVELY.

The Querist.

I would like if some of the brethren would give their views on Matthew 4: 2; Matthew 6: 16; and Matthew 9: 14, 15; or upon the subject of Fasting generally. Is its practice considered binding upon the disciples of Jesus, at the present day? Or why is there so little said in regard to the practical part of it? May be the language is figurative of something else.

S. B. REPLOGLE.

Martinsburg, Pa.

Our Puzzle Corner.*For the Companion.***Scriptural Enigma.**

I am composed of 36 letters.

My 27, 13, 7, 33, 32, 18, is what is promised to the righteous.

My 28, 16, was a king of Bashan.

My 35, 15, 6, 26, 3, 29, 2, was the name of one of the ancient months.

My 12, 33, 25, 2, 14, 24, was the name of an ancient queen.

My 26, 22, 14, 23, 31, 25, 18, 3, in the Hebrew signifies a house of pity.

My 4, 14, 22, 35, 9, 7, 31, 27, was the subject of one of the parables of Christ.

My 27, 24, 35, 25, 3, 30, was one of the encampments of the Israelites.

My 16, 36, 33, 4, is an animal mentioned in Scripture.

My 17, 26, 3, 18, 24, 33, 5, is one of the books of the Old Testament.

My 19, 6, 21, 24, was one of the tribes of Israel.

My 29, 24, 32, 3, 35, was a son of Jacob.

My 16, 31, 1, 8, 6, 27, was a son of Simeon.

My 10, 11, 24, was the name of one of Abram's Nephews.

My 33, 18, 26, 6, 13, 34, was a son of Isaac.

My 6, 32, 27, 20, 32, is what I found in last week's Enigma.

My whole is a commandment found in the New Testament.

W. P. LONG

Chenoo, Ill.

To "A subscriber" in last week's paper we offer the following

Explanation.—The enigma says: "I am composed of 24 letters; therefore if you wish to solve it you will write down1 2 3 4 5 6 7 8 9 10 11 12 13 14
G h i g t a f a m i l
15 16 17 18 19 20 21 22 23 24.o a i n.
Then the enigma says: "My 10, 8, 4, 6, 2, is one of the conditions of salvation."Upon reflection you will see that *faith* is one of those conditions, and as it contains 5 letters, it is likely to be the word wanted. You will therefore place the letters corresponding with the figures, as above in italics,Then it says: "My 1, 11, 13, 24, is one accursed of God." Cain was such a one, and has 4 letters, and is therefore presumed to be the proper. You will then place the letters *C a i n* underneath the figures 1, 11, 13, 24, as above in black letter.

So also with Siloam, as seen in the light faced letters, and so through all the conditions of the enigma, and if you get the proper words in the proper places, you will have the "whole," "Christian Family Companion."

A brother sends us a "Biblical Riddle" in poetry, but says he will not send the answer, so that we may study at it. If he will turn to No 5, page 35, of the "Companion" he will find the same Riddle, and in several succeeding Nos. the answers thereto. So we sha'n't study at it.

Scarce.—For the past month or so, church news has been very slim.—We should be pleased to receive more correspondence of local affairs.

We expect to attend the Love-feast, at the place appointed for the District Meeting; but will be obliged to return home on Monday morning.

WHEN a child sulks with its food, its parent will sometimes abridge its allowance to increase its appetite, and bring it to its senses: Jehovah also often acts thus with his children; let the Christian, therefore, take heed, and watch against an ungrateful and discontented spirit.

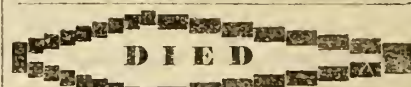
AFFLICTIONS are mute expositors of God's will; hence, said David, "It is good for me that I was afflicted, that I might learn thy statutes."

DURABLE POSSESSIONS.—A lady had her house and all its contents consumed by fire. The celebrated John Newton called on her and said, "Madame, I am come to congratulate you." "What," she replied, "upon the destruction of my property?" "No, but on your possessing property which nothing can destroy." We all need possessions which neither sin, nor floods, nor any thing else can destroy. We need the unsearchable riches of Christ—an incorruptible inheritance above.

WHAT NOT TO LOVE.—Love not sin

it will destroy you. Love not folly, it will make you foolish. Love not vanity, it will make you vain. Love not idleness, it will ruin you, both now and forever. Love not darkness, for God is light, not darkness. Love not ignorance, for ignorance is poison to the soul. Love not the world, for the world is not of God—it crucified Christ—it liveth in wickedness.

Flour sold at \$12 a barrel to day.



August 26th 1865, sister CATHARINE E. RIPPLE, wife of friend Peter Ripple; aged fifty five years, three months, and ten days. Funeral services by brother John Spanogle, from Revelations, 14: 14.

Sister Ripple was an agreeable and virtuous wife, a kind, patient, and pious mother and a worthy, and in every way, an exemplary member of the church.

P. L. SWINE.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Joshua Black, Big Spring, Pa.	1.50
Hannah Whistler, Shiremanstown, Pa.	80
David Repogle, Camden, Ind.	1.00
David Zimmermann, Smithville, Ohio.	1.50
Silas Thomas, Philadelphia, Pa.	1.00
Samuel B. Smith, McAllistersville, Pa.	85
H. E. Light, White Oak, Pa.	85
Wm. Palmer, Dresden, Iowa.	85

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE CITY, PA

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, OCT. 17, 1865.

Number 41.

Selected by S.B. Furry.

Pen Drops.

- Man*— A bubble on the ocean's rolling wave;
Life— A gleam of light extinguished by the grave.
Fame— A meteor dazzling with its distant glare;
Wealth— A source of trouble and consuming care;
Pleasure— A gleam of sunshine passing soon away;
Love— A morning stream whose memory gilds the day;
Faith— An anchor dropped beyond the vale of death;
Hope— A lone star beaming o'er the barren heath;
Charity— A stream meandering from the fount of love;
Bible— A guide to realms of endless joy above;
Religion— A key which opens wide the gates of Heaven;
Death— A knife by which the ties of earth are riven;
Earth— A desert through which pilgrims wend their way;
Grave— A home of rest when ends life's weary day;
Resurrection— A sudden waking from a quiet dream;
Heaven— A land of joy, of light, and love supreme.

For the Companion.

Time.—Essay No. 7.

Time is a part of duration, and is made up of days, months, years and centuries. For convenience sake Jewish writers have divided the year into six different seasons according to the promise given to the postdiluvian world. While the earth remaineth seed time, and harvest, and heat and cold, and summer, and winter, and day and night shall not cease." This classification of the year into seasons was very wisely arraigned under the time and circumstances and especially in a country like America where the climate differs materially from that of our more northern latitudes. In the United States and many

other countries, the calendar year is divided into only four seasons. Although there are but a few degrees of difference in the latitude of Armenia and this section of the country which we inhabit, notwithstanding this the climate varies considerably between the two countries, and this in my humble opinion is the chief cause of difference in the classification of the year into seasons. The year as now divided into four seasons may be compared to the life of man.— We shall first speak about spring time. Much depends on this season of the year in a natural point of view as well as the spring-time of life. Time at all times is very precious and once lost can not be recovered. Dear experience teaches this to be an infallible truth. We should at all times endeavor to improve it to the best of our knowledge. There is no mistake but what God in his all-wise providence holds us responsible for all the time we wilfully waste. But what I wish in particular to impress upon the mind of the reader is this: that the spring time should be especially improved. This is the very starting point, and no moment should be lost but all should be improved to the best advantage. Like late using it causes us to hurry up business all the time, and then frequently cannot overtake it, and what is worst of all is as a general thing but half done. Remember "what is worth doing at all, is worth doing well." All nature teaches this season to be the most useful and animating part of the year. Then everything seems to stir that has life in the vegetable as well as the animal kingdom.— The little blades of grass are fast pressing up through the mother earth. The trees of the forest are beginning to swell their little buds, and the fields and meadows are fast approaching their verdant green. The merry songs of the birds are now heard in the groves,

the green fields, the beautiful vallies and natures thriving fields. The farmer likewise is busily engaged in preparing the ground by bringing it in a proper culture for the nurture of the little seeds that are to sustain life.

Thus you see that spring time is the very foundation of preparation for coming time. The life of man as intimated may be compared to the four seasons of the year of which spring-time represents the first part of his duration or his youth. Youth then is the proper time to prepare ourselves for after life. It is the time to qualify ourselves for the stations which life may call us to discharge. But above all and every thing else should it be the time to prepare ourselves for happiness, and a never ending eternity. The time put at our disposal is certainly not our own but is given unto us that we may make a proper use of the same. The following worthy lines are taken from Buckminster "Believe me your time is not your own, it belongs to God, to religion, to mankind." This quotation contains several facts embraced in a few words and is certainly worthy our most serious consideration. Solomon has well said "to everything there is a reason and a time to every purpose under heaven." And David the sweet Psalmist of Israel would bring us to bear in mind the shortness of our time in this short sentence. "Remember how short my time is." Not only does he teach us the shortness of our time but says "trust in him at all times," and "Bless the Lord at all times."

We should at all times take into consideration that the time allotted unto us to live in this lower world is short in comparison to eternity. We should also consider the uncertainty of life. The young may die as well as the old — Therefore we should at all times be in

readiness, so when death comes we can welcome the pale messenger to this house of clay that the soul may be released from this earthly tabernacle. As soon as youth crosses the line of accountability and learns to know his duty towards God as well as man, he should not delay repentance but, in order to make sure work for eternity lay the foundation of good works. The infallible word of God says "Remember now thy Creator in the days of thy youth." Nothing is lost in improving the spring time of life but by so doing we can accomplish a great amount of good if God sees fit to use us as instruments in his hands. If the spring time of life then has been improved in a becoming manner the following seasons (of which I may write at some other time,) can be disposed of without any trouble providing we keep in view the principles and doctrines of a christian religion as our infallible guide.

W. G. SCHROCK.

Berlin, Pa

For The Companion.

The Christian Race.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 12.

It seems that these two verses of scripture are an inference from the preceding chapter, in which Paul gives many instances of triumphant faith amongst those who in former ages trusted in the true and living God. And those are brought to view for our encouragement. Wherefore let us make ready for the christian race "that is set before us."

The word says, "We are compassed about with a cloud of witnesses." Here is obviously a reference made to the

worldly games in which races were run for prizes of some great value, which were attended by many from all Greece, and other countries as spectators, and to witness every race. So the christian who runs the race set before them in the Gospel for the prize of infinite value, is beheld by many spectators.—The righteous and pious of former times are represented as "a great cloud of witnesses," looking on to see the progress of the believer who has set out for heaven with patience, the race set before us. Called a cloud of witnesses perhaps, because of their great number or because a cloud is composed of a vast number of drops. Besides our progress is also witnessed by God, before whose all penetrating eye all things open.

"We must lay aside every weight." We should take nothing or have anything about us which would have any tendency to hinder or retard our progress. According to scripture sin is called weight. It binds us down to the earth and wearies us in the discharge of our duty to God. Let us then lay aside every sin, the sin of unbelief which is a deadly weight and must all be given up at once or you cannot run the race set before us in the gospel and obtain "The race that is set before us." The way is plainly marked out for us by the Holy Scriptures; by the true ministers of Jesus; and by the spirit of God; so that we need not run in an uncertain way. No other way than this, which is revealed to us in the gospel, is set before us by the Lord. Let us therefore be careful that we run lawfully; we must run "with patience."

The many difficulties, trials, dangers and temptations which the christian must contend with in this present evil world, call for patience. When we set out at first, we think of soon being at the mark; but when we run sometime, perhaps it may appear a great way off. But let us be patient a little longer, and we shall have the prize.

My article is getting somewhat lengthy; I will therefore omit saying anything on the second verse of our text for the present.

May we so run that when our christian race is ended, we may with the great apostle exclaim "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day.

M. J. THOMAS.

Brandonville, W. Va.

For the Companion.

The Resurrection.

I want, now, your solemn attention, while I sketch a most fearful contrast here. The things I am going to speak should make the children of God happy. At Stratford-on-Avon, in the days of Queen Mary, there was once a stake erected for the burning of two martyrs, one of them a lame man, the other a blind man. Just when the fire was lit, the lame man hurled away his staff, and turning round, said to the blind man, "Courage brother, this fire will cure us both." So can the righteous say of the grave: "Courage, the grave will cure us all; we shall leave our infirmities behind us, what patience this should, give us, to endure all our trials, for they are not of long duration. They are but as the carving's of the graver's tools, shaping these rough blocks of clay, to bring them into the right form and shape, that they may bear the image of the heavenly.

But the contrast is awful, brethren; the wicked must rise again from the dead. The lip with which you have drank the intoxicating drink, till you have reeled, that lip shall be used in drinking down the fiery wrath of God. Remember, too, ungodly women, the eyes that are full of lust will one day be full of horror; the ear with which you listen to lascivious conversation, must listen to the sullen moans, the hollow groans and shrieks of tortured ghosts.

Be not deceived; you sinned in your body, you will be damned in your body. When you die, your spirit must suffer alone, that will be the beginning of hell; but your body must rise again—then this very body in which you have trans-

gressed the laws of God, this very body must smart for it. Your body will be raised incorruptible, otherwise the fire would consume it. It will become like the asbestos stone, which lies in the flame and yet is never consumed. If it were this flesh and blood, it would soon die under the pangs we must endure; but it will be a body all but omnipotent. As I spoke of the righteous having such great power so shall you have; but it will be power to agonize, power to suffer, power to die, and yet to live, uncrushed by the stern foot of death. Think of this, ye sensualists, who care not for your souls: you shall have that fair complexion scorched away. Rolling as they will do in the grave, they shall nevertheless rise with a fiery immortality about them, and endure an eternity of agony and unutterable woe and punishment. Is not that enough to make a man tremble and cry "God be merciful unto me a sinner?" But further, remember that while your body shall be identically the same, yet it too will be transformed, and as the wheat brings forth the wheat, so the nettle seed brings forth the nettle. What your body will be like I cannot tell; but, perhaps, as the body of the righteous will come to be like Christ, yours may become like to the body of Satan—whatever that may be—the same hideous conformation; the same demon gaze and hellish stare which characterize that proud arch angel, shall characterize you; you shall have the image and the lineaments of the first traitor stamped upon your face seeds of the full blown flower of destruction? Ye seeds of evil, are ye ready to be scattered now from death's hand, and then to spring up an awful harvest of tormented ones? Yet so it must be, unless you turn to God. Except you repent, he has said, and he will do it, he is able to cast both body and soul into hell. And let me remind you yet once again, that there will be in you an undoubted personality: you will be known in hell; the drunkard shall have the drunkard's punishment, the swearer shall have the swearer's

corner to himself. "Bind them up in bundles to burn, and cast them into the fire," Thus saith the voice of inflexible justice. You shall not suffer in another man's body, but in your own; and you shall be known to be the very man that sinned against God. You shall be looked at by one who sees you to day, if you die impenitent: who will say to you, we went up to that hall together; we heard a sermon on the resurrection which had a frightful ending: we laughed at it. But we have found out that it is true." And one will say to the other, I should have known you, though we had not met these many years till we met here. There is something about your new body which lets me know that it is the same body that you had on earth; and then you will mutually say to one another, these pangs that we are now enduring, this horror of great darkness, these chains of fire that are reserved for us, are they not well deserved? and you will curse God together again and suffer together, and will be made to feel that you have only received the due reward of your deeds. "Did not the man warn us?" you will say. We are rightly punished.

Oh! my dear readers, I cannot bear to stay on this subject; let me finish this word: whoever believeth on the Lord Jesus Christ shall be saved." That means you poor man, though perhaps you were drunk last night, and scarcely got up in time enough to come to preaching this morning, if thou believest, thou shalt be saved. This means thou poor woman sinner though thou be if thou cast thyself on Christ thou mayest be saved. This means the respectable man, thou who trustest in thine own works—if thou reliest on Christ, thou shalt be saved; but not if thou trustest to thyself. Oh! be wise.

May God give us grace now to learn that the highest wisdom, and may we now look to the cross and to the quivering lamb that bleeds upon it, and see him as he rises from the dead and ascends up on high, believing in him,

may we receive the hope and the assurance of a blissful resurrection in him to everlasting life. Amen

JACOB COOK.

For the Companion.

"Visitation of God."

Such are the terms of the verdict brought in by all coroners' juries, where death has not been produced by violence or any other apparent supernatural means. But it may be much doubted whether this inference is at all times true in its literal sense, and therefore whether persons are justified in such a use of the name and influence of *Divine Providence*. When a man for instance, is brought to the grave suddenly and unexpectedly by his own negligence and indiscretion, it is rather too much to assume that as the act of *Providence*, any more than if he ended his life by violent means. Still less justifiable is it to attribute to the agency of *Providence* events which are but too evidently produced by the cruelty of man. An English writer says; We would refer, in particular, to the numerous deaths by starvation, &c., which have occurred since the passing of the cruel Malthusian poor law. To say that such persons die "by the visitation of *Providence*" is an insult upon the *Divinity*, who has expressly commanded his creatures to succor and protect each other; and to the violation of whose command it is that those wretched objects, one & all, owe their untimely fate. Juries have, it is true, in some instances, accompanied their verdicts by some allusions to the real cause. If this were done more frequently, and the previous inquiry of a much more searching description than it generally is, much good might be accomplished, and fear be brought to accomplish what shame has hitherto failed to effect. At any rate, let not men upon their oaths be allowed to designate that as a visitation of *Providence*, which they must know has been brought about by a legalized defiance of the Divine will and command.

J. S. GITT.

New Oxford, Pa.

For the Companion.

God Works by Means.

Brother Holsinger.—This is a fact so well established by both Scripture and profane history, that no one, believing in an overruling Divine Providence, disputes it. Not only does he work by means that are in themselves right, but often uses the wicked acts of wicked men for their own condign punishment, and eventually to work out unmeasurable good, thus causing "the wrath of man to praise him."

One of the most remarkable instances of this kind is the late rebellion. War was made upon the Government, the best ever vouchsafed to man, to destroy it, and upon its ruins to build a power the corner stone of which was to be slavery. One wicked and anti christian relic of barbarism was thus intended to be made the means of perpetuating, extending and strengthening another. Mark the result, and behold in it the overruling and merciful hand of thy God, Oh christian, and adore his goodness! Thou feelest sad at the terrible punishment which the insurgents brought upon themselves, but thy heart rejoices that *slavery*, the wicked cause for which they made the war, is destroyed; thus rendering the recurrence of *civil strife*, and all its horrors, in our country highly improbable.

But brethren do *we* as a church duly recognize his hand in this matter, and are we sufficiently thankful for this manifestation of his mercy towards us? Suppose the Lord had allowed the rebellion to be successful, what would have been the result to us, and anti slavery as we always have been? I will leave each brother to picture it to his own imagination. Some of our ministering brethren remember the consequence, undoubtedly brother Garber does, of preaching to slaveholders about the day of "breaking every yoke and letting the oppressed go free." We all know "they would turn again and rend you." The mild and loving words of the brethren to the oppressed availed not, but Pharaoh like, he hardened his heart more and more untill the Lord

used the sword which he wickedly took, for his own punishment, and to cut asunder the bands of the oppressed.

The Most High has thus evidently opened a wide field of duty in the South to our ministering brethren. Do they see it, and are they willing to go to the work? The many thousands of both races, who have hitherto been kept in ignorance, are about to be educated, so that they may read the word of life. They can go among these, and especially the Freedmen, with a peculiar propriety, and with great confidence, on a Gospel mission. They can tell, them. "The church of the brethren" never was a "partaker" in the sin by which they had so long been oppressed, and that she is willing to receive all into her fold, who repent of their sins, exercise faith in the Lord Jesus, and are willing to follow him in all his appointed ways. In all probability their preaching, in this new field, would be accompanied with a powerfulunction from on high, for the Lord it seems to me, has evidently opened it for them. Who will be a pioneer to dedicate it to his service?

SILAS THOMAS.

Philadelphia, Pa.

Selected by Jacob Mack.

Unbending Moral Principles.

"Some men possess it. They are men of independance; are real heroes. Yes; one just man, one man of unbending moral principles, is mightier than all the host of dishonest and fraudulent knaves; and in his majestic presence they feel their own littleness, and weakness, and shame; are ready to sink away lest they blush beneath the gaze of his calm clear eye. It is a noble sight, worth going far to look at. The man who stands erect and serene, with his heel on the red dragon of temptation, its seven heads and ten horns crushed and trodden down to the dust. In all the world there is no sight so grand and lovely as this. He is richer than gold or precious stones can make him. He is mightier than kings, and one of the greatest conquerors, for all men rejoice

in his victory. Even those who have not courage to follow him in his conflicts are glad to see him come forth from the life battle field, unscarred, and in their hearts they bless him."

LOCAL MATTERS.

Tyrone City, Pa., Oct. 17, 1865

CORRESPONDENCE.

Brother Holsinger:—On last Sabbath, October. 8th, we had the good fortune, by the permission of God, to visit the "Sunday School" in the Clover Creek congregation. This school is conducted exclusively by the brethren, and is subject to, and under the control of the church. A committee of four members superintend the school, whose duties are to arrange classes, select teachers, and perform the opening and closing exercises. We were particularly impressed when we saw the good deportment, attention and industry of the classes during recitation. The readiness in answering questions, the large amount of verses committed to memory and the solemnity pervading the countenances of the scholars, forcibly impressed us with the thought that the mind is indeed one of the noblest gifts if trained to run through a proper channel. The class register showed that over two thousand verses in the Testament have been committed to memory during this summer session. This school speaks well of the Clover Creek brethren. It shows that at least the majority of the brethren make an effort to have their children, as well as their neighbors children, brought up in the nurture and admonition of the Lord. It is true that all our brethren *should* teach the admonition of the Lord to their children in their respective families and around their family Altars, but through the means of a "Sunday School" they are also enabled to bring their religious influences to bear more directly upon their neighbors, children, thus forming a religious society of young men and women. Where is there a father or mother, who would not wish to have their children associate in a

pure religious society, rather than enter into evil and corrupt societies, where all manner of vicious habits are indulged in? Error is constantly infused into the minds of the youths, and we see it and stand wondering that so many seek unlawfully to enter within the portals of the temple of God and make shipwreck of their salvation. Let us no more stand idle and wonder why these things are so, but let us unitedly make efforts to instill the true and evangelical doctrine of Jesus Christ into their youthful minds.

S. B. FURRY.

New Enterprise Pa.

Brother Holsinger:—In compliance with the request of some brethren, I will inform the brethren of our pleasant trip through Iowa. My wife and I left home on Thursday noon, September 7th. Arrived at brother Jacob Watter, of Lynn Co., Iowa, Sept. 11th. Thence to brother David Rittenhouse, in Washington Co., visited some brethren here. Thence to brother David Brower, Keokuk County, to their District Council which was held here the 15th and 16th of Sept. Here we met with a great many brethren who reside in Iowa, and some from Virginia. Elder Jacob Miller, brother Jacob Thomas, brother Jos. Miller and other brethren, from Rockingham Co., Virginia; brother John Flory, late from Ohio, but more recently from Virginia, and some from Illinois. We had a very sociable and agreeable meeting. Considerable business was transacted at said meeting.—This Church district has some 250 or more members in it; but this is a very large territory. Had communion meeting here on Saturday evening; also meeting on Sunday the 17th. There was a large collection of people present; good attention and one person baptised. May the Lord bless the labors of said meeting.

Wednesday the 20th we left this neighborhood with Elder David Brower in our company, on our way to Floyd Co., Iowa. On Thursday evening had an evening meeting near Geneva, Ben-

ton Co. Next day to our dear brethren near Waterloo. Had a communion meeting at the residence of brother Matthias Miller, on the 23rd and 24th of Sep. Had a good meeting, good attention, and good order. There are near 150 members in this district.

On the 25th we took our leave with the brethren, and started to the Cold Water Church. Brother Michael Raber, from near Waterloo, took us to Cold Water in his carriage, about 45 miles from Waterloo. Arrived at brother Benjamin Eikenberry same evening. Next morning to brother B. Ellis, the place of meeting. Had communion here, the 26th and 27th of Sept. Here we had good attention, good order, and an agreeable meeting. The Lord was here at this meeting. Brother E. Eikenberry and Benjamin Eikenberry were chosen to the Ministry, and brother Jacob Ankeny and John Hoover to the Deacon's office. Took our leave of the brethren here on the afternoon of the 27th. Thence to Clarksville; had an evening meeting here; lodged with brother Israel Fry. Thence to Waterloo; thence to brother Michael Rabers; thence to Waterloo; had an evening meeting; lodged with brother John A. Buchly; took our leave from the brethren here and traveled to Linn Co., in company with brother H. G. Iphenous; took our dinner with our friend Daniel Teeters, who received us very kindly. They seemed to show a respect to the brethren. Oh that they might become members of Christ's church. Thence to Marysville; had an evening meeting here; lodged with brother Adam Fetherkile; thence to the brethren's meeting house in Linn Co. Here we had a communion on the last day of September. Two persons were baptised at the meeting. Lodged with brother John C. Miller; had meeting here at the meeting house on Sunday the 1st day of October. This day we had a very good meeting; good preaching. Here we parted with our co-laborers, Elder David Brower, who had accompanied us from Keokuk Co. to this place. I would here remark.

we had a very pleasant trip; good weather and we enjoyed ourselves well together; were kindly received and well entertained by the brethren everywhere. May the Lord bless and reward them for their kindness.

Left the brethren in Lynn Co., Iowa, after preaching on the 1st of Oct. Arrived at the brethren's meeting house at Arnold Grove, Carroll Co., Ill., Oct. 4. Here we had very pleasant Communion Meeting on 4th and 5th, but missed our beloved brother C. Long, Elder of the Arnolds Grove church, who is East on a mission of love.

From this meeting we went home, landed there on the evening of the 5th, found all well. May the Lord be praised for his unceasing care over us and those we left at home; may he bless the labors of our journey to the good of many.

DANIEL FRY.

Kent, Stephenson Co., Ill.

Brother Holsinger:—We will inform the brethren, through the medium of the *Companion*, of our present condition and prospects in Michigan. The church seems to be in a prosperous condition. There have been several added to the church by baptism, and several by letter, during the last few months. May God continue his work of grace here and everywhere, that much good may be done in the name of Jesus.

We have been blessed with one more in the ministry. Brother A. B. Wallick has moved from Jefferson Co., Iowa, to help us in our large field of labor and yet "the harvest is great and the laborers are few." May the prayer of the church at large be that the Lord may send more laborers into this part of his vineyard.

We can say to those who desire a change of location, that we can recommend this country as a desirable location. The society is good. The people are principally eastern folks, many of them having left the New England States, disgusted with the popular religion of the day, and seem to take much

interest in having the Gospel preached and practiced in its original beauty.

We have a good soil, adapted to most all kinds of produce. Crops are good and fruit in abundance. The general health is good. Water and roads good. Market handy, the Michigan Central R. R. running from Chicago to Detroit, giving a good outlet both East and West.

This leaves all in reasonable health.

JOEL BARNHART.

Dowagiac, Mich.

Brother Holsinger :—In my former communication we were at Clover Creek Morrisons Cove. After the Lovefeast we took leave of our kind brethren and sisters next morning, and were conveyed by brother Daniel Holsinger to his house and joyfully partook of their hospitality at noon; his wife being a full cousin of ours. In the afternoon we were conveyed to Elder John Holsinger's, who was unfortunate by having his leg broken, but was doing well. It will be remembered he also lost his wife a short time ago, also a cousin of ours. Stayed there a short time, when we were accompanied by his daughter to his son Christian, where we enjoyed ourselves much for the night. Next morning we were accompanied by his wife the sister, on a visit among our friends till evening, when we returned to Elder J. H., where we spent the night pleasantly. Next morning (24th) we were taken by his son to Yellow Creek Lovefeast, where we met with a very large congregation and many members. There was preaching in the meeting-house and barn. After enjoying ourselves much with the brethren, we were next morning conveyed by brother Jacob Longenecker to brother Jacob Steel's, where we attended two meetings. Next morning we were conveyed back to the Cove to our cousin Christian King, a minister of the Seventh Day people, so called. Had quite an agreeable interview upon the subject of the observing of the seventh day Sabbath, as a christian duty. Also upon the subject of the bread and wine

communion being the Lord's supper.—We finally agreed to *disagree* upon those subjects; so parted on the best of terms. We were conveyed by his son to our cousin Jacob Long's, also a minister of the same order; but he not being seemingly inclined to controversy we did not enter upon subjects of difference; consequently spent the night very pleasantly. Next morning we were conveyed from place to place till we reached brother Daniel Brumbaugh in Woodcock Valley, in the evening where we attended a meeting. Next morning 28 were taken to place of Lovefeast near Marklesburg, where we enjoyed ourselves much with the brethren till next day noon. Two added by baptism. We left the brethren before the meeting was quite ended, in order to take the train for Huntingdon, from thence to Mt. Union. There we found sister Elizabeth Long sick. Stopped a few minutes; took the coach to Shirleysburg, where we met with our near relations in the flesh. After feeling much joy indeed in meeting my oldest brother and two sisters in the flesh, and many kindred friends, our joy was turned to sorrow, to learn of the death of one of my sisters, whom I had not seen for ten years. Through correspondence we had anticipated a joyful meeting, when we would arrive at this place. But alas the stern messenger Death made a call and dear Catharine was born away to the dark caverns of the earth to await Jehovah's voice to rouse her tomb with sweet salvation in the sound. Though we are not made to sorrow without hope, believing our loss is her great gain. Arriving at this place on the evening of the 29th we found quite a mail of letters for us. Spent the 30th principally in reading and answering letters. On Sunday Oct. 1st went to Germany Valley to meeting. In the evening the brethren appointed a meeting in Shirleysburg. We are now spending a few days visiting our friends.

CHRISTIAN LONG.

Shirleysburg, Pa.

To be continued.

Brother Holsinger :—Several weeks since I paid a short visit to Antietam Church, Franklin Co., Pa.,—the home of my childhood. While there I attended several meetings. I met with many old associates. Brethren and sisters, with whom I enjoyed myself very much; but I could not help but think of bygone days. Many with whom I was once bound with the strongest ties of affection and friendship, could be seen no more. Many aged pilgrims that used to worship there, have left the shore of mortality, and we trust are realizing the full fruition of that happy land, where "in the source of mortal woe is felt and feared no more."

I was forcibly reminded of the words of the Psalmist, when he says: "As for man his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more." This is truly so; and each successive year that comes and goes in its turn, speaks to us in louder tones than tongue can utter, that we, too, *must die*. A few days or years, and we will also follow our fathers to the grave.—How necessary then it becomes us, as wise men and women, to make a speedy preparation for the eternal world. Our life at the longest is but a moment to be compared with eternity; and what we sow here we shall reap there." When we review the pages of life's past history, we find in the record kept there, that we have fallen far short of the duties we owe to ourselves and to our God; at least it has been so with me, and I doubt not many others would be willing to acknowledge the same. Let us, then, dear friends, double our diligence in serving the Lord while it is yet called today, for the night cometh wherein no man can work. Let us try to hold out faithful unto death, and when the storms of life will have ceased, and we shall have passed from the scenes of earth, the promise is ours, that we shall receive the crown of life, kept in reserve for all the children of God.

Some time ago I attended meeting

at Latimore [Conawago branch,] and was made to rejoice to find four persons who were willing to renounce the "sinful pleasures of this world," and become members of the true church.—They were two of Br. Samuel Longenecker's daughters and two of brother Jesse Roop's. They are all quite young yet. May others follow their bright example, by returning to the Lord; for the night cometh wherein no man can work."

Your unworthy brother.

D. H. FAHRNEY.

Gettysburg, Pa.

Brother Holsinger:—The church at Bush Creek, Md., has had quite a revival this summer. Twenty souls have been added to the church during the last few months. Fifteen of that number were baptised in one day, a few weeks since. They were principally all young persons, only one out of the number being a married person. May the Lord carry on the good work is the prayer of your weak brother in Christ.

J. D. TROSTLE.

Linganore, Md.

Our Puzzle Corner.

For the Companion.

Scriptural Enigma.

I am composed of 19 letters.

My 1, 17, 11, 14, 7, is the name of the place at which Paul preached until mid-night

My 9, 16, 1, 2, 5, 9, was the name of the Prophet who anointed Solomon King.

My 19, 6, 9, 16, 8, is a mountain mentioned in the Bible.

My 3, 19, 1, 2, 3, 4, is one of the books of the Old Testament.

My 7, 16, 18, 13, was one of the Kings of Israel.

My 11, 10, was one of the Kings of Bashan.

My 8, 15, 17, 5, was a ready scribe in the Law of Moses.

My 12, 5, 6, 1, 2, is what we must all have to be saved.

My whole was a scene in which was made manifest the great power of God.

S. H. SWIGART.

McVeytown, Pa.

Bible Questions.

1 When was the resurrection first taught to man? Or in what passage of Scripture was it first intimated?

2 When did God first tell man of a future punishment, i.e. a punishment after death?

JOS. HOLSOPPLE.

Answer to Enigma in No. 39.

[As the enigma has not been answered "euigmatically," we admit the following]

Hinnon was the northern boundary of Judah.

Oak, is a nuciferous tree

Vow, is a promise.

War, is one of the evil fruits, &c.

Kiss, is a pledge of Charity.

Death, is a penalty.

Dog, was an object of Egyptian Worship.

"Who was king David's mother?"

Indiana, Pa. JOS. HOLSOPPLE.

Phila. SAM'L. L. SPANOGLE.

Answer to Bible Question in No. 37.

The second manslayer we read of in the Bible was Lamech, and some suppose he slew Cain and also one of his own sons which they infer from Gen. 4: 23, 24.

The battle in which the wood devoured more people than the sword was fought in the wood of Ephraim during Absalom's rebellion. See 2 Sam. 18.

JOS. HOLSOPPLE.

The battle in which the wood devoured more than the sword, was between David and his son Absalom in the wood of Ephraim. It is supposed by some that when the army was broken, "they fled through the wood getting into pits and swamps and there perishing." "Others suppose they were devoured by wild beasts." Absalom was caught in an oak, and when seen was yet alive, and it is probable that many may have been struck dead in their hurrying flight through the wilderness.

REUBEN YOUNG.

Answer to Enigma in No. 40.

"That be who loveth God, love his brother also."

J. S. BURKHART.

We attended the Lovefeast in Juniata Co., and were much pleased, and we trust edified. The meeting was very largely attended, and from the number of Elders and ministers, present we may expect the District to be well represented.

We can furnish no more full sets of the *Companion*, from No. 23, as No. 37 has run out. Of all the other Nos. we have still several on hand which we will supply to those who may have missed them, free of charge. Of the minutes of last Annual Meeting we have also some yet on hand, which may be had by those who have not received them.

Those who may wish to start in with us now may send us at the rate of 3 cents a No. for the remaining numbers; bearing in mind that 50 numbers will complete the volume.

About Sending Money.

Any amount under \$10 need never be registered. Letters containing \$20, if in one or two notes, will come safely and we are persuaded that a \$50 bill will be as safe as a \$5, if well put up. We will leave it to the good judgment of our agents, whether to register or not. If your own P. M. is a "suspicious character," you had better not register, as it will give him a temptation. Money will be at our risk if well put up.

We can receive no other than National money, except it be of our own State, and in that case only on the best banks, Pittsburg or Phila.

When remitting "Fractional Currency," please see well that it is *genuine*.—We have been at considerable trouble and expense in returning bad 50 cent notes.

If a miscreant sets a stain upon your character, you cannot wash it out with his blood; the foul fluid would pollute rather than purify.

NOBODY is more certain to be overreached than your sharp fellow. If nobody else overreaches him, he is sure to overreach himself.

EFFECTUAL FERVENT PRAYER.—It is not the length, but the strength of

prayer that is required; not the labor of the lips, but the travail of the heart, that prevails with God. "Let thy words be few," as Solomon says, but full and to the purpose.—*Spencer.*

THE SAFE REFUGE—Build your nest on no tree here; for you see God hath sold the forest to death, and every tree upon which we would rest is ready to be cut down, to the end that we may also stand and build upon the rock.—*Rutherford.*

Giving, A Test of Piety.

Will you indulge me with one word upon the subject which was discussed this morning, the duty of men to contribute of their worldly substance to benevolent purposes, whether these purposes are for the missionary, or for relieving the poor, the widow, or fatherless; no matter what. Men make mistakes, and ministers sometimes do, by presenting the subject in a manner that is not fully understood. Heaven does not require that a man should give away all of his property, but let me tell you that giving money to the great cause of the Church is sometimes made the test of religious character. Do you remember that young man who came to the Savior and asked him, "Good Master what shall I do to inherit eternal life?" and the Savior said to him, "keep my commandments." "What are they?" He named them. "All these have I kept from my youth up." He had kept a moral, strict observance of the Mosaic law, had observed all the commandments of God; but that Savior who could see his heart as we would see his face, saw in the dark recesses of that heart, unseen by its possessor, a difficulty which obstructed his course to heaven. What did he say to him? "Thou lackest one thing. Go, sell all that thou hast, and give to the poor, and thou shalt have eternal life." Oh what a moment in the character of that young man! Great worldly possessions he held in his hand. *Eternal life* was presented as the price of these possessions. What did he do? He turned away from the Savior. Yes, he turned his back upon that good Master, and

went away sorrowful. Oh I could the veil be taken away which separates us from the eternal world, and that young man be presented to us, is there any reason to believe that he is not now sorrowful? The occasion may come when the Being who knows your heart will apply this test to you. The difficulty lies concealed in more hearts than one; men hold on with a tenacious grasp to their money, at the hazard of their souls. They sometimes say, "Such an one gives too much—he cannot afford it;" "that poor woman had better take her money for her children's bread, than to give it to benevolent purposes!" Oh! how they mistake the thing. Did you ever know a man or woman impoverished by giving it to these purposes? No! The instance cannot be found; I challenge it to be produced. It is sure, for the throne of Heaven has declared it, that "the liberal soul shall be made fat." "There is that scattereth, and yet in creaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." Liberality will be rewarded. Why, my friends, I would be liberal from selfish motives; but, by the order of Providence, we must be so from good motives.—*Gov. Briggs.*

Pythagoras used to say that a wound of the tongue is worse than a wound of the sword; for the latter affected the body only, the former the soul.

It was a remark of Anacharsis, that the tongue was at once the best part of a man and his worst. That under good government, none is more useful; and without it, none can do so much mischief.

DIED

In Cass Co., Michigan, October 4, GEORGE LAYMAN, son of Daniel Layman, formerly of Va; aged 39 years, 2 months, and 5 days. Funeral occasion improved from John 5: 25, by A. B. Wallick and the writer.

JOEL BARNHART.

Near Martinsburg, Blair Co., Pa., Sept.—30, of Palsy, friend JACOB STONER; aged 70 years, 7 months, and 10 days. He was a member of New Brethren, sometimes called

River Brethren, and a respectable member of society.

Same place, Sept. 28, sister ELIZABETH BURKET, wife of Isaac Burket, jr. and daughter of brother John and Christiana Hoover; aged 22 years, 9 months, and 7 days. Funeral services by D. M. Holsinger and J. W. Brumbaugh, from Hebrews 9: 27, 28.

D. M. HOLSINGER.

In the Upper Conawago branch, Adams Co., Pa., September 30, brother SAMUEL DEARDORF; aged 65 years, 6 months, and 27 days. Funeral services by I. Myers and the writer, from Tim. 4: 7, 8.

Same place, Sept. 19, sister SARAH JACOES, wife of brother Jacob Jacobs; aged 24 years, 11 months, and 19 days. Also same time and buried in one coffin, HANNAH L., daughter of the above; aged 3 months, and 15 days. Thus was our dear brother bereft of wife and daughter. Let us "weep with those that weep." Funeral services by Elder Adam Brown and the writer.

ADAM HOLLINGER.

Visitor please copy.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Jacob Cook, Yellow Creek, Ill.	50
Adam Spohn, Hillsboro, Pa.	1.25
Adam Phile Aaron, St. Thomas. Pa.	1.50
S. P. Burkhart, Altoona, Pa.	1.50
Catharine Cronise, Monrovia, Md.	60
Henry Uiz, Gettysburg, Pa.	80
Aron Baugher, Codorus, Md.	80
George Brumbaugh, Waterside, Pa.	30
David L. Replogle, N. Enterprise, Pa.	30
Abraham Karns, Hyattsville, Ohio	86
H. Knauff, Covington, Ohio	1.50
Henry Albert, Brandon, Iowa,	1.50

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$2.00 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, OCT. 24, 1865.

Number 42.

The Death of our Savior.

Yonder—amazing sight!--I see
The incarnate Son of God,
Expiring on the accursed tree,
And weltering in his blood.

Behold a purple torrent run,
Down from his hands and head:
The crimson tide puts out the sun;
His groans awake the dead.

The trembling earth, the darken'd sky
Proclaim the truth aloud;
And with the amaz'd centurion cry
This was the Son of God.

So great, so vast a sacrifice,
May well my hope revive:
If God's own Son thus bleeds and dies,
The sinner sure may live.

O that these cords of love divine
Might draw me Lord, to thee!
Thou hast my heart, it shall be thine—
Thine it shall ever be

For the Companion.

Let Your Light Shine.

Moses Miller:—

Dearly beloved brother in Christ:—Since bidding you fare well at our Lovefeast, I often thought of you, and of what you preached while with us, especially the first day of the feast, from the first Psalm. When you unfolded the characteristics of the righteous, as presented in the metaphorical language of the Psalmist, I thought of the comprehensive words of the wisdom of Zarapheth to the Prophet Elijah:—"by this I know that thou art a man of God." 1 Kings 17:24. The great body of christendom maintain that the internal proofs of christianity surpass all others. The evidence of experience is indeed valuable and precious, and there is no danger that those who possess it, will depreciate it, but there could be nothing reliable in it if we had not a "more sure word of prophecy," external to all personal evidences. No one can be the temple of divinity without some degree of consciousness of it, but as our feelings are variable, and our judgments liable to perversions, we must have external evidence of the

truth of christianity, which is "without variableness or shadow of turning." It matters not how strong are our convictions of the indwelling spirit, how glowing our love and zeal, or how certain and animating our anticipations of future happiness and glory, if our outward exhibitions of life are discordant with God's external manifestation of his will, we can lay no valid claim to the title which the Zidonian widow gave the miracle-working Prophet—"a man of God." A person whose entire life, in all its expressions, is as it were, a duplicate of the life of God manifest in the flesh, is armed with a mighty weapon with which to confront and confound his adversaries. When the arch tempter employed his infernal wiles on the God-man in the wilderness, he was invariably met with, not *internal evidences of divinity*, but "*It is written, IT IS WRITTEN*." Satan was not ignorant of the true evidences of divine power, and therefore challenged Christ to an outward demonstration of the character and dignity he claimed. "If thou be the son of God, command that these stones be made bread." Satan appealed to the true principle of christian evidence, but sought an exhibition of it in a wrong form. He asked Jesus to display his divinity by converting stones into bread, while Christ declined any display of it but according to the "word of God."—Christ and his adversary were on one footing as to the principle which was to underlie the evidence of his Lordship, but were antagonistic in the form in which it was to manifest itself. The devil was considerably in advance of our modern religionists, who contend that there is no specific modality in christianity, but that it is all *internal*. Of such the enemy of souls is certainly in advance. And with those who admit the necessity of external evidence, but

deny the necessity of strict conformity to "every word that proceedeth out of the mouth of God," Satan has a footing.

A christian should be known as such by every act of his life. He should be a city set upon a hill—a *Pharos planted on a rock bound coast, whose light is as luminous and unmistakable, as its influence is welcome and salutary. His principles, his practice, his spirit, his whole life and bearing should be such as to inspire the exclamation, "*by this I know that thou art a man of God.*" There is no character, rank, or title to which so much dignity and honor attaches as to a meek and lowly follower of Christ. The world has its men of mark. Great intellectual attainments are especially regarded as worthy of honor. One of the popular sins of the age is the deifying of human intellect. Reason is the Goddess "which all the world worshipped." The natural and fatal result of this is, the bold, unblushing exaltations of human philosophy over revealed truth. Intellect is the gift of God, and its culture is not prohibited by christianity. It is not its *surrender* but its *consecration* which God requires. It is a coronet on the head of a christian, which outshines the lustre of the brightest crown on the head of a Christ rejecting, Christ despising monarch.

But the church has its men of distinction too. They are styled "men of God." The Psalmist denominates them "the excellent." The saint is the favorite of the Most High—the protegee of the "King of Kings." The world cannot match him. They are of the earth, earthly, however great their achievements, and however pompous their titles. But "the excellent" of the de ride followers of the Lamb are the chos

*A watch-tower or light-house.

on and believed of the Lord of life and glory.

Let the world bring out its man of intellect, and measure him with the renewed mind, the intellect taught and disciplined by the Holy Spirit, trained in the school of Christ, on whose faculties the light of heaven has shone—he is in comparison but an unsightly dwarf. What is the coronet glittering on the head of earthly royalty, the ermine enfolding the form of the rich and the great, composed with the crown of glory and the robe of righteousness! What is the highest rank that the world can confer, to the filial relationship of one who can call God his Father—who belongs to the blood royal of the king of kings, who is a member of the Royal Priesthood, and who will ultimately be enthroned in glory inconceivable! All the pleasure which the world can draw from its finest sources; all the honor which comes from its loftiest rank and most amiable titles; all the most exquisite delights which flow from its sweetest ties and most endearing relations, are a *mock*, a *sham*, an impressive insignificance, when contrasted with “the man of God.”

As far as we are personally concerned, true, vital godliness begins in the heart. The word of God, which is the source, medium, and test of genuine religion, is foreign to us, it is true, and must be read, or heard, and pondered before we can feel its quickening power. But as long as it remains to us simply historical or theoretical, it does not become to us “the power of God unto salvation,” however “quick and powerful” it may be in its inherent energy. But to be a “man of God,” we need to be more than impressed by a divine influence as the origin of or tendency to a new life. God does not leave us without attestation that he is performing a gracious work in our souls before that period in our renewed life in which, in the external institution which assimilates us to the body of Christ in the “likeness of his death and resurrection,” God seals us with the

high and holy signature of Heaven: but the full, complete, scriptural evidence of being a “man of God,” is connected with the divinely directed expression of the life that Christ communicates.—“By this” something ocular, something palpable—“I know that thou art a man of God.” Without an external test of the reality of our religion, it would be as impossible to determine our relation to God as in the case of the heathen. The “eternal power and Godhead of Jehovah may be inferred from the things that are made;” but the possibility and fact of reconciliation is necessarily a matter of revelation. Any liveliness of feeling produced by abstract faith in the divine record, although it may be evidence of the influence of the Holy Spirit within us, is no proof that we are the “children of God,” in the evangelical sense. To become a “man of God,” according to the word of God, is to have faith in God in its practical form. And to maintain this holy character and preserve this exalted title, it is necessary not only that the aggregate of our life amount to a standing evidence of our inhabitation by the deity, but that their aggregate be a practical counterpart of that “word which was made flesh,” and which liveth and abideth forever.”

There is no truth on which our Lord laid more especial stress in his teaching than *Holiness of life*. His followers must everywhere be known and recognized by their saintly demeanor. Ye are the salt of the earth: Ye are the light of the world.” There is nothing savory in the world but what is found in the “man of God;” no true light but what is reflected from the Mystical body. To the “man of God” is committed the “word of God,” and he is its impersonation. In him it is life, and through him it is the light of the world.” If we let our “light shine before men,” and are “blameless and harmless, the sons of God in the midst of a crooked and perverse generation,” then it may in truth be said of each believer, “by this I know that thou art a man of God.” If our conversation is

in heaven,” our temper Christlike, and all our actions favored by a life foreign to the general course of the world; if we are steadfast in temptation, meek in trial, resigned in afflictions, lowly and gentle under provocation; if we “love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us, and persecute us;” if the life that is in us unfolds itself in such a spirit and deportment, it may justly be said of each one of us, *I know that thou art a man of God.*” May the solemn, inspiring thought ever be present to our minds, “I am a man of God”—I am a follower of Christ, an heir of glory, a royal priest. So let us live, and so may we die, that our pathway may be luminous with the light of heaven, and our example lead others into the fold of Jesus after our earthly sun has set, and we bask in the unclouded effulgence of the upper sanctuary.

Yours in Christ.

C. H. BALSBAUGH.

Union Deposit, Pa.

For The Companion.

The Passover.

Continued from page 308.

Having come to the conclusion that our Savior ate “the passover” with his disciples, on the night of his betrayal, it yet remains for us to reconcile some seemingly contradictory passages and objections.

John 13: 29, is supposed, or held as strong evidence against our view of the question: “But those things that we have need of against the feast. If you will refer to Numbers 28: 19, 20, you will see that Sacrifices were to be offered in connection with the feast of unleavened bread; and those who had not the things necessary for the Sacrifices must buy them, that they might keep the feast in the order that the law required. “The passover” had been made ready, (Mat 26: 19.) and certainly the disciples could have no concern about that of which they were then partaking. My time is at hand, (Matt:

26: 18.) is supposed to mean the day before the regular annual "Passover." It appears from John 18; 28, that the Jews ate it in the after part of the night. The Savior's time was "at even;" "and they themselves entered not into the judgement hall lest they should be defiled." Had their time been on the night following, they might have entered into the judgement hall, and still been cleansed in time for eating the passover; (see Lev. 22: 7.) but as they must eat it that same night they could not enter into the judgement hall. And when "They killed the passover, his disciples said unto him, where wilt thou that we go and prepare that thou mayest eat the passover?" (Mark 14: 12.)

If there are any other Scriptures that seem to conflict we think they have been sufficiently elucidated to set this question in its true light.

The plain and comprehensible language of our Savior: "I will keep the passover at thy house with my disciples," (Matt 26. 18) ought surely to carry conviction to the mind of all who are not disposed to cavil at so plainly asserted truths. Some contend that our Savior, as the antitype, died on the cross about the time the lamb, as the type, was killed, which would place the passover on the night of the 15th. But we have not seen any Scripture that makes the lamb a type of the Savior. The Sacrifice of Christ on the cross was made "about the third hour" while the Sacrificing or killing of the lamb was "at even" "at the going down of the sun."

We will yet notice a point considered as bearing against our position that in order to institute the "supper," and "communion," other preparations were necessary, than were made for the passover; such as wine, &c.

In order to give some light on this point we offer a quotation from the "Bible Dictionary," published by the American Tract Society. "Jewish writers give us descriptions of the Passover feast, from which we gather a few particulars. Those who were to par-

take having performed the required purifications and being assembled at the table, the master of the feast took a cup of unfermented wine, and blessed God for the fruit of the vine, of which all then drank. This was followed by a washing of hands. The paschal lamb was then brought in, with unleavened cakes, bitter herbs, and a sauce or fruit paste. The master of the feast then blessed God for the fruits of the earth, and gave the explanations prescribed in Ex. 12: 26, 27, specifying each particular. After a second cup, with a second washing of hands, an unleavened cake was broken and distributed, and a blessing pronounced upon the Giver of bread. When all had eaten sufficiently of the food before them, a third cup of thanksgiving, for deliverance from Egypt and for the gift of the law was blessed and drunk. Matt 26: 27; 1 Cor. 10: 16; this was called "the cup of blessing" The repast was usually closed by a fourth cup and psalms of praise."

If this is authentic there was water at hand,—which they used for washing of hands,—necessary for the institution of feet washing; unleavened bread, bitter herbs, sauce, and the lamb, to constitute a supper; unleavened bread and wine, the communion. John is the only one of the disciples of Jesus that calls the passover celebrated at that time a supper, having written his Gospel a number of years after, when the lamb—admitted to be a type of the Savior—was no more used, but was discontinued after the institution of the supper.

Having as we believe fulfilled our proposition and answered the principle objections, we leave our conclusions to the judgement and consideration of those interested in this question of dispute, hoping it may be charitably and profitably perused.

May we all speedily realize the fulfillment of the "supper" as a type of that great marriage feast in the Kingdom to come, when all our differences will be happily reconciled. Till then

let us labor to that end, in love and forbearance.

ISAAC DELL.

Housertown Ind.

For the Companion.

True Piety.

"Wherefore let him that thinketh he standeth take heed lest he fall." 1st Cor. 10: 12.

When looking over the brotherhood I am made often to exclaim with the apostle let him that thinketh he standeth take heed lest he fall; for it is a fact recorded in holy writ, that not all that say Lord, Lord, shall enter into the Kingdom of Heaven but they that do the will of my father which is in heaven.

Now brethren and sisters, there seems to be a feeling among some, that if they are only baptised into the church, and live just so that the church can get no hold to excommunicate them, all will be well. But the apostle says, "take heed lest ye fall."

Now in order to do the will of our heavenly father, we must walk in all the ordinances and commandments of the Lord's house, blameless; and James says, "if any keep the whole law and yet offend in one point, he is guilty of all." Now when I see a brother who is not willing to become dead to the world, but delegates to himself the right to obey a part and disobey another part of God's holy word, I fear he may justly be compared to tares among the wheat; and the sentence is, "the tares shall be gathered by the angels at the end of the world and burned. Take heed then, take heed lest ye fall; now it is said "it is more blessed to give than to receive; and again the Lord loveth a cheerful giver; and again, he that giveth to the poor leudeth to the Lord.— But some brethren seem to be so close fistied, that when there is money to be raised to repay church expenses, or for charitable purposes that they wont give anything, for fear they will come under the condemnation where it is said, "let not your left hand know what your right doeth."

E. W. MILLER.

Yellow Creek, Ill.

*For the Companion.***To the Young.***The pleasures of the world contrary to christianity.*

Dear youthful reader, and fellow traveler through this world, who are seeking for a mansion in heaven;—Do not think me too strict, nor do not get discouraged, when I tell you what I have to say on this subject; for I will try to give the fact as it is revealed in God's volume of truth, which will stand when Heaven and Earth shall pass away. Let us look to Christ for an example, for it is through him we must be saved if saved at all. He says, "follow me;" and we cannot find in the history of his eventful life where he ever indulged in worldly pleasures. He said on a certain occasion, "I am not of the world;" John 17: 16; and gives us plainly to understand that his true followers are not of the world, and ascribes this for the reason, that worldly people will hate them and mock and persecute them. We should always be very careful not to indulge in worldly pleasures, with worldly people, and thereby show no difference between us and them; nor yield to their wishes contrary to our own sense of duty. Paul says: "all that will live godly in Christ Jesus shall suffer persecution." Now if we are not persecuted it is a very good evidence that we are not living Godly, for if we indulge in worldly pleasures and go with worldly people to shows, balls and parties, and all such places where sport is wont to be made, they will not mock nor laugh, nor point the finger of scorn at us, because we are just like they are. Here let us take the advice of the apostle: Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," 2nd Cor. 6: 17. "If we follow Christ and work for Christ, we must expect Christ's portion. The world will neither applaud, nor comprehend us. It may call us fools or fanatics, or if the name of hypocrite will wound deeper, Satan will not fail to help his agents to find the most ent

ing name. Let us live consistent, like Moses of old, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of reward." Hebrews 11: 25, 26.

It is a very little thing if the world does frown when God's presence beams upon us. Think of the song of victory over all the foes that now assail us. The christian martyrs looked forward with joyful anticipation to the "far more exceeding and eternal weight of glory," and unflinchingly yielded up their lives in the service of Christ. Theirs was a bright and beautiful hope. They knew that he who regardeth the sparrow, would not forget them in their last fall; but bring them again from the land of the enemy. Soberly and solemnly have I thought of these things; and I have concluded to give up this world, to which I have so long and so fondly clung, and not love the world, neither the things that are in the world, but seek first the Kingdom of God; laying up a foundation against the time to come; laying up a treasure in Heaven, that my heart may be there also; that when this world shall fail, I may have a habitation, eternal, and in the heavens.

Youthful christian, does the world look bright and beautiful to you? radiant in the sunlight of these lovely summer days? Is it some times difficult for you to realize that it is groaning beneath the accumulated sin and curse of six thousand years; and is so soon to lay aside its soiled garments? But we know that the sun that shines so brilliantly to-day, will be shadowed by angry storms. The gay sweet flowers, will soon droop and fade, or wither at the North wind's breath. And alas! other forms as bright and blooming as these, fade and wither too. But oh! this changing world will not long be our abode. We look but a step forward and behold "our home in heaven;" and there the beautiful new earth, fairer than

when it first came from the hand of its Maker. No storms will ever gather over it. No blight or decay, will ever reach its immortal beauties. The new earth will have no graves hiding the loved and cherished. No sad memories will then embitter the heart. But life and immortality will be stamped upon all. Is this a glorious prospect? a beautiful hope?

"Other hopes cheer for a moment, and then fade like sunset clouds, or vanish like the mirage of the desert, but our hope is built upon the changeless word of God, and cannot fail. Therefore we lift up our heads and rejoice, knowing that our redemption draws near.

And now, youthful reader, I have pointed to our christian duty, not that I thought that you did not know it, but to stamp it afresh upon our minds, that we may not go astray in these last and doleful days.

JAMES A. SELL

*Newry, Pa.**For the Companion.***On Supporting the Ministry.**

In reply to an article in your paper, June the 27th, in regard to whose duty it is to preach the Gospel, I would wish to make a few statements, through the medium of the press.

If we follow the logic laid down in the above mentioned article, I am afraid we will become to deviate from the true principles inculcated in the Gospel. "And every man shall receive his own reward according to his own labor; For we are laborers together with God. 1 Cor. 3: 8; 9. Being the chapter referred to in the aforesaid article.

The brother will please refer to Titus 2 chapter. There he will find out what labor is to be performed in God's husbandry. For which every man shall be rewarded according to his labor. Not carnally but spiritually. Provide neither gold nor silver nor brass in your purses nor scrip for your journey; neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat,

Matt. 10 : 9, 10. From this we are to infer that the disciples were to be entirely dependent upon the generosity of the citizens of the cities and countries which they passed through. If they had went among brethren there would be reasons that they were supported by the church to a certain extent. In the 16 verse of the same chapter we have, "Behold I send you forth as sheep in the midst of wolves. And he said unto them: "But now he that hath a purse let him take it and likewise his scrip. Luke. 22 : 36.

In sending them out the first time it was necessary to use considerable precaution, as it was not yet known whether they would prove to be faithful servants. Therefore every thing was taken away from them that might be the means of detracting their attention from the mission that they were sent on. Therefore in the second mission they were allowed to take their purses and scrip with them, those that had any, and those that had none were not requested to apply to the church for them. Therefore I say unto you : "Take no thought for your life, what ye shall eat, neither for the body what ye shall put on. The life is more than meat and the body is more than raiment. Luke 12 : 22, 23. And as far as I can see into the Gospel, I cannot find any thing to sustain me in supporting a preacher any more than a lay member. I will now leave the subject to a farther meditation, and consideration.

ISAAC MYERS.

Nora, III.

Selected for the Companion
No Christ.

It is most painful to the heart of the Christian, mingling with an ungodly world, as he is sometimes obliged to do, that for weeks together he hears nothing said about his Savior. There is a plenty of talk about every thing else : politics, business, pleasure, fashion, gossip about passing events, but not a word for Christ.

From the ordinary conversation at watering places, one might suppose that

no Redeemer had appeared in the world, or suffered and died to save it. His name is unspoken, his commands are unkept, and if any one should venture to mention the great salvation in the drawing room, the ladies in their amazement would probably forget their *crotchet*—fancy work—and the gentlemen would stare at the presuming person who had made the remarks.

This is a sad state of things, but I will tell you what is worse : when, *among his nominal disciples*, the dear name of Christ is ignored ; when he is thus wounded by neglect in the house of his friends. Can the Christian talk all day long and not say a word for Christ ? Not a word for him whose precious blood has washed away our sins ; through whose sufferings we possess whatever we have here, or hope for hereafter ? Not a word for the best friend we have in the universe ? How can we keep this most absorbing affection of our souls thus stifled, days, months, and years together ? One would think such a hidden flame would consume us, unless it could find vent in words. We are ready enough to speak of our earthly friends ; their names are often on our lips in tender accents. Are we afraid of being thought singular if we allude to Him who is all our salvation and all our hope ? Are we ashamed of Jesus ? Do we not expect to spend a long eternity in singing, "Worthy is the Lamb that was slain ;" and if we do not commence the new song here, may we not find it indeed a *new song* to us, in a sense the inspired writer did not intend ?

But another view of the subject is still more sad. It is *when the name of Christ is ignored in temples nominally dedicated to his service*. He who arose from the dead on the Sabbath-day would hardly recognize that worship as belonging to himself which deals in such vague generalities.

Wearied and sick at heart with the cares, labors, and anxieties of the week that is past, the poor tired believer goes to the house of God, hoping to meet his Savior there. When he is sent away

empty, this is the saddest of all. His thirsty spirit cries out, "Ye have taken away my Lord, and I know not where ye have laid him," What, under the very droppings of the sanctuary no Christ ? Little or none in the prayer ; none in the sermon ? What, so much rhetoric, logic—such burning words, such profound thoughts, such racy epigrams, and no Christ ? Is not such a sermon but as "sounding brass and a tinkling cymbal ?" God will not accept such services. He is jealous for the honor of his Son, for the honor of his church. If the chief corner stone is thus removed, the building will certainly fall.

Christ to a lost world is either every thing or nothing.

If we have no Christ on our tongues, in our hearts, in our pulpits, we must draw the painful inference that we shall have no Christ in temptation, sickness, sorrow, and death : and how dreadful our doom, to find no Christ at the great judgment bar !

The following is from a remnant of an old school book, which we found in one of our streets, and as we think it too good to be lost, we will give it a place.

The Character of Christ.

Whoever considers, with attention, the character of our blessed Lord, as it may be collected from the various incidents and actions of his life, (for there are no labored descriptions of it, no eulogiums upon it, by his own disciples,) will soon discover that it was, in every respect, the most excellent that ever was made known to mankind.

If we only say of him, what even Pilate said of him, and what his bitterest enemies cannot and do not deny, *that we can find no fault in him*, and that the whole tenor of his life was blameless, this is more than can be said of any other person that ever came into the world.

But this is going a very little way indeed, in the excellence of his character. He was not only free from every failing, but he possessed and practised every

imaginable virtue. Towards his heavenly Father he expressed the most ardent love, the most fervent, yet rational devotion; and displayed in his noble conduct, the most absolute resignation to his will, and obedience to his commands.

His manners were gentle, mild, condescending, and gracious: his heart overflowed with kindness, compassion, and tenderness to the whole human race. The great employment of his life, was to do good to the bodies and souls of men. In this, all his thoughts, and all his time were constantly and almost incessantly occupied.

He went about dispensing his blessings at all around him, in a thousand different ways; healing diseases, relieving infirmities, correcting errors, removing prejudices, promoting piety, justice, charity, peace, and harmony; and crowding into the narrow compass of his ministry, more acts of mercy and compassion, than the longest life of the most benevolent man upon earth ever yet produced.

Over his own passions he had the most complete command; and though his patience was continually put to the severest trials, yet he was never overcome, never betrayed into any intemperance or excess, in word or deed; "never once spake unadvisedly with his lips."

He endured the cruellest insults from his enemies, with the utmost composure, meekness, patience, and resignation; displayed astonishing fortitude under a most painful and ignominious death; and, to crown all, in the very midst of his torments on the cross, implored forgiveness for his murderers, in that divinely charitable prayer, "Father, forgive them, for they know not what they do."

Nor was his wisdom inferior to his virtues. The doctrines he taught were the most sublime, and the most important, that were ever before delivered to mankind; and every way worthy of that God, from whom he professed to derive them, and whose Son he declared himself to be.

His precepts inculcated the purest and most perfect morality; his discourses were full of dignity and wisdom, yet intelligible and clear; his parables conveyed instruction in the most pleasing, familiar, and impressive manner; and his answers to the many insidious questions that were put to him, showed uncommon quickness of conception, soundness of judgment, and presence of mind; completely baffled all the artifices and malice of his enemies; and enabled him to elude all the snares that were laid for him.

From this short and imperfect sketch of our Savior's character, it is evident that he was, beyond comparison, the wisest and the most virtuous person that ever appeared in the world — *Bielby*.

Abraham and Lot; a fine example of wisdom and condescension.

Domestic altercations began to perplex families in the very childhood of time; the blood even of a brother was shed, at an early period. But with how much tenderness and good sense does Abraham prevent the disagreement which had nearly arisen, as is but too frequently the case, from the quarrels of servants! He said unto Lot, "I pray thee, let there be no strife betwixt thee and me, nor between my herdmen and thine." And why? For the tenderest reason that can be; "because we are brethren."

The very image of the patriarch, in the attitude of entreaty, the fraternal tear just starting from his eye, is this moment before me: And thus, we think, I catch instruction from the lip of the venerable man, as he addresses Lot. "Away, my dear brother, away with strife; we were born to be the servants of God, and the companions of each other; as we sprang from the same parents, so we naturally partake of the same affections. We are brethren, sons of the same father: We are friends; for surely kindredship should be the most exalted friendship. Let us not, then disagree, because our herdmen have disagreed; since that were to en-

courage every idle pique and senseless animosity."

"Great indeed has been our success, since our migration into this fair country. We have much substance, and much cattle. But what I shall brothers quarrell, because it hath pleased heaven to prosper them? This would be ingratitude, impiety! But if, notwithstanding these persuasives, thy spirit is still troubled, let us separate. Rather than contend with a brother, I would, hard as it is, even part with him for a time."

"Perhaps the occasion of dispute, (which I have already forgotten,) will soon be no more remembered by thee. Is not the whole land before thee?—Take then my blessing and my embrace and separate thyself from me. To thee is submitted the advantage of choice. If thou wilt take the left hand, then, that I may not appear to thwart thee unbrotherly, I will take the right; or, if thou art more inclined to the country which lies upon the right, then will I go to the left. Be it as thou wilt, and whithersoever thou goest, happy mayst thou be."

Lot listened to his brother, and departed. He cast his eyes upon the well watered plains of Jordan. When he separated, it appears to have been with the hope of increasing his wealth; whilst Abraham, actuated by the kindest motives, often, no doubt, pressed his brother's hand, and often bade him adieu and even followed him to repeat his farewell wishes, ere he could suffer him to depart.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 24. 1865.

The Middle Penn'a District Meeting.

The business meeting opened on Monday morning, 16th inst., and was continued until Tuesday noon. The meeting was characterised by a general good feeling of the members toward each other, and an earnest zeal for the truth.—As we are not permitted by the decisions of our General Council to publish

the proceedings of the meeting, we shall content ourself by giving a brief account of its secular relations.

BRANCHES AND DELEGATES.

J. G. GLOCK, } Aughwick.
JAS. R. LANE, }
PETER LONG, } Perry.
W. PANABAKER, }
DAVID MYERS, Sen., } Lost Creek.
WM. KAUFFMAN, }
DANIEL ECKERMAN, } Ridge.
J. R. FOGELSONGER, }
DANIEL KELLER, } Upper
DANIEL HOLLINGER, } Cumberl'd.
ISAAC MYERS, }
CHAS. ROYER, } Buffalo.
ISAAC ROYER, }
JOS. R. HANAWALT, }
WM. HOW, } Lewistown
AB. MYERS, Sen., }
GRABILL MYERS, } Warriors Mark
} & Puncausville
D. M. HOLSINGER, }
J. W. BRUMBAUGH, } Clover creek
G. W. BRUMBAUGH, }
GEO. BRUMBAUGH, } James creek.
H. B. BRUMBAUGH, }
JOS. F. ROHRER, } Antietam.
D. F. GOOD, }
S. LONGENECKER, } Upper
} Conewaga
JACOB STEEL, } Snake Spring
H. HARSHBERGER, } Valley.
DAVID BOSSERMAN, } Marsh
} Creek.

BRANCHES NOT REPRESENTED.

Pigeon Hill, Codorus, and Lower Conawaga, York County; Lower Cumberland, Cumberland County; Back Creek, Franklin County; and Yellow Creek, Bedford County.

D. M. Holsinger, Isaac Myers, and _____ were selected delegates to represent the District at next Annual Meeting.

In regard to the place of holding our next Annual Meeting the following resolution was adopted.

Whereas no application has been made as yet for the A. M. in the year 1866, and whereas the brethren of the Middle District of Pennsylvania have waived the grant, they had on 1865, on account of troubles existing in our beloved country at the time preparations should have been made for said meeting; and whereas brother H. D. Davy

demands immediate action on our part to secure a grant for said meeting in 1866 within the limits of our District.

It is, therefore, unanimously resolved by the Delegates present, representing the "different churches, that we will secure a suitable place for said meeting, God willing, within the bounds of this, or the Eastern District of Penna.,—and that the following brethren shall constitute a committee to solicit and determine on said place:

Committee, { JOSEPH F. ROHRER
DANIEL KELLER.
DAVID BOSSERMAN
DANIEL ECKERMAN

CORRESPONDENCE.

Brother Holsinger :—After spending a few days visiting our friends about Shirleysburg, we attended a Lovefeast on the 6th and 7th Oct., in the Aughwick church, Huntingdon Co., Pa. two baptised and one Deacon chosen. After enjoying ourselves much during the meeting, we were kindly conveyed to friend Rorer's; found him very sick, breathed his last on the night of the 9th. While being with him by his request, we had a season of prayer, he expressing a desire to live a while longer that he might serve the Lord more faithfully, but seemed to express submission to the will of the Lord. Taking leave of him and family we were kindly conveyed by the brethren to a schoolhouse, where we had meeting in the morning, and in the evening had meeting in another school house. Stayed over night with sister Molly Miller and family. Next morning we were taken by her son to Spring Run meeting house, Mifflin Co., where we met with the brethren at Lovefeast, on the 9th and 10th. Among others we had the pleasure of meeting with brother John Wise, on his return from Maryland Eight souls baptised and two Deacons chosen. After enjoying our self much at the meeting, we were kindly offered a horse and carriage by brother Samuel Myers to convey us on our journey. Meeting in the evening with the brethren East of Lewistown. Stayed over night with brother Jacob Mohler. Next day went to Buffalo Valley, where

we met with the brethren at their Lovefeast, on the 12th and 13th, where we enjoyed ourselves much with the brethren, though the labor was pretty hard owing to a want of laboring brethren, though the brethren say we had a good meeting. Taking leave of the brethren in Union Co., we made our way to the Lost Creek Valley, Juniata Co., where we met with many brethren, at the Free Spring meeting house, on the 14th and 15th, where we enjoyed ourselves much with the brethren at their Lovefeast, considering all things. My wife was seriously hurt on the morning of the 15th, in consequence of the horse not being carefully hooked up, one of the lines not being properly fastened; consequently the sister that was driving could not guide the horse, and the buggy tipped over and seriously bruised and sprained my wife's knee, causing much pain; but every care, attention and sympathy was manifested to her by all the brethren and sisters. By this circumstance we did not enjoy ourselves as much as we otherwise would have done. On the 16th, the brethren met in council. Had quite an interesting time. Meeting continued till the 17th at noon. My wife having improved considerable, so that she was able to travel, we were conveyed by brother Peter Long, to brother William Pauebaker's, where we also met with our Son-in-law, William Pauebaker, Jr., recently married to our daughter Annie, where I purpose leaving my wife a few days. She is doing well, suffering but little pain, and I think in a few days will be able to travel as usual. Thank God for his care over us hitherto.

C. LONG.

Honey Grove, Pa., Oct. 19

To be continued.

Dear Brother Holsinger :—I have the pleasure to inform you that we had a very refreshing communion season on the 9th ult. Brother C. Long of Ill. and brother John Wise of Washington Co. Pa. favored us with their presence, and by the blessing of God were made the means of holding one of the most edifying meetings ever held here. Brother John Hanawalt and brother John Krepps were elected to the Deaconship, and seven souls were added to the church, at the same time.

S. Z. SHARP.

Kishacoquillas, Pa.

Grabill Myers' Report.

First Lovefeast at Indian Creek branch, Fayette Co., Pa., on the 22nd of September. Next at Middle Creek branch, Somerset Co. Here was one added to the church.

Berlin branch, meeting and council.

Elklick branch, series of meetings, and Lovefeast. Here were two speakers elected; namely: Elias Keim, and Joel Gnagy. Three added to the church. These Lovefeasts were attended by many members, and a very large concourse of spectators.

Members in general manifested a desire to keep the Gospel ship a moving. May God bless every mite in support of the cause. Brethren and sisters let us improve time and means in support of the faith that was once delivered to the saints. "Improve the time the days are evil."

Returned home on the evening of October 6th. Found all well at home. Thank God for the same.

GRABILL MYERS.

El Dorado, Pa.

Proposed Visits by Grabill Myers.

November 4th, to Indiana town, Pa., and expect to remain there over Sunday. From thence to the Pines, spending a week between that place and Flock's. Expect to be accompanied by George W. Bruumbaugh of the Clover Creek branch.

Our paper this week is not so interesting as we could wish owing to a press of business and more than a usual number of visitors. Besides we attended the District meeting on Tuesday, and our Lovefeast, at Warriors mark, on Saturday and Sunday.

On Friday evening last we had the pleasure of a visit from brother Peter L. Swine and wife, of Huntingdon Co., brother C. Long, of Ill., brother Abraham Rorer of Juniata Co., and my mother and sister Mary. On Friday night we had preaching in the Baptist meeting house, at this place, which was the first meeting held here by the brethren, since we have been here. There was a very small attendance, yet the word was preached to those who did attend.

The Lovefeast at Warrior's Mark.—We have attended many meetings of the kind—many good and interesting meetings—but never any at which we realized so much of the goodness of God, as at those of Saturday and Sunday last, in our little branch. And we pray the Lord, and would earnestly request all the children of God to unite with us in praying to Him, that He may bless the labors of our dear

brethren to the edification of our little flock. The brethren labored faithfully—earnestly—and zealously, and we are assured that *they* will receive *their* reward from the Master; and we trust to God's word that the "bread cast upon the waters shall return unto us after many days; and again: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it. In this is our hope, for as yet there has been no apparent "fruitful return," except that which we feel in our own soul, and we can assure our brethren that even that alone is worth their trouble. We start out this (Monday) morning a stronger, and we hope a better man.

We have some notes of the texts, subjects, heads, &c., of the discourses of the brethren, but for the sake of brevity we omit them here; and we will just here say that all they said was good-interesting and edifying, and we shall endeavor by the help of God to profit by it.

The brethren that labored for us were Christian Long, of Ill. Abraham Rorer of Juniata Co., and Peter L. Swine of Huntingdon Co. Read 1 Thess. 3: 9.

The Lovefeast at Warriors Mark, on the 21st and 22d of Oct., 1865, will long be remembered by many as a *feast of love*, indeed.

Railroad Accident.—A frightful railroad accident occurred on the Pa. R. R., on Saturday week ago, of which the Lancaster Herald gives the following account.

The daily express due here at 2.55, P. M., and the Erie Express, which was several hours behind time, were united together at Harrisburg and the engines of both attached. The train consisted of nine passenger cars and two baggage cars. It arrived on time at Landessville, which is six miles from this city. It was running at a rapid rate of speed, and when rounding a curve near Kauffman's Mill, the disaster occurred. All the persons killed were in the third passenger car. The supposition is that the truck of the front wheels by some means became detached and swung around, the wheels passing through the wood work underneath, tearing the middle of the floor and three seats on each side entirely out. The persons killed were all seated in the middle of the car, and they of course were hurled through and met with almost instant death. The train run perhaps 60 or 70 yards before it could be stopped, and the mangled bodies were strewn along the track.

In regard to the cause of the accident there are many theories, some of which appear to be plausible while others are simply ridiculous.

The gentleman comprising the cor-

oner's jury have the matter in hand and will we doubt not investigate thoroughly. They owe it to the public, no less than the members of families who have suffered so terribly to place the blame where it properly and justly belongs.

DIED

On the 9th inst: in the Anghwick branch, Huntingdon Co., Pa., friend SAMUEL ROHRER, husband of sister Margaret Rohrer; aged 67 years, 10 months and 13 days.—Funeral services from Psalms, 103: 15-18.

Friend Rohrer was a good citizen, remarkably moral and temperate in all his habits, and although he made no profession of religion, he had for some time previous to his sickness, contemplated making an open and public confession of his faith in Christ. He manifested great patience and a simple resignation to the will of God during his sickness (which was very severe) and expressed a lively hope of pardon and peace with God.

P. L. SWINE.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

D. G. Hendrick, Fairview Pa	1.50
Levi Hartzler, Bellville Pa	50
Daniel Myers, Baresville, Pa	50
Ab. F. Thomas, Quincy Iowa	1.50
Eliz. Furry, New Enterprise, Pa	30
Mrs D. Autelberger, W. Mark, Pa	1.00
David Goodman, " "	2 00

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$2 00 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," and vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME I.

TYRONE CITY, PA., TUESDAY, OCT. 31, 1865.

Number 43.

To The Young.

ATTEND young friends, while I relate,
The dangers you are in,
The evils that around you wait,
While subject unto sin.
Although you flourish like the rose,
While in its branches green,
Your sparkling eyes in death must close,
No more for to be seen

In silent shades you must lie down,
Long in your graves to dwell,
Your friends will then stand weeping round
And bid a long farewell!
How small this world will then appear
At that tremendous hour,
When you Jehovah's voice shall hear,
And feel his mighty power

In vain you'll mourn your days are past.
Alas those days are gone,
Your golden hours are spent at last,
And never to return.
Oh come this moment and begin,
While life's sweet moments last,
Turn to the Lord, forsake all sin,
And he'll forgive what's past

Selected by E. K. Huechley.

The Mischiefs of Slander.

"Who Shall Abide in Thy Tabernacle?"

DEFAMATION may be defined to mean the injuring of the reputation, good character, or good name of another.—This may be done by words, hints, notions, signs, insinuations, and misrepresentations; or by any means which will lower the character of the person spoken of or alluded to.

DETRACTION is the taking away injuriously from the character of another what belongs to it, and generally proceeds from envy, ill will, or some other evil root.

SLANDER is a higher or lower degree of scandal, and is that which inflicts a real injury upon the reputation of another. So that these are but different

terms, varying somewhat in their meaning, to express pretty nearly the same thing; and *slander* has been used by some to cover the whole ground.

That *slander* is an abominable sin in the sight of God, may be easily shown from Holy Scripture; and hence all professors of the true Christian religion should set their face against it in themselves and others, as they would against an insidious poison about to be secretly introduced into the blood, which would spread disease, misery, and death through the system.

David, king of Israel, says, in the fifteenth Psalm:—"Lord, who shall abide in thy tabernacle?" [so that he may worship thee acceptable and enjoy the comfort of thy love:] "who shall dwell in thy holy hill?" [that he may be near thy sanctuary] Answer: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that *backbiteth not with his tongue*, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord."

The psalmist and prophet thus negatively shows the iniquity of *slander*, and his remarks are in unison with the law of the Lord long before given through his servant Moses, to the nation of Israel, in which he said: "Thou shalt not go up and down as a tale bearer among thy people." Levit. 19: 16.

The displeasure of the Lord against this iniquity is further shown in Psalm 101: 5, where it is said, that "Who so privily slandereth his neighbor, him will I cut off."

The following passages of Holy Scripture were also recorded, no doubt, for our instruction, admonition, and warning:

"There is not a word in my tongue,

but to! O Lord thou knowest it altogether." Ps 139: 4.

"A fool's mouth is his destruction, and his lips are the snare of his soul." Prov 18: 7.

"Why dost thou judge thy brother, or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Rom. 14: 10.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Ephes. 4: 29.

"In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." Prov. 10: 19.

"Let the words of my mouth, and the thoughts of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Ps. 19: 14.

But the truthfulness and necessity of the foregoing injunctions, admonitions, and warnings of Holy Scripture are so fully admitted, and also the mischiefs and injuries of talebearing, detraction, and slander are so well known that no argument is required to establish them.

Seeing, then, that this matter must, and does, concern every member of the civil community, it becomes a subject of serious inquiry how the sins and mischiefs of the tongue and other modes of detraction may be best avoided.

To illustrate the subject more fully, and bring the consideration thereof home to every mind, we will divide it into three parts, and present them separately. First, as to the various modes of *slander*; secondly as to the injuries and mischiefs thereof; and thirdly as to the best remedy against it.

1. If we bear in mind the apostolic truth, that "the tongue is a fire, a world of iniquity," an "unruly evil, full of deadly poison," (James 3: 6, 8,) we

should be induced, one would think, to exercise much caution in its use.

The various modes of *slander* should also be comprehended, remembered, and carefully avoided.

Slander often consists merely in *signs or significant actions*. There may be calumny in an expression of the countenance, a hint of innuendo, in an altered course of conduct, in *not* doing before others what it has been common to do, or withhold some accustomed civility. A person may avoid committing himself by words which might be quoted to his disadvantage, and perhaps subject him to the discipline of the church, and yet slander another grievously in the sight of God. He may insinuate more to his injury by a mysterious and mistrustful look, or by silence when he ought to speak, than he could do in a prolonged conversation. Nay, he may be aware of this, and it may be his *purpose* to convey by *signs* more than he dare express in words.

Another means of grievous slander is by reporting wrongfully what another has said. To report the remarks of another *truthfully*, the *same tone*, the *same gestures*, the *same emphasis*, and the *same meaning* must be scrupulously observed; beside, the *intention* must be properly represented. The *same words* may be repeated, and yet with a *tone* so different and under circumstances so altered, as to render the saying a falsehood and a *slander*. The *same* may be said of *emphasis*, and in measure, of *gestures*. And a very small variation of the *same words* in the construction, putting in a little word or leaving one out; saying a little *more* than was said, or a little less, may make the tale a falsehood, and the repeater guilty of detraction. I have had words which I uttered in public, re-uttered by others in private so nearly, that one present might be induced to think they were about the same, yet when again reported to me, they were so altered in their *tone*, *emphasis*, *meaning*, and *intention* as to be pronounced at once *untrue*.—How fearful is it, then, to be reporting over to another's prejudice, what has

been said; for it is next to impossible for this to be done *truly* and justly by any one holding a *different opinion* of the case in question. Let us take warning, therefore, against this sin. Let him that sits on the side of the village street, or idly in the store or bar room, and him who meets his fellow on the road, and them who make visits for light and sociable conversation, beware!

To this mode of slander belongs much of what is usually termed *electioneering* among the lower circles who are engaged about politics or other matters of public interest; and this is the cause why that business, so practised, is so odious to good men. The petty slanders which, in a great variety of shapes are made use of to accomplish selfish ends, are despised by honorable and virtuous men.

But admitting that I have heard a person say in public or private, something indiscreet, badly expressed, or actually erroneous, is it *right in me* to repeat over the bitter words, and in doing so probably make them more bitter?—If I am even grieved by what was said, or if my cause was misrepresented and injured, what gain will there be to my happiness, or to that of society or the world, by retaliation in no better spirit and in no better form? Shall I not run the risk of making myself equally guilty? Let me consider. It is said of our holy Example, that when he was reviled, he reviled not again, and when he was persecuted he threatened not. My own happiness will no doubt be promoted by a good deal of quietness and watchfulness, and the irritating causes will probably the sooner pass away.

Who that has spent an afternoon or evening, or an hour, in conversation much mixed with remarks about other people, in which a freedom of expression was indulged in as to their faults, their failings, with criticisms on their words and conduct, and in telling over what they have heard themselves, or heard reported, has not, after retirement felt a distressing leanness of soul on a retrospect? My brother, my sister, be careful; pray that the door of thy lips

may be kept; verily, "in a multitude of words there wanteth not sin;" and sin brings leanness, and grieves the Holy Spirit.

Another covert method of slander is by *listening to the calumnies of others without expressing your disapprobation*. "There are," says one, "not only slanderous *throats*, but slanderous *ears* also; not only wicked *inventions*, which engender and brood lies, but wicked *assents*, which hatch and foster them."—It was a maxim of the Emperor Domitian, that such as give ear to slanderers are worse than slanderers themselves. No retailer of scandal ever tells his story without watching to discover, either in your countenance or your remarks, how you receive it. Hence it is often in your power to arrest it before it proceeds any farther. In many cases this may be done simply by a look of disapprobation, and surely ought to be done at whatever sacrifice. "The north wind," says Solomon, "driveth away rain; so doth an angry countenance a backbiting tongue." Austin, it is said, had an inscription on his table, the import of which was that no one should ever have a seat there who would be guilty of detraction.

Again, if you may incur this guilt by listening to the calumnies of others, much more may you do it by *repeating* them. Your sin, in this way, may be greater than the original offense. Your station may be more prominent, and your means of rendering a false report injurious, far greater. It may originate, perhaps, with a discarded and angry servant, whom few or no one would believe. But when taken up by you and reported, it goes out endorsed with your authority; and for the mischiefs which result from it you are justly responsible. "Where no wood is," says the wise man, "the fire goeth out; so, where there is no tale bearer, the strife ceaseth."

Nor does it certainly palliate your guilt, that you report it with an air of regret: "you hope it is not so;" you do not tell it for truth;" "it is only

what you have heard." This may be but a device to shield your own reputation, while you hurl a poisoned arrow at another's.

Nor does it render you less criminal, that the malignant tale be substantially true. By the canons of Christ, it is lawful to speak evil of no man." And it is no less slanderous in his sight to proclaim your brother's faults injuriously and uncalled for, than to charge him with faults of which he is not guilty.—It is not enough that you speak the truth of others; you are required to speak it *"in love."*

To be Concluded in our next

For the Companion.

Happiness.

As to happiness, Mr. Editor, there is very little real difference made in the sum of it, by rank, fame, or fortune. A duke or a link boy has the same passions, ambition, disappointments, affections, and sufferings, and it depends entirely upon themselves whether the amount of their happiness shall not be the same. The whole is in the mind, and the minds of all ranks are equally disposed to happiness from nature. Hence, therefore, inequality of happiness is a work of our own, and altogether artificial; and all who are content have equality, spite of appearances. It is the wish for change, the panting after what we have not, or the hankering after what we have had, that generates uneasiness sometimes unbearable. He who rises in his station, a little and a little higher, though his original was the very lowest, is more gratified than he who is born in the highest class, and cannot change without descending. Alexander wept because he had no more worlds to conquer. Had he been a serjeant of Alexander, instead of Alexander himself, he would not have wept. When Turenne was killed, one of his drummers contented himself with saying, "*Eh bien, voild un pas de gagne.*"

J. S. GITT.

"IF IT IS GOD'S WILL"

A few weeks since a little boy, who lives in Indianapolis, asked his cousin,

Carrie, if she was going to Sunday School in the afternoon; to which she promptly replied, "If it is God's will, I shall go."

What a beautiful answer that was! It showed that Carrie did not depend on her own strength to be present at the Sunday School, although it was to be held within a few hours. Carrie might have been taken sick and died, or some accident might have happened to prevent her going. She was willing to trust it all to God, and let him direct whether she should go or not.

We should all remember that it is God who directs our ways, and that we can do nothing without his permission. Children, and indeed grown people, do many naughty things which displease God; and they do them without thinking. If they would but think for a moment before they acted, and say, "What now would God have me do in this case?" how much trouble and sin would be avoided! That passionate word would not have been spoken; that angry look and painful blow would not have been given; that fishing or playing on the Sabbath would not have been indulged in, and that vile oath would not have escaped from the lips. Be careful. Think before you act. Above all, ask God for his direction in all things, and he will surely give it. Let this be your daily prayer; "Show me thy ways, O Lord, teach me thy paths."

The True Man.

He is above a mean thing. He invades no secrets in his keeping of another. He betrays no secrets confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantage of our mistakes. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's and face another behind his back. If by accident he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter at the

window or lie open before him in unguarded exposure, are sacred to him.—He encroaches on no privacy of others, however the sentry sleeps. Bolts and bars, locks, and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted himself out of sight—near the thinnest partition—anywhere. He buys no office, he sells none, he intrigues for no one. He would rather fail of his rights than win by dishonor. He will eat honest bread. He insults no man. He tramples on no sensitive feeling. If he have rebuke for another, he is straight forward, openly, manly. In whatever he judges honorable he practices toward every man.

FOLLOW THE RIGHT.—No matter who you are, what you are, what your lot, or where you live, you cannot afford to do that which is wrong. The only way to obtain happiness and pleasure for yourself is to *do the right thing.*—You may not always hit the mark; but you should nevertheless *aim* for it; and with every trial your skill will increase. Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer; or whether no other person than yourself knows of your action—still always and in all cases, *do the right thing.* Your first lessons in this rule will sometimes seem hard ones, but they will grow easier and easier, until finally, doing the right thing will become a habit and to do a wrong thing will seem an impossibility.

The Kingdoms of this world rise and fall like the ever ebbing and ever flowing tides of the sea, but the testimony of God remains as the rock—unseen to day amid the froth and foam of the waters, but visible tomorrow, strong in his foundations, and unscathed and undiminished from the collision. In the presence of all created things, God rises above them in majesty and glory, and in their decay he remains.—**CUM MINGIS.**

None but God and the poor know what the poor do for each other.

*For the Companion.***The Passover.**

This seems to be a somewhat dark subject, and it appears theologians differ about it, on certain points, although we have in the 12th chapter of Exodus a full history of it as it was instituted. As to the day in which the passover was killed and the manner in which it was to be prepared, all commentators agree, so far as I know; though when we come to the time when the passover was eaten we find a difference. Some contend it was eaten on the same day that it was killed, whilst others are of the opinion that it was not eaten until the next day or 15th of the month.

If the passover was eaten on the 14th of the same month in which it was killed, the Savior must have eaten the Jewish Passover; if not until the 15th day of the first month, the Savior could not have eaten the Jewish passover.

I will then try in the fear of God to examine these points, by the scriptures of divine truth.

As stated above, in the 12th chapter of Exodus we have the full history of the Jewish passover, as it was instituted. In the 6th verse we are informed that the whole assembly of the congregation should kill it in the evening of the 14th day of the same month, (i.e. the first). Eighth verse: And they shall eat the flesh that night, roast with fire, and unleavened bread, and with bitter herbs, they shall eat it. This then was to compose that feast, namely: the passover roast with fire, unleavened bread, and bitter herbs; and this teaches us that it was to be eaten the night following the time it was killed. 14th verse: "This day shall be unto you for a memorial, and ye shall keep it a feast forever." In the 17th verse we read; "and ye shall observe the feast of unleavened bread; for in this day have I brought your armies out of the land of Egypt, therefore shall ye observe this day in your generations by an ordinance forever." These two verses most evidently have reference to the same feast.

Next we will notice that the Jewish method of computing time was from

sun set to sun set. Hence according to this method of reckoning time each day has two evenings. Some contend that it was on the first evening of the 14th day that the passover was to be eaten, which will not carry us through. The German translation reads, that it was killed between the two evenings, which agrees with the marginal reading of the polyglot Bible. In Deuteronomy 16: 6, we learn, "that the passover was to be sacrificed at even, at the going down of the sun; hence according to these passages it could not have been in the first evening, or it could not have been between the evenings; neither could it have been at the going down of the sun, for the sun must be down before the new day begins. But place the time of the passover to the hour in which the Savior expired on the cross, which will then be between the two evenings, and at the going down of the sun; and as most commentators agree that the Paschal Lamb was a type of the Savior, we will also have a complete type,—the killing of the Paschal Lamb being a type of the crucifixion of Christ.

Hence we conclude that the passover was killed on the 14th day of the first month, on the second evening of the day, at the going down of the sun, and eaten the following night which will then be on the 15th of the same month, according to the Jewish method of reckoning time, which we noticed in the 17th verse of the 12th chapter; and this is called the feast of unleavened bread, and it was this feast that was set apart as a day of memorial throughout their generations.

We will then in the next place prove that the feast of unleavened bread was commanded to be eaten on the 15th, and not on the 14th as some will have it.

Read Lev. 23: 5, 6: "In the 14th day of the first month is the Lord's passover, and on the 15th day of the same month is the feast of unleavened bread." Numbers 28: 16, 17: "In the 14th of the first month is the passover of the Lord, and in the 15th day of this month is the feast."

Now I ask the question how can language express anything more plainly than it is expressed in the foregoing verses? "In the 14th was the passover of the Lord," in the evening "at the going down of the sun—not after the sun was set,—and it was to be eaten that night, being the first evening of the 15th, and called the feast of unleavened bread.

This feast may properly be called the feast of unleavened bread, and also the feast of the passover, when we consider what the feast was composed of, although it was but once called the feast of the passover in the old Testament, which you can find in Exodus 34: 25, and in that place reference is had only to what is left of the feast after it is eaten, which is not to be kept until morning. See Ex 12: 10.

We will now try to reconcile the Evangelists on the subject.

Matthew 26: 17: "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him: where wilt thou that we prepare for thee to eat the passover?" Matthew undoubtedly has reference here to the feast of seven days, of which Ezekiel speaks, (see Ezekiel 45: 21; see also Mark 14: 12, and Luke 22: 7.) and we learn from all these that it was on the first day of unleavened bread, that the disciples came to Jesus, asking where the preparation for the passover should be made. Now the 14th being the first day of unleavened bread, was also the day the passover was to be killed; and on the first evening of this day, the disciples came to Jesus, and made the inquiry where they should prepare for him to eat the passover; and in that night he came with the twelve and occupied that large upper room;—there washed his disciples feet, eat the passover with them, and instituted the communion, (bread and wine) as emblems of his broken body and shed blood.

After this he went and agonized in the garden of Gethsemane, was taken by wicked hands and tried by Caiaphas, and then being led unto Pilate, and according to John 18: 28, 29, the pass-

over was still in the future: "Then led they Jesus from Caiaphas unto the hall of judgement; and it was early; and they themselves went not into the judgement hall, lest they should be defiled, but that they might eat the passover. 39th verse, "Ye have a custom that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?"

From the above verses it is very evident that the Jewish passover was not eaten in the night of the Savior's betrayal, but the Savior eat his supper on the first evening of the 14th day of the first month, was crucified between the two evenings, or expired on the second evening; and the Jews eat their passover, or the feast of unleavened bread, on the first evening of the 15th day of the same month. This is the only way that I can reconcile the Evangelist's writing on this subject, and this then harmonizes with the institution of the passover and the feast of unleavened bread.

It is very evident that the Savior did not eat the Jewish passover in the night in which he was betrayed, as it would have been a violation of the law, for the whole assembly of the congregation were to kill it at the same time and undoubtedly eat it at the same time. And we think there were some things the Savior had at his supper, which would not have been allowed in the institution of the passover.

As the Lord's supper has not been the subject under consideration in this article, but the time of eating the Jewish passover,—and the object has been that we may all see alike, and speak the same things,—we will give it over to the consideration of able minds.

JOHN S. HOLSINGER

Alum Bank, Pa.

He who would become distinguished in manhood, and eminently useful to his country and the world, must be contented to pass his boyhood and youth in obscurity, learning that which he is to practice when he enters upon the stage of action.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 31. 1865.

CORRESPONDENCE.

GEORGES CREEK CHURCH }
Fayette Co., Pa., Oct. 31st 1865. }

Brother Holsinger:—I notice in the "*Companion*" a request from you, that brethren give their views relative to the future of that paper. As a subscriber I would only say, let us have the "*Companion*." I love to hear from the various churches and their different correspondents. As we become acquainted with the churches, the ministers, and the members, our interest in the medium through which they speak to us increases. And here permit me to say that I have just closed a most pleasant visit to this church. During the stay of two weeks among the members of this congregation, we have enjoyed many precious seasons, and formed friendships which we trust may be strengthened while here, and continued in that eternity to which we are hastening. May Heaven's blessings rest up on our dear brethren who dwell here and when far away in other fields of labor, may the columns of the *Companion* convey to us the cheering intelligence, that our brethren in the Georges Creek Congregation, are letting their light shine, by a Godly life and a worthy example.

Understand me to say, I am becoming attached to the "*Companion*." I am willing that you should be the judge as to form and size. I will try to raise your price whatever that be. Let it come weekly and let us all try. (Editor and correspondents) to make each number better than the last was.

E. KEYSER.

Enclosed I send you two dollars for the *Companion*, expecting you will enlarge it; it but it will be partly paid for another year.

Please publish for the benefit of my correspondents, that my address now is

ENOCH EBY.

Duncannon, Stephenson Co., Ill.

A Change in Holding the An Meeting.

As there has been much said about making a change in holding our Yearly Meetings, and as there has not yet been a settled plan, I will propose one by which I think every church would be willing to have the meeting.

I am a little at a loss to know what the expense of one of our largest meetings has been, but we will suppose \$3,000. I am again at a loss to know how many churches there are, but we will suppose 150. Now let each church raise \$20, which is a small amount, and send it to the church that is to hold our next An. Meeting. Then that church will have nothing to bear but the trouble of the meeting, which I think is enough.

Now let this have the attention of every church, and if agreed to, let each church give their consent to it through the *Companion*, so that the money can be raised and sent to that church in time for preparation. If \$20 is not enough, let us raise a little more; let us consider how small the amount will be to each member; the poorest one among us will not feel its loss at the end of the year. I do not think there is one that would not freely give so small an amount to preserve the privilege of attending our Annual Meetings when we feel to do so.

Hoping I may not be considered too forward, I remain, as ever, your faithful sister

SARAH L. NEWCOMER

Middle Spring, Pa.

Remarks.—The above plan would certainly equalize the burden of holding the meetings, and thereby enable some branches to invite the meeting which otherwise would never be able to do so. We approve of the sister's plan so far as it goes, but would say that as far as the next Annual Meeting is concerned, we believe the Middle Penna. District has resolved to bear the expenses of said Meeting. But we would recommend the proposition to the consideration of the committee on a change.

Elder John Murry, Marshall, Marshall Co., Iowa, says:—"In my traveling to and fro, I see the *Family Companion* in different places, but no one takes it here. I spoke to different brethren, and we would like to know what it would come at, providing we would take 6, 10, or 12 copies. Please send a few specimen copies so that I can give them an introduction."

The specimen copies have been sent. In regard to our terms we will say that we have no "club rates," for the simple reason that we claim it is unjust.—We stand upon the broad platform of *dealing justly with all men*. And whether it is dealing justly when we charge a brother or sister who may be living in some isolated region, with no church fellowship,—yet ardent in the faith—zealous in the cause of our Master, and a warm friend of our publication,—whether it is dealing justly to charge such a one \$2.00, when those who have all the benefits of public preaching, church fellowship, and private association with members, would get it for \$1.75, or \$1.50, every one will be able to decide for himself.

But this we will do, upon the same principle: When brethren send us a list of subscribers, and have them all sent to one address, we will allow them for all reasonable expenses in getting up the list, postage, &c.

For further particulars see "a talk with our patrons."

Report of the Clover Creek Sunday School.

Brother Holsinger:—According to promise, I will give the readers of the *Companion* the result, or report of our Clover Creek Sabbath School.

FIRST TERM.

First Session was held Sunday, May the 26th, and concluded October the 22nd. Total, 22 Sessions.

Verses recited by females during term	3272
Average each session	148 3/4
Verses committed	1685
Average each session	76 1/2
Verses recited by males during term	3182
Average each session	145

Verses committed	985
Average each session	44 1/2
Total verses recited 6464 }	
Total committed 2670 }	
Total committed and recited	9134

The above only shows the report of 2 male and 2 female classes; in a word those that read the Testament. We had 4 smaller classes of males and females, for which we used McGuffey's speller and 1st reader. Our School record shows, the progress and deportment of each scholar, teacher and officer. We might say a great many more good things, and we might make a lengthy report, but think the above will suffice.

We will yet add our heart felt thanks, to those of our members who visited our school, from other congregations, may the glad tidings go forth that we have done at least some good, in the name of Jesus. True we did the best we could, and when we put forth our efforts we did it with the full purpose of heart, and thanks be to God our labors have been crowned, with success. We met with better success than we anticipated when we organized, from the fact that we had some opposition. But this prejudice has been removed, and from the general opinion expressed, a oneness and undivided union now exists. Let us ever go forth in the discharge of our duty. Ever be found faithful in the instruction and teaching of the rising generation. See Genesis 18: 19. Deut. 4: 9, and 6: 7, and 11: 19, 20. Psalms 78: 3, 7. Proverbs 10: 18, and 22: 6, and 29: 17. Eph. 6: 4 2nd. Timothy 3: 15. We do not claim the above passages of scripture, to have reference only to sabbath school teaching; it is also applicable to home teaching, which I fear is too much undervalued, even by some of our thinking members. God speed the day when we will all work together for good, that the world may see that we are just what we profess to be; the followers of Christ, and obedient to the laws and commands, of Him who holds the destinies of nations in his own hands. I imagine I see day dawn coming forth, that our sister churches will say with us, "well con-

ducted, good disciplined Sabbath Schools are means calculated to do much good." I see good done; hope others see the same. Lord speed the day when we will all see right.

S. A. MOORE Sec'y.

Martinsburg, Pa.

FREEDOM, TENN. }
Oct. 14, 1865. }

Brother Holsinger:—Having been appointed agent of the relief fund in Tenn., I cheerfully submit the receipts and the following report of the distribution, to the consideration of your readers, and especially to the donors of the relief fund, as a tribute of thanks for their hospitality.

"Blessed is he that considereth the poor; The Lord will deliver him in time of trouble." Ps. 41: 1

Receipts.

July 7, received of brother D. P. Saylor, by express,	\$205.00
" 7, Received of brother Alexander B. Wallick, Jefferson County, Iowa, by express,	\$15.25
Aug. 4, Received of brother D. P. Saylor, by express,	\$266.00
Total, recieved	\$486.25

Distributions.

Expressage for the money sent,	\$6.50
Sister Onks, who was robbed by soldiers,	\$10.00
" McKeiken, whose house and all she had was burned, and her husband killed by the rebels,	10.00
Elizabeth Pew, made a widow by the war,	10.00
George Bowman, for distribution,	20.00
Sister Sherfy, a widow,	10.00
Sister Simpson, "	5.00
Brother Conrad Bashor, for distribution,	15.00
Br. Flemming Dunlen, driven from his home in Virginia,	10.00
Brother John Orren,	10.00
Brother Wallace Sager,	6.00
Eld. Henry Garst, for distribution,	10.00
Brother Wm. Shepperd, for distribution,	43.10
Sister Sarah Wallaco, made a widow by the rebels,	2.00
Widow Laramore,	6.00
Brother John Nead,	2.75
Sister Hurdt,	10.05
Brother Andrew Reed,	12.50
Brother Anderson Roop,	10.00
Eld. David Derrick, for distribution,	40.00
Brother Roop,	9.00
Widow Whitlock,	4.00
Brother Daniel Arnold, for distribution,	20.00
Brother Isaac Garber, " "	10.00
Widow Thompson, whose husband was shot by the rebels after he surrendered,	6.00

Sister Bettie Garber,	5 00
Elizabeth Sherfy,	2 00
Sister Wallace, a widow,	11.00
Sister Jane Alderson,	10.00
Brother Samuel May, for distribution,	10.00
Brother John Orren,	3 20
Brother Archibald Conmichael,	13.00
Brother James Baily for distribution,	12 00
Eld. Henry Garst, " "	15.00
Pleasant Valley Church,	13 00
Sister Babb,	3 00
Eld. Andrew Correll, for distribution,	46 00
Brother Archibald Thompson,	5.00
Sister Wallace,	70
Brother William Clark, for distribu-	
tion,	25.00
Distributed to the destitute poor,	7.45

Total paid out, 486.25

Dear brethren and sisters, North, East, and West:—Our people tender their sincere thanks to you who have remembered their distressed condition here in the South, in the land of war, death and destruction. But thank God, *peace* has once more visited our distracted country. But alas! where is the widow's husband! And the mother's son? Are they in their domestic employ? Not there, not there! But are gone to the other land.

While handing the means to some of the destitute, tears of gratitude would steal down their care worn cheek, while some, who were not members, at the time they received your hospitality, have since cast in their lot with the people of God. To the donors be it said, may flowers bloom in your pathway through life, and happiness and contentment be your lot.

P. R. WRIGHTSMAN.

"Children obey your parents in all things." The apostle does not only mean that we should obey only our earthly parent, but to obey our earthly parents is right, and the apostle says it is well pleasing in the sight of God. But we have also a heavenly Parent to obey, who is merciful and kind towards the human family, in this that he has sent his only begotten son to redeem them from under the law whose penalty was death, where under our first parents had fallen by transgression in the garden of Eden. Where there was no one found that could again bring about the way unto life, but the only begotten of the Father, who left the shining courts of heaven

and came down upon this lower world, to make a way possible, whereby we can be saved, if we will only humble ourselves and follow him in all his examples which he has left upon record for us. But this will take self denial and humility. If we will not humble ourselves we can now enter in at the strait gate, because it is so narrow that we cannot get along with all the fashions and pleasures of this world. And now my dear brethren, let us humble ourselves, and follow in the footsteps of Jesus, for that is the only way whereby we can get to heaven and happiness, which we all have a desire to attain.

DAVID D. SHIVELY.

Our Puzzle Corner.

For the Companion.

Scriptural Enigma.

I am composed of 40 letters.

My 26, 2, 17, 31, 36, is a pious lawyer, mentioned in scripture.

My 6, 5, 7, 25, 14, 15, 22, is one that was raised from the dead.

My 29, 24, 35, 23, 15, 31, 17, 16, 36 was a christian of Corinth.

My 20, 1, 37, 12, 27, 30, is a valley spoken of in the Bible

My 9, 39, 38, 19, 37, 3, 15, 37, 17, is a monster mentioned in the Bible

My 19, 21, 26, 16, 17, was a judge of Israel.

My 8, 32, 10, was a high priest of the Jews.

My 40, 11, 9, 25, 33, 5, 4, is a Philistine woman mentioned in the Bible.

My 28, 22, 38, 19, 18, was a great King.

My 26, 10, 34, 37, was a steward of Saul.

Ey 36, 15, 13, 34, 5, was the son of Raamah.

My whole is a glorious promise of our Savior.

A. L. BURKHART.

El Dorado, Pa.

Answer to Enigma in No. 41.

"The raising of Lazarus"—Reuben Young; Jacob Kintner, Jr.

We have answers to different Enigmas from the following persons: John

C. Wampler, Reuben Young, D. D. Shively, Samuel Stadelaker, Jos. I. Cover and John C. Johnson, (who offer a criticism upon Enigma in No. 37.) W. P. Long, (d.) Annie Oaks, E. W. Miller, (a so criticism,) J. J. Emmert, Eliza Bossermen, M. J. Thomas.

A Talk with our Patrons.

We have lately learned, by interviews and private correspondence, with some of our friends, that there is more diversity of opinion among our readers, in regard to our several propositions than we had imagined.

The most painful expression that has yet come to our notice, was the insinuation, that, having met with pretty good success, we were eager to make still more. We made our terms so low, that we expected to convince the most fearful, that we did not mean to get rich.

One brother, good meaningly, thinks that our rates are rather higher than "political papers." This is a mistake except city papers, such as the *Press*, *World*, *Inquirer*, *Tribune*, &c., and comparing with them, we will say that if our brethren will give us as much as those editors receive outside of the subscription money, we will send out 3000 copies of the *Companion* free. Or give us a circulation of 20,000, and we will reduce our terms.

We will say that the move to enlarge was not our own; we were simply complying with the expressed wish of many of our patrons. We feel quite confident that in a short time we will have sufficient matter of a local or secular nature—such as church news,—correspondence, &c., to fill a paper of our present size, and we are aware that if we should reduce the price now, and afterward would wish to enlarge, and of necessity would also have to increase the price, we would meet with much opposition; while it would be an easy matter to reduce the price, if our patronage should increase.

But our propositions have gone forth, and we shall abide by the decision of our patrons. Thus, if a majority of all the actual subscribers received by the 15th of December, shall be in favor of

enlarging and if the total number of subscribers shall amount to 2,000, then the paper will appear twice its present size at \$2 00 per annum.

But if the majority shall be in favor of having it in its present size, and the total number of actual subscribers amount to 2000, then the paper shall remain unchanged and the price to be reduced to one dollar per annum.

Should we fail to get 2000 subscribers there will be no change either in size or price.

Please mark that our subscription list on December 15th, will decide the matter.

If you wish the paper as it is, subscribe one dollar, and if it is enlarged you will have one dollar more to pay.

If you wish the paper enlarged, subscribe \$2 00, and if it is not enlarged you will have paid for 2 years, or you may recell one dollar.

We should be pleased to hear from all, as early as possible, in order that we may know what we may have to do.

Back Numbers.—Should any of our subscribers have missed a number, or from any cause lack a number to complete the volume, they will inform us, and we will endeavor as far as possible to supply them. We have of some issues quite a supply, while of others we are entirely out; hence those we have are of no use to us, except to furnish to those who may want them. We should be glad to get them out of the way before the new volume commences.

Wanted.—If some one of our friends, not too inconvenient to the railroad, will furnish us with a barrel of apples, at a reasonable price, we will take it as a favor.

Friend David W., and sister Deborah Snyder, Dry Creek, Lynn Co., Iowa, after lamenting the death of a dear little daughter, whose death may be found in to day's paper, says: "We have been getting the *Companion* for some time, caused to be sent to us by Thomas S. Holsinger. We feel truly thankful to

God that we have some friends, though far away who think of us; and if we never meet on earth, O, that we may meet in heaven!

To Contributors and Correspondents.

We should be pleased to add to our list of contributors the names of many more of our brethren and sisters, and to hear from those whom we have on our rolls more frequently. There are many able brethren who are taking a lively interest in our work, so far as *talking* is concerned, which is of course quite necessary, but in *writing* they have quite neglected us. We have been quite successful in drawing out the talent of our fraternity, but there are still a great many, who have at least one talent, who have not yet occupied. We should remember that it was the servant who had received but *one* talent that did not improve, or occupy. This is an idea that it would be well for us to improve upon. The one who had the five and the other who had the two talents rendered satisfaction to their lord, while he who had but one failed, although his charge was much lighter.

Errata.—Page 324 first column. 14th line from bottom, omit the word "and." Same column, 7th line from bottom, read *duty*, instead of "day."

Third line from bottom, *oppressor*, instead of "oppressed."

DIED

Errata.—In No. 34, obituary notice of sister Susan Swigert, instead of John 9: 25, 26 read John 11: 25, 26.

In the West Branch congregation Ogle Co., Ill., October 13, Sister SARAH PRICE wife of brother Samuel C. Price; aged 36 years, 5 months, and 9 days. Funeral services by Samuel Carber and Michel Emmert, from Philippians 3: 7—11.

Sister Price was an exemplary member of the church, and died in full triumph of a living faith in her Redeemer. She left a kind husband and five children to mourn the loss of an affectionate companion, and mother, but we believe their loss is her eternal gain. She was beloved by all who knew her.

D. E. PRICE & J. W. MOATS.

Also in the same branch, October 21, VERA M., daughter of brother Samuel and sister Sarah Price; aged 3 months and 26 days. Funeral services by Samuel Carber, from Hebrews 13: 14.

Sister Price expressed the desire just before she died that her little daughter, (who was then sick) might go with her or soon follow after. Her prayer is answered, and we believe they are reunited where parting scenes are known no more.

D. E. PRICE.

October 11th 1865 in Back Creek district Church, Franklin County Pa. of disenter Brother JACOB KURTZ who has been a fellow laborer in the Gospel, aged 62 years, 10 months, 21 days; Funeral service by Brother David Brand and others from Tim. 4: 7, 8.

Visitor please copy.

DAVID GERLACH.

In the Dannings Creek branch of the Yellow Creek congregation Bedford Co., Pa., October 22nd, sister MARGARET HARBANGH (widow of friend Samuel Harbaugh, who died about 15 years ago; aged 54 years 1 month, and 18 days. Funeral services by the writer, from Rev. 14: 13.

JOHN S. HOLSINGER.

In Benton Co Iowa, September 11, HANNAH eldest daughter of David W. and Deborah SNYDER; aged 1 1/2 years, 9 months, and 8 days. Disease Diphtheria.

LIST OF MONIES received, for subscription to the *Companion*, since our last.

Mary Sprilger, Washingtonville Pa., 1.50

For 1866.

John B. Replogle, Woodberry, Pa.	\$2.00
Isaac Koyer, Harleton, Pa.	2.00
David Goodman, Warriors Mark Pa.	2.00
Enoch Eby, Duncannon, Ill.	2.00
H. Knauff, Covington, Ind.	1.50

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$2 00 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1 50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, NOV. 7, 1865.

Number 44.

Let It Pass.

Be not swift to take offense;
Let it pass.

Anger is a foe to sense;
Let it pass.

Brood not darkly o'er a wrong
Which will disappear ere long;
Rather sing this cheery song—

Let it pass,
Let it pass.

Strife corrodes the purest mind;
Let it pass.

As the unregarded wind,
Let it pass.

Any vulgar souls that live
May condemn without reprieve;
'Tis the noble who forgive.

Let it pass,
Let it pass.

Echo not an angry word;
Let it pass.

Think how often you have erred;
Let it pass.

Since our joys must pass away,
Like the dew drops on the spray,
Wherefore should our sorrow stay?

Let it pass,
Let it pass.

If for good you've taken ill,
Let it pass.

O! be kind and gentle still;
Let it pass.

Time at last makes all things straight;
Let us not resent but wait,
And our triumph shall be great.

Let it pass,
Let it pass.

Bid your anger to depart;
Let it pass.

Lay these homely words to heart,
Let it pass.

Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing the cheery song,

Let it pass,
Let it pass.

Selected For the Companion.

The Mischiefs of Slander.

Who Shall Abide in Thy Tabernacle?

(Continued from page 329.)

An adroit method of some for propagating calumny is, by asking questions "Have you heard," say they, of this or that fault in one whom it is their purpose to malign. "Is it true," that he has done this or that? Their design

in making these inquiries is malevolent and so far, slanderous. They wish to originate a train of thought, to the injury of the person of whom they speak; to give a hint which shall awaken curiosity and occasion further inquiry. It is a base method employed for drawing out and making public, through the agency of another, what they are afraid or ashamed to be considered the authors of themselves.

Akin to this cowardly expedient is that of bestowing hypocritical praise.—You commend a man, perhaps in the presence of a known enemy, for qualities to which his pretensions are very doubtful. You extol, it may be, his benevolence and liberality, before those who you know will not believe you, and who will be prompted by your insidious praise to speak of his parsimony. How often is this done for no other purpose than to elicit expressions of dislike in the hearing of others, at once to injure another in their opinion, and gratify the enmity of one's own heart.

As has already been observed, one effectual method of slandering others, which is lamentable common, is the *misconstruction of their language*, and this may be done by a misplaced emphasis, or by exaggeration, or by drawing false or disallowed inferences. It is also done by lame and garbled quotations, of which the price of slanderers gave a specimen worthy of himself, when he would have induced the Son of God to cast himself from the temple. Matt. 4: 6. The text from David, 1's. 91: 11, was wholly inapplicable; but was made to suit his purpose by abridging it. The omission, by the tempter, of the words "to keep thee in all thy ways" was a slight one in appearance, yet it was the pivot on which the meaning of the passage turned.

The same thing is virtually done when you intentionally, or through a

culpable carelessness, misinterpret the conduct of others. Men's actions," as one observes, "have two aspects: one, in which candor and charity will, another in which disingenuity and spite may view them;" and in such cases to misapprehend is calumnious. It is lamentable that so many illustrations of this species of slander may be found even among many professed friends of religion, in their jealousies and animosities; the "hard speeches" arising out of their differences of doctrine or policy, modes of administration, or governing the church; when, instead of exercising that charity which "hopeth all things," they nurture that jealousy which creates beams from mores, and makes a brother "an offender for a word;" when the extravagancies of an individual are visited on the head of the whole party; when some word or phrase in a discourse is susceptible of two interpretations, and the more erroneous is given, and at once blazoned abroad as convicting the author of heresy; in short, when the mantle of charity is so narrow that it cannot hide a single error in opinion or conduct, no matter how trifling, which lies without the circumference of our own party, or school, or denomination. And is it strange, that out of the abundance of such a heart the mouth should often speak words which come within the prohibition of the command, "Thou shalt not bear false witness against thy neighbor?"

Such are some of the more specious modes of propagating calumny, and for which the occasions and incitements are occurring daily.

Sometimes it proceeds from a narrowness of soul, which cannot brook another's superiority; or from excessive self-love or vanity. Sometimes it is done to be esteemed witty, and to raise a

laugh, at no matter what expense.— Again, it is the offspring of *pure malignity*, which takes delight in satire; very frequently of *envy and jealousy*. The slanderer may be of the same trade or profession, and a less favored rival for public patronage. Despairing of success by honorable competition, he endeavors to help his *own* credit by injuring that of his *rival*. He resorts to misrepresentation. Not unfrequently his invidious remark is made with the intimation of secrecy, which is too generally disregarded; and the slander is eventually whispered as widely as if it had been proclaimed in the market-place or upon the house tops.

At another time it proceeds from resentment. In the intercourse of trade, or as master and servant, employer and laborer, the one party has become displeased. There is, it may be, a misunderstanding about the contract, or the manner in which it has been fulfilled. And how exceedingly common to conceal all dissatisfaction in making a settlement, yet afterwards to go away & whisper it. He accuses the other of covetousness, or of double dealing, of "grinding the face of the poor," of being a bad paymaster, and a hypocrite in religion. The slander goes abroad, producing an unfavorable impression upon the minds of those who do not know the injured individual, which may not be effaced to the end of *his* or of their life. Indeed, he may never know that such a calumnious report exists, nor the reproach to which he is subjected on account of it.

2. But let us turn for a moment to some of the EVILS resulting from this hateful and debasing sin. *And what havoc has it made upon private character.* How many persons of long established integrity, with endowments suited to render them eminently useful, have been made the object of suspicion, then shunned, then traduced, and ultimately ruined.

Thus it was an evil tongue which first set Naboth on high, and then murdered him. It was Zeba's slander which robbed Mephibosheth at once of his reputation and of his property. 2

Sam 16 This cast Jeremiah into a dungeon, and Daniel into a den of lions "*The whisperer separateth chief friends*" says Solomon; and the hearts that have been divided by this "sharp sword," the intimacies which have been sundered, who can enumerate?

Again, the *domestic* evils that follow it. What language can adequately set forth the desolation that an evil tongue has spread in households? The base insinuation against perhaps a virtuous and affectionate wife, or a kind and faithful husband has kindled a spark of jealousy, producing an explosion which has scattered the once united family in to fragments that could never be gathered again. In how many cases has it severed parent from child, brother from brother, and made irreconcilable foes of those who were before most tenderly attached.

But look yonder. Survey a scene at which the heart bleeds. That melancholy father without employment was, not long ago, an enterprising man of business. A benignant Providence smiled on his industry; his affairs were prosperous; his means of meeting all just demands against him were ample, and his prospect of affluence was morally certain. But the breath of scandal whispers an insinuation to his prejudice his credit is brought into suspicion, and his business is greatly damaged.

But of all the disturbers of the *peace of neighborhoods and villages*, what a gent half so successful as a tale bearing, slanderous *tongue*? Its influence is pestiferous, and, like a moral sirocco, blasts everything that lies within the field over which it sweeps. To the harmony, reciprocity of kind offices, and happiness that had hitherto prevailed, succeeds a train of groveling and base hostilities; depraving all who practice them, and distressing all against whom they are practised. Anxiety and dismay haunt every fire-side; and a funereal gloom settles upon every prospect, and broods over every hope.

But when the victim of slander is a disciple of Christ, an officer of the church or a minister of the gospel, what skill

in numbers can compute the extent of injury done by the wound inflicted directly upon the cause of religion; or of good prevented by crippling his ability to be useful?

But the sins committed by christians in their angry *disputes*, which have been engendered by a viperous tongue, admit of no rehearsal. How has the spectacle of such militant professors gladdened the hearts of the wicked, who, as they have looked on, have said to themselves, "Ah, so would we have it;" while the general result of these anti-Christian quarrels has been, not only to confirm the infidel in his unbelief, and render him more daring and blasphemous, but to add incalculable numbers to his party. Is not the tongue then, well defined by James to be "a world of iniquity?" And when we take into view the variety and amount of wickedness in which the *grand adversary* and the *slanderer* cooperate, is it not very apparent why, in the sacred writings, the same word should be used to signify them both?

3. From contemplating such pictures of ruin as have been presented, is it too much to hope that one and another, hitherto heedless on this subject, will keep his attention to himself, and inquire, *HOW SHALL I KEEP MY "TONGUE FROM EVIL, AND MY LIPS FROM SPEAKING GUILT?"*

First of all, remember that *the preparation of the heart, and the answer of the tongue are both from God*; and go to him, in humble believing prayer, for that aid which he alone can give, and which it is equally your privilege and duty to seek. It was one petition in the daily prayer of Jeremy Taylor, both for himself and friends, that they might be delivered from the spirit of slander.

Again, would you cease to speak ill of others, you must cease to think ill of them. And I know of no means of attaining this so effectually, as to "study faithfully your own character."—"There are no souls so fearful to judge others as those who must judge themselves. They give a favorable interpretation to what others do, because they

are acquainted with their own frailties. It is an excellent rule of some, never to speak evil of their enemies; it is a better rule of a singular few, to speak evil of none.

It is recorded of Peter the Great, that when one was speaking ill of another in his presence, he first listened attentively, but soon interrupted him with the question, "Is there not a fair side to his character? Come, tell me what good qualities you can remember." This is admirable. Here is true greatness, and an example which it would improve many professed Christians to copy.

When I behold a member of the church of Christ ready to animadvert on the faults of others, always discovering much to censure, but nothing to commend, I feel constrained to say to him, Go and learn a lesson of charity—learn to "Know thyself."

How slow should you be to *hear*, and how much slower to *believe* the evil that is whispered abroad concerning your brethren. It should be, moreover your invariable rule, never to let your mind be decided by the representation of one party, until you have heard the other. "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him."

Again, if this is a sin which "so easily berets us," we should *never cease to watch against it*. There is a story of one Pambus, an unlettered man, in the early ages of the church, who came to another that was versed in the Scriptures, and desired to be taught a psalm. Upon his turning to the 39th, and reading the 1st verse, "I said, I will take heed to my ways, that I *sin not with my tongue*," "Hold!" exclaimed his grave pupil, "read no further; this verse will be enough, if I can practice it."

Especially should we be on our guard in times of temptation. It was sage advice given to Cæsar by an old Roman, not to speak or act when he was angry, until he had repeated the letters of the alphabet. At such seasons shod' we "keep our mouth as with a bridle;" and in most cases, no check will be

more prompt and effectual than the question put to our conscience. What is my motive for speaking? Is it to be avenged? Then it is a hateful one, and I ought to hate myself on account of it and repent. Is it to entertain the circle around me with a tale of scandal?—Then I expose my own depravity, and have much more reason to speak evil of myself, than of him whom I am about to vilify. Or is it to discharge my Christian obligations, and do the person good? Why not then pursue the method enjoined by Christ? "Go and tell him his fault between thee and him alone, and if he hear thee, thou hast made a noble conquest, thou hast gained thy brother. But if he will not hear thee," then, as a matter of solemn duty, not of pique, "tell it to the church, the tribunal ordained by Christ to correct it."

In connection with this, we offer another remark, by way of caution, against an infirmity of many, who, by reporting in your ears the ill-natured speeches of others, often do you a greater unkindness than they did by inventing them. For while, in some few cases, the information may serve a valuable end, by putting you on your guard, yet, in far more, it operates only to wound, without doing you any possible good: and it is proof of no ordinary grace in exercise, if, after hearing the tale of such a slanderer, and of such a talebearer, you do not think far less favorably of them both.

But what dissuasive from this sin should have such an abiding influence over a professor of religion, as the "precepts and examples of our blessed Redeemer? Of all beings in the universe who was ever slandered so cruelly and so causelessly? Yet "when he was reviled, he reviled not again." When his enemies called for curses on him, he sought for blessings to come down on them. And are you professed disciples of such a Master? with what consistency, then, can you retain your name or relation, if, when the language of love to his enemies was on his lips, "the poison of asps" is so often under yours?

Remember, moreover, how repentant is your conduct to his "golden rule."—Put thyself, calumniator, in the place of thy injured brother, and imagine the tale to be told of thyself, which thou art now telling of him. Wouldest thou think it kind, or Christian? Imagine that it is thy own father, or mother, or brother or sister, who is the subject of the slanderous story which thou art reporting; and how dost thou view thy conduct then? Do not forget that reputation, peace of mind, and domestic happiness, are as dear to others as they are to thee. Their sense of mortification and of ridicule is as keen, and their sensibilities no better fitted to endure the buffeting of public scorn.

Again, wouldest thou be "spared a thorny pillow for thy death-bed," begin in due season to govern thy tongue—"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." And what great troubles in life, and how much greater in death, can in this way be prevented. How severe are the reproaches of that conscience which, in the last "honest hours" of life, begins to recount the mischiefs of a slanderous tongue.

And how large a proportion of the slanders of the world concerning the church, are the offspring of the *malignity against the truth*. How careful then, should they be, who love the truth, "to keep the door of their lips" so vigilantly as to cut off all occasion of reproach from those who desire and seek it.

In conclusion let us prize more and more highly that *abounding grace* which is able to cleanse even the polluted heart of man, and render it pure and holy. Such are the power, the promise and the effect of the Gospel. In the incarnation and sufferings of Christ we have ample atonement made to take away the guilt of sin; and in the gift of the Spirit, an influence which is able to separate us from its defilement. Here is provision made for the two-fold work of our pardon and sanctification. By this every corrupt passion and unhallowed desire may be eradicated—and this

depraved creature restored to the image of God. Let it be the immediate concern of every reader, to examine this subject with reference to himself. How far am I guilty? What sins of the tongue have I contracted, which call for this blood of cleansing?

Art thou a *minister of the Gospel*, who hast often rebuked the sin of slander in others? let the question be put to thy conscience, how far thou hast set them the example? What agency hast thou had, either by thy tongue or thy pen, in producing those commotions in the church, or in the world, by which the mantle of charity has been so often rent, Christian fellowship interrupted, and the ministry blasphemed!

Art thou a member of the church? What part hast thou had in creating those family divisions and alienations among brethren; and in procuring that reproach of the ungodly, through which the Savior is so often wounded? Be entreated to examine thy life, with a special view to thy sins of speech. "If any man seem to be religious, and bridleth not his tongue, this man's religion is vain." A licentious tongue, habitually indulged, is presumptive evidence of an unregenerate heart. If this is thy besetting sin, be persuaded either to restrain and bring it into subjection at once, or renounce thy christian hope. Indulging it, thy religion is only *seeming*. To retain a sarcastic, bitter, reviling, slanderous tongue, is as inconsistent with thy professed hope in Christ, as is drunkenness, or blasphemy, or murder.

Art thou connected with an unbelieving husband, or wife, or art thou a member of an unbelieving household? be assured that thy ungoverned tongue is doing more to quiet them in sin, to vilify the church and all things sacred than can be effected by any efforts of open blasphemers. From a regard to their souls, as well as thy own, resolve at once to reform. Remember, that the love which thou professest to bear toward others, not only *worketh* no ill to them, but it *thinketh* none. It *weeps* over them, *prays* over them, *endeavours*

to "convert the sinner from the error of his way," and so to save him.

As you would honor Christ, who has taught us this lesson of divine clarity, "let this mind be in you that was in him;" be moved by the same benevolent spirit, and "let your speech be always with grace, seasoned with salt." *"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."*

For the Companion.

Autumn.

"Gone are thy beauties, summer;
But hast thou fled alone?
Have none, when in their household glee,
Missed one familiar tone?"

The glory of the summer is gone by—the beautiful greenness has become withered and dead, and Autumn is here. in all its grandeur. Its pure air and unclouded skies:—its starlit nights, and its cool bracing mornings. All nature hath clothed itself in a sombre hue. The sturdy sons of the forest have cast off their coat of green and replaced it with that of brown.—The verdant fields have put on the scarlet garb which follows in the footsteps of October.—The opening bud has been wiped from the parent stem, and the beautiful flower, which stretched forth and opened its tender leaves towards Heaven, as if it prayed for the refreshing dew of June; but, alas, it receives the biting frosts of October, and ere another eve it lays up on the earth, its gentle petals, withered and dead. Yet, who does not love Autumn, although it robs nature of so much of its beauty? Has not Autumn its beauties too? Who does not love to roam amid the many colored forests, each tree varying in color, from the dark brown to the light yellow, and romp through the changeable fields, radiant with ripened shocks? Who can not rejoice with the husbandman as he gathers in the evidences of a good and bountiful Providence, and fills his garner with the golden grain? Who does not admire to watch the different insects and animals exercise their instincts by laying in food for the approaching winter? Truly, the Autumn

of the year is most to be loved. The falling leaves bring with them many reflections, and a stroll through the naked woods is fraught with the most pleasing thoughts. How impressive it is of that season in man's life which brings him near the close of his existence. How oft it reminds him of the future to which we are all hastening, and bids him prepare for an endless eternity. It calls to mind the scenes of the past, rehearses the actions of the spring and summer time of life. Brings back some pleasing recollection of a fond friend, who like the leaf has been bitten by the frost of disease, and is now numbered with the past. The leafless trees tell too well of the ravages time makes in all things; and how forcibly they bring to view some one whose life has been intimately associated with our own. Who started out with bright prospects and cheering hopes, determined to struggle manfully with the world, but ere long the stormy clouds of misfortune and adversity gather over him, and with a crash, they burst bearing him to the earth, wrecking his fondest hopes and destroying his highest aspirations. The future prospects which elated him, and bid him press on in the business of life, have been destroyed by the same hand that withers the leaf, and the many wishes of dear friends which cheered him on in the pursuit of the many enticing objects of this world, must now be buried in the same grave with thousands of others which have been crushed by the same hand.

To those who have lived an upright life, the Autumn of the year must have a great many endearing associations. To them it brings in view that Autumn in the life of man for which they have long wished and long lived for, and which precedes the spring time beyond the grave; that Autumn whose ending is but the entering of the summer of eternity. It brings them nearer the realization of the promises which have been given, and makes but one step between them and endless bliss. Certainly to the christian, the Autumn of the year is most to be desired. To those

whose lives have been a scene of wickedness the Autumn has no pleasure. It brings with it too many fearful forebodings of the deserved punishment which will be inflicted upon them in a hereafter. To that time when no circumstance will palliate their conduct, and when the vengeance of a just God will overtake them and bring them to an account for the past. Their seared conscience is made to feel that their Autumn is drawing nigh, and that ere long they will be numbered with the things that were.

Every season has its time, and Autumn too, will soon pass away. How many a heart it will leave desolate, and how many a soul it will leave bleached and blighted as the naked tree, whose gaudy dress it has stolen, is not for me to say.

"First our flowers die—and then
Our hopes, and then our fears—and when
These are dead the debt is due;
Dust claims dust—and we die to."

J. S. GITT.

New Oxford, Pa.

FOOLISH TALKING—They are hurtful. They tend to dissipate the mind and unfit it for higher duties and enjoyments. *Idle jesting* easily becomes a habit, and once fastened upon a Christian is sure to break out often where it will be felt to be very unseemly. It is unfriendly to serious conversation, to meditation upon things which Timothy was commanded to give himself "wholly to;" and especially is it unfriendly to that frame of mind in which alone we can hope to hold communion with our Father in heaven.

Is His Purse Converted.

A Methodist laborer of Wesley's time Captain Webb, when any one informed him of the conversion of a rich man, was in the habit of asking, "Is his purse converted?" Without the conversion of his purse, the good captain could give no credit to the conversion of the man. In this he agreed with Dr. Adam Clarke, who used to say "He did not believe in the religion that cost a man nothing."

The religion that costs a man nothing is no religion at all; and the being converted, all but the purse, is no conversion at all.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 7. 1865.

CORRESPONDENCE.

Brother Holsinger:—Below you will find a slip which I clipped from the *Indianapolis Journal*. If you think it worthy of publication, it is at your disposal.

"A party of Virginia refugees, consisting of Jacob Slink, and family, and his son in law, Jacob Peters, and family, in all fifteen persons, in one wagon, were crossing the bridge over Finley's run, on the Michigan road, near North field, Boone county, when one of the sills of the bridge gave way, and the wagon and contents were overturned in the run. Slink's wife was killed outright, and Slink himself was badly hurt. Peters's wife had her collar bone broken. Five of the children were injured, one very dangerously. The people were Dunkards, and apparently very worthy, but were in destitute circumstances, and all sick. The people in the vicinity took charge of them, furnished them with money and provisions, and gave Slink's wife a decent funeral."

A. H. SNOWBERGER.

Huntington, Ind.

The Lovefeast at Duaneville

Brother Holsinger:—I feel like communicating a few thoughts to the readers of the *Companion*. I love the *Companion*, and the truths it advocates. I think we should be very thankful that the Lord has provided such a means for our instruction and edification. Nothing gives me so much pleasure as reading over the brethren's reports, when they are on their missions of love.

On Tuesday the 24th day of October was the day appointed for our Lovefeast in the Duaneville church. The day was clear. Crowds began to come from East, West North, and South, to hear the everlasting Gospel declared unto them. The time for service having come, the meeting was opened by brother Daniel M. Holsinger, followed up by brother Christian Long, who in demonstration of the spirit and with power affected the audience to tears,

from the latter part of the 10th chapter of our Lord's Gospel according to St Mark. Exhorting us all to "Earnestly contend for the faith once delivered unto the saints," "and follow Jesus in the way." Evening services commenced. The house was crowded, good order manifested, also meeting the next day at half past eight. I never enjoyed myself so well. It was truly a soul reviving feast, and I am glad to say that whilst our dear brethren were with us their labors was not in vain. Two souls was made to say this is the very Christ; we will follow him in the way. There was one elected to the ministry, namely brother James A. Sell.

DANIEL D. SELL.

Hollidaysburg, Pa.

Brother Jos. D. Sell, of Martinsburg, Pa. Also sends us a communication, embracing the pleasures enjoyed at the above meeting, expressing very much the same feelings as the above.

Brother Holsinger:—We wish again to communicate through your interesting periodical a few items in reference to our travels.

After attending a meeting at Beals town, Juniata Co., on the evening of the 19th, (Oct.) I was conveyed by our son in law, Wm. Panabaker, Jr., to Perryville, where he and I took the train to Lewistown, where we stopped off some five hours, where we met brother Jacob Spanogle of Philadelphia, who was there squaring the foundation of a large steam Tannery, which is being erected by himself and son, Wm. Panabaker, Jr., and A. Spanogle, Jr. The base of the main building is 265 by 45 feet, and a wing of 165 by 40 feet, besides the bark sheds. It is supposed to cost \$130,000 to erect and stock it; quite an enterprise for farmer's boys to enter into, but we hope they will be successful. We spent a few hours pleasantly with brother Spanogle and our brother-in-law, then took the train in company with brother Abraham Rorer, for Tyrone City. Arrived there at 6.58, and met brother H. R. H. at the station, who conducted

us to place of meeting, and after meeting to his house, where we were cared for during the night.

In looking over the many sheets of manuscript of various natures and characters, sent to him for publication, we came to the conclusion that few of us can feel or appreciate the responsibilities resting upon an Editor of a religious periodical. Hence we wonder not at the appeals brother Henry makes to the brethren to remember him in their prayers; which appeals we feel to respond to.

We found but few of the articles sent to him that do not require to be transcribed. But that is not the worst feature. Some are of such a character that it would be very deleterious to the church to give them publication at all. So we think it requires much wisdom and good judgment in an editor to know what to publish and what to withhold. Though we do not wish to discourage any from communicating to the *Companion* their views on any subject of a religious nature, yet we would advise you not to be offended if the editor sees fit to put them under the table.

Again; we as brethren should not so soon be offended at the ideas and the opinions of any one upon scriptural points, but should reason together in the spirit of love and forbearance.

Upon the whole we concluded that brother Henry has been careful to maintain the principles of the Gospel of Christ, which his prospectus claims; hence has accumulated a large share of patronage. May he still prosper.

We spent a pleasant time indeed during our short stay in Tyrone City. We then made our way to the brethren's meeting house, near Warriors Marz, where we met with the church there in communion, on the 21st and 22nd, where we think we enjoyed a feast of love truly, with our dear brethren and sisters with whom we often associated in days long gone by. After taking leave on Monday morning, 23rd, of brother Jacob Beck and his kind family, we made our way to the brethren at Duaneville, Blair Co., where we

met with them in communion, on the 24th and 25th, where we had the privilege to meet again with many of the brethren and sisters from Morrisons Cove; brother James Sell chosen to the ministry. We think we enjoyed ourselves much at that meeting. Took leave of many dear brethren and sisters at that meeting, perhaps for the last time; may it be long remembered. Took the train at noon; on the 25th came back to Mifflin, Juniatta Co., where we were met by brother John Kauffman and wife, and were conveyed to a meeting in the evening near Johnstown. After kindly caring for us for the night, they conveyed us next day to brother Wm Pancbakers, where I had left my wife; found her considerably improved; so we purpose going on our journey shortly. Thanks to all the brethren, sisters, and friends for their kindness.

C. LONG.

Honey Grove, Pa.,

Brother Halsinger:—We here in West Va., have again, I trust, been spiritually refreshed by a gentle shower of Gospel privileges.

Living as we do in a spot isolated from the church, we perhaps can appreciate such seasons more than they who live, as it were, under the droppings of the Sanctuary.

On the 12th the present month, brother Cover of Georges Creek church, in company with Brother Umstead and Keiser of Eastern Penna., arrived at our place for the purpose of having meeting.

We having secured the Prot. Meth. house for the occasion, had services on evening of 11th and 12th and morning of 13th and in the evening of the same day at the Disciple meeting house. On the 14th we attended Lovefeast at Georges Creek, and truly it was good to be there. There was a very large company of members present. The congregation was also large but unusually quiet. Services on Sabbath, brother Umstead spoke first from 2 Tim. 14th 2—And something like the Ephesian

brethren, we sorrowed most of all for the words which he spoke, "that we would see his face no more in that place"—There seemed to be considerable moving in the congregation. Four were added to the church, making thirty nine since last spring.

We think of trying to build a church the coming year—Living as we do sixteen miles from the nearest one, which is no trifle over the West Virginia roads, we feel that we are standing alone. But although we have no particular one to represent us, still we ask to be remembered when ministering brethren come near us. We also ask an interest in the prayers of God's people, that we may be kept from falling, and in that day when God shall come to make up his Jewels, may we be among the number.

HATTIE F. MILLER.

Valley Farm, West Va

Editor Companion:—We have had a few additions to the church in this part of God's moral vineyard. The first was a young lady that was five or six miles away from home teaching school; one Sabbath a few weeks ago she made application and was baptized. Her mother I think, belongs to the Campbellites, while her father holds to the Universalists, who, when informed of the course that his daughter had taken, said that she could not have suited him better. But by the way this family attended our meetings very regularly; may the parents follow the daughter in to the true sheep fold. A short time after another unmarried lady. And on last Lords day there was a young man baptized, who had but a few weeks ago returned from the army—whose parents do not belong to any order, but are very respectable people. Our prayer is that they also may follow the steps of their son. Also at the same time and place four young girls, all brethren's children. There is a fair prospect of others coming soon. The young people in that neighborhood are truly coming to a sense of their duty; and may others who read these lines elsewhere

be induced to follow their example. I think that more time ought to be spent to encourage the young to come into the church. How the father and mother's heart is made to rejoice when they see their children break loose from the vanities of the world and become meek babes in Christ "desiring the sincere milk of the word"

A. LEEDY, Jr.

Antioch Ind.

Brother Thomas S. Holsinger, Alum Bank, Pa., says:—"I am afraid I can not do much for the "Companion" here at \$2.00, unless I pay the one-half myself, which would come most too heavy to do for all that say they are too poor to pay \$2.00. I wish you success, but I think you had better not made a change as yet."

We have not yet made the change, and it is the province of those who feel themselves too poor to pay \$2.00 to prevent, or at least to deter us, from making any. We have left it to vote, and if those who do not wish it at \$2.00, will not subscribe at all—by which means they cast their vote—it is certain that they will "lose the decision." As they would receive the same amount of reading in six months, if enlarged that they would otherwise in a year, they could not lose anything, even if they would take it only for that time.

He further adds: Last Sunday we had one more added to the church, a daughter of brother Gideon Rodgers; and then gives the obituary notice of sister Harbanch published last week.

What number?—Several of our subscribers in writing to us have said "I lack one number," or sometimes "two numbers," but did not say what No., therefore we do not know what to send them. Now we do not feel very pleasant under such circumstances for as like as not those subscribers expect us to send the missing Nos., which we will cheerfully do as far as we have them if informed what No.

New Suit.—Having had an opportunity to dispose of our old material,

our readers may expect to see the *Companion* in a full new suit in a few weeks.

Read Carefully

Those of our subscribers whose subscriptions will not expire with the present volume, will find the amount *due them* legibly written opposite their names, upon this week's paper, which amount may be deducted from next year's subscription. As we wish to hear from all our old subscribers it is important for them to know this. Let each one then subscribe for the next volume, at any rate they may decide either at two dollars which will be taken that you are in favor of having it enlarged, or at one dollar—which will show that you do not wish it enlarged, and then you will deduct the amount we owe you, and send us the balance.

A few persons have not paid for this year, and we would respectfully request them to square up before the new year begins.

All subscriptions expiring with the present volume, will be discontinued, unless renewed. Let it be understood that this is one of our rules. We want all voluntary subscribers.

Proposed Visits by Grabbill Myers.

November 17th, to Bloody Run, Snake Spring Valley branch.

November 23rd, to Marklesburg, James Creek branch, and remain until the 27th. Thence homeward.

G MYERS.

MISCELLANEOUS.

How it Works.

A sermon was preached, a few years ago, in London. In the congregation were two Jews. After the sermon a discussion arose in the vestry on the subject of a Psalm which contained a prophecy respecting the restoration of the Jewish nation. The clergyman denied the interpretation of the national restoration. One of the Jews, who spoke for both, interposed and said, "Then how can you wonder that we deny what you call the incarnation?"

The Jew then asked for a Bible, and opened it at that passage which contains the address of the angel to Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David," &c. He then invited the clergyman to go with him through the passage. The clergyman went through the first three or four clauses, and the Jew allowed the *literal* interpretation to pass. But when he came to this part, "And the Lord God shall give unto him the throne of his father David, and he shall reign," &c. "That is," said the clergyman, "he shall reign in the hearts of his people." "Is that so?" said the Jew, "and not at Jerusalem where David reigned? Then I deny that Mary had a son; it signifies only that the Messiah was pure from his birth; that is the meaning of the Virgin having a son. I take your mode of interpreting this verse, and carry it back to the former verse, and deny the incarnation." "But," said the clergyman, "we believe in the *literal* interpretation of this, because the event has proven it to be literal." Then said the Jew, with an indescribable mixture of scorn and contempt, "Ha! you believe because it is done we believe because GOD SPOKE." Reader, let us take God at his word.—*Prophetic Times.*

The Toll Gate of Life.

We are all on our journey. The world through which we are passing is in some respects like a turnpike—all along where vice and folly have created toll gates for the accommodation of those who choose to call as they go—and there are very few of all the hosts of travelers who do not occasionally stop a little at some one or other of them,—and consequently pay more or less to the toll gatherers. Pay more or less we say, because there is a great variety as well in the amount as in the kind of toll exacted at these different stopping places.

Pride and fashion take heavy tolls of the purse. Many a man has become a beggar by paying at their gates.—The ordinary rates they charge are heavy, and the road that way is none of the best.

Pleasure offers a very smooth, delightful road in the outset; she tempts the traveler with many fair promises, and wins thousands—but she takes without mercy; like an artful robber, she allows till she gets her victim in her power, and then strips him of health and money, and turns him off a miserable object, into the worst, or most rugged road of life.

Do we Know How to Pray.

Dr. Hamilton, of Leeds, while solemnly enforcing on the Church its duty in reference to the conversion of the world, asks the following significant questions: "And has not the Church almost to learn the power of prayer?—What conception have we of believing prayer, which opens heaven. What of importunate prayer, which storms heaven with its violence and force? What of united prayer, gathering us together to ask help of the Lord? What of consistent prayer, which regards no iniquity in our hearts? What of practical prayer, which fulfils itself?"

"And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear."

HOW MUCH WAS A PENNY A DAY?—Much better wages than it sounds to us. An agricultural paper says that in the time of Christ a penny was about equal to 15 of our cents, and as money was ten times as valuable as now, the penny a day was as good as 150 of our cents; so that the man who worked in the vineyard for that, got as good wages as good men now generally have in harvest.

Labor is Worship.

LABOR is worship; toil is devotion;
Order is heaven's perpetual law;
Work is our lot, on the land or the ocean;
Man independent, the world never saw.

ERRONEOUS ESTIMATE OF BOYS.—

Douglas Jerrold was considered a dull

boy: at nine years of age he could scarcely read. Goldsmith was a very unpromising boy. Dryden, Swift, and Gibbon, in their earliest pieces, did not show any talent. The mother of Sheridan, herself a literary woman, pronounced him to be the dullest and most hopeless of her sons. The father of Barrow is said to have exclaimed, "If it please God to take away any of my children, I hope it will be Isaac." The injudicious parent regarded the lad as a miracle of stupidity; but he afterwards proved the glory of his father.

Our Puzzle Corner.

For the Companion.

Scriptural Enigma.

I am composed of 41 letters.
My 12, 19, 8, is the Creator of us all.
My 11, 36, 41, 28, 9, 4, is the name the Lord gave to Jacob.
My 13, 25, 28, 33, 30, 3, 18, is the name the Lord gave to those afar off from God.
My 37, 6, 28, is now a very familiar name but anciently a tekotte.
My 26, 5, 7, 31, was the father of Eleazer a Bethlehemite.
My 32, 28, 23, 17, 15, 6, is the name of our Heavenly Parent.
My 10, 21, 12, 2, 16, is that which we are all commanded to walk in.
My 3, 37, 1, 24, 27, 6, is the pivot condition upon which man's deeds shall be balanced in the day of judgment.
My 32, 28, 11, 14, 34, is the substance of things hoped for.
My 20, 35, 39, is the No. which saved Sodom from fire.
My 38, 5, 8, is the land where Cain dwelt.
My 3, 22, 1, 40, 41, is an imperative word before the gate of the church and the Holy city.
My 5, 7, 6, 11, is him we are all commanded to love in the first commandment.
My whole is "a consoling declaration."

J. I. COVER, & J. C. JOHNSON.
Fayette Co., Pa.

The P. M. at Dublin, Wayne Co., Ind., informs us that John H. Replegle has removed from that place, and his paper remains uncalled for. Where is he?

Errata.—No. 42 in obituary notice of Samuel Rorer, please read *an humble*, instead of "a simple" resignation. &c

DIED

In the Waterloo congregation, Black Hawk Co., Iowa, of Typhoid fever, sister ELIZA MILLER, wife of brother S. H. Miller; aged 25 years, 7 months and 10 days. She died Oct. 26th was buried on the 27th. she left a sorrowing husband and one child, and a great circle of friends and relations, to mourn her departure. Funeral services by brethren J. Murry and J. S. Hauger. Text, Rev. 14.—13th verse.

E. K. BUECHLEY.

Aug. 28, 1865, in the Bond County Church Ill., of Bilious Intermittent Fever sister SUSANNAH wife of Joseph KESSLER; aged sixty-four years, five months, and one day. Funeral services by brother William Elam.

JONATHAN KESSLER.

Visitor please copy

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

Wm. Krise, Double Pipe Creek, M. I.	85
Eve Snowberger New Enterprise, Pa.	30
Jos. Hartsough, Summit, Ind.	25
John Neff, Mt. Jackson, Va.	1.50

For 1866.

Margaret Deardorf, York Sml. Springs Pa.	2.00
H. Knauff Covington, O, for D. Younce, P. Hill Ohio.	2.00

THE

CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$2.00 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so-called Literary or Political journals.

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"Whosoever loveth me keepeth my commandments."—Jesus.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, NOV. 14, 1865.

Number 45.

Selected for the Companion.

If we Knew.

1. If we knew the cares and crosses,
Crowding around our neighbor's way.
If we knew the little losses,
Sorely grievous, day by day,
Would we thenso often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our lives a stain.

2. If we knew the clouds above us,
Held by gentle blessings there,
Would we turn away all trembling,
In our blind and weak despair?
Would we shrink from little shadows,
Lying on the dewy grass.
While 'tis only birds of Eden,
Just in mercy flying past.

3. If we knew the silent story,
Quivering through the heart of pain,
Would our Womanhood dare doom them
Back to haunts of guilt again?
Life hath many a tangled crossing:
Joy hath many a break of woe?
And the cheeks, tear washed, are whitest;
This the blessed angels know.

4. Let us reach into our bosoms,
For the key to other lives,
And with love towards erring nature,
Cherish good that still survives?
So that when our disrobed spirits
Soar to realms of light again,
We may say, dear Father judge us
As we judged our fellow men

Extracts from Ancient Minutes.

Brother Holsinger:—In looking over some of my manuscripts, I came across the translation from the German, of some of the proceedings of the Yearly Meetings of the brethren, which I made some five or six years ago. They are the result of the deliberations of those, who, in the olden time, labored for the good of Zion; who have long since gone to their rewards, and who, we humbly trust, have individually heard the plaudit, "Well done good and faithful servant, enter into the joys of thy Lord." The instruction and advice they con-

tain, are generally as applicable to us of the present day, as they were to the brethren of former times. Especially is this the case with the latter part of the following extract from the minutes of the Annual Council of 1789.

Yours in love.

SILAS THOMAS.

Phila., Pa.

Extract from the proceedings of the Yearly Meeting held at Conewago.—May 30th, 1789.

Dearly beloved:—We feel it to be a duty of the Council to advise such measures as will cause unity, peace, and quiet to reign in the brotherhood; so that we can "love each other with a pure heart fervently;" and thus obey the commandment of Christ, and "all men know that we are his disciples."

To accomplish this great and good work, every cause of offense and of stumbling must be removed; hence the distillery being, as sad experience teaches, the cause of much evil; so that nearly whole households have gone to ruin, and the children of brethren fallen in to habits of drunkenness and dissipation we, as a former council did, advise that they be entirely removed from among the brethren.

Such has been the hardness of heart induced by this great evil, that notwithstanding the advice of a former Council it has not been removed; but more and more distilleries have been bought by the brethren. It has become so great a cause of offense, and of stumbling, and of division, that the members of one branch can scarcely break the bread of communion with those of another; and that brethren who have traveled considerable distances to Love Feasts, when they saw those seated at the Table, who owned distilleries, did not commune, but returned home with great sorrow of heart.

Now that this great cause of offence and of stumbling may be removed, we once more heartily exhort all the brethren who have distilleries, that they use all diligence to dispose of them; and we also in sincerity and in love beseech our co-laborers in the ministration of the word, that they engage with zeal in exhorting the members to follow this counsel of love; so that peace, love and unity may again prevail in the brotherhood.

Those however who are not willing to deny themselves in this matter, and to follow our brotherly Counsel we must look upon as not having died to the world, and risen again with Christ to a newness of life, but as seeking what is temporal more than what is eternal—the things of earth more than the things of Heaven—the changeable more than the unchangeable; and as consequently, in great danger of losing the everlasting good.

The lamentable fact that so many of our youth fall into an ungodly and dissipated course of life was proposed for the consideration of the Council; and we are impressed with the conviction that the cause is, in a great measure a want of due attention to their religious instruction. God's command to the children of Israel, as recorded Deut. 6: 7, is, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up. The apostle Paul also says, (Eph. 6: 42,) that parents should 'bring up their children in the nurture and admonition of the Lord.' Hence it is our opinion that more pains should be taken to instruct our youth in the word of God, to their salvation, and this is especially incumbent upon parents; as also upon all shepherds and teachers;

for the Apostle Peter says, "Feed the flock of God that is among you, taking the oversight thereof." Now the children of believers belong as naturally to the flock of Christ, as do the lambs to that of an earthly shepherd. It is therefore the province of ministers of the Gospel to instruct the youth by plain and simple discourses on the word of God; so that they may comprehend it; obtain faith in our Lord Jesus Christ; accept of the terms of his Gospel; obey his commandments, and be saved with an everlasting salvation. Feeling the great importance of this matter, we again exhort all parents and ministers of the Gospel to use all diligence in this duty; so that our dear children, may, from their youth, love God, and highly esteem his word. Let no labor or pains be spared, that our beloved children may be convinced of their duty—not by the means used at the present day, of causing them to commit creeds and catechisms to memory and rehearsing them carelessly without producing any change of heart or of life—but by earnest and Godly precept and example; so that they may be induced to give themselves to the Lord, in a life devoted to his service. The great rewarder of all good will abundantly bless you, for "They who work righteousness shall live forever, and the Lord is their portion; and the Most High will provide for them. They shall receive a glorious kingdom, and an excellent crown from the hands of the Lord." * * * * *

Subscribed by the following brethren.

DANIEL LETHERMAN,
CONRAD BRUMBAUGH,
MARTIN URNER,
NATHANIEL SHRIVER,
JACOB DANNER,
DANIEL UTZ,
HENRY DANNER,
ANDREW EBY,
JOHN FUNK,
SAMUEL GARBER,
JACOB STULL,
HERMAN BLESSER,
HENRY NEFF,
JACOB BOSHER,
ABRAHAM OVERHOLTZER.

For the Companion.

Lending to the Lord.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again"—Proverbs 19:17.

I wish I could reach the hearts of all and convince them of the great reward in store for those who are kind to the poor and needy. Should we not be glad that we can lend to the Lord, for we know that he owns heaven and earth and his government can never be overthrown. The investment is safe as heaven itself, and he says he will pay us again. His promise is firmer than heaven and earth. Paul says: "He which sows sparingly, shall reap also sparingly, and he which sows bountifully shall also reap bountifully." The Lord accepts our alms according to that which we have and not according to that which we have not. The widow's mite was more in the sight of God than the overplus of the rich. We can all give something. If we have no goods to give, we can give a word of comfort; for the poor can sympathize with the poor.—They who have the same trials to contend with, can from experience be the best comforters in words. But words will not clothe and feed; that comforting is for the rich. Proverbs 11:24 tells us: "There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty." Surely to lend to the Lord pays better than any other investment. The Savior says, it is hard for a rich man to enter into the kingdom of heaven, and impossible for one who trusts in his riches to enter in. Now if we cling so close to our riches we do trust in them.

John says, If we have this world's goods, and see our brother have need and do not help him, the love of God is not in us. The Savior says, Blessed are the merciful for they shall obtain mercy; so we learn that if we are hard to our fellow beings, God will deal hardly with us, and how shall we stand in the day of judgment, if God's mercy is not extended to us!

If God will reckon with us according to our works, we should not be willingly poor; but we are commanded to labor, so we have something to give to the needy, and our money should not be spent for that which is not bread, or our labor for that which satisfieth not. We should not spend it in pride and vanities, which is worse than useless, and is working for the devil, instead of lending it to the Lord.

"He that giveth unto the poor shall not lack, but he that hideth his eyes shall have many a curse." Prov. 28:27. If we have the gift to manage our worldly affairs so that our goods increase we should feel thankful for it, and not despise those who have not the gift.—It was God that endowed us with the gift, and fortune has smiled upon us, while misfortune has been the lot of others. Jesus said, the poor ye have always with you; so if all would be rich we could not obey the command to give to the poor. We must be tried or we could not be proven. If we are faithful stewards with that with which the Lord has entrusted us, we should have full faith in the word of the Lord, and obey one command as well as another, and not those only that do not touch our purse. How happy we will feel when Jesus will acknowledge our acts of charity to his creatures, as though they had been done to him! and when he will welcome us to his kingdom.—But, Oh! how miserable if we should have to hear the woeful sentence, "In so much as ye have not done it to one of these least ones, ye have not done it to me."

Among the rest don't forget the ministers; don't let them want on their way, and become discouraged, and thus let the cause of Jesus suffer. O, brethren and sisters, lend liberally to the Lord, for he will surely repay that which you will give.

HANNAH KNAUFF.

Covington, Ohio.

For the Companion.

Search the Scriptures.

It is said of James Hervey, a christian professor and a scholar, when be-

believing himself to be near the close of life with eternity in full view, that he wrote to a friend at a distance, telling him his sentiments in view of his closing earthly career. "I have been too fond of reading every thing valuable and elegant that has been penned in our language, and been peculiarly charmed with the historians, orators, and poets of antiquity; but were I to renew my studies, I would take my leave of those accomplished trifles: I would resign the delights of modern wits, amusement and eloquence, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing in comparison of Jesus Christ, and him crucified." The confession of this individual is but one of many similar instances of confession in neglecting to search the Scriptures that might be recorded. When we consider the Holy Scriptures to contain the words of eternal life, and in truth are "the oracles of God," it should ever induce us to search this Holy Volume, diligently and daily. It hath God for its author; truth for its matter; hope for its beginning; and salvation for its end. It may be considered, and in fact is a message from the eternal upon the most momentous subject. It presents to us a new world,—an amazing eternity,—an endless bliss, or an endless woe. It also unfolds to us a second life,—leads our thoughts beyond the grave,—discloses a day of judgment,—and tells us we must all appear before the throne of God to render an account there of the deeds done in the body. In it, a heaven, the gift of redeeming love, is revealed; or a hell, the dire wages of sin. Why should we not then search that important message? We naturally attach great importance to letters from our friends, and hastily break the seals to know their contents. But what is their in the letters of our dearest and most beloved friends compared to an epistle from our God? The messages of our friends will but reveal to us the frailty of humanity, while those of God, the perfectness of divinity. God not only counsels as our

friends would, but he disperses the shadows, clouds, and darkness that hang over the grave; guides our souls to peace; and directs us to glory and honor that will endure when "heaven and earth shall pass away."

The Scriptures are then an inestimable treasure, and of all books, should be our chief and most beloved companion. To teach them is an express christian duty. "Let the word of Christ dwell in you richly, with all wisdom." We are commanded not merely to read the Scriptures, but to search with such attention that our minds may be amply stored with divine instructions. The precept "*to search the Scriptures*," is peculiarly emphatic, and signifies to search them as a miner searches a mine for the most valuable Jewels; because the word of God is our sole guide, while all human traditions on religious subjects are to be rejected from the fact, that if any thing is spoken not according to his word, "it is because there is no light in it."

By diligently searching the Scriptures we attain the knowledge of the doctrines of the Bible, and they are the only doctrines we are to believe and practice. Human traditions are of human authority, and are frequently the occasions of sin; especially when the commandments of God are rejected and the doctrines of men substituted. It is written, "Every word of God is pure: he is a shield to them that put their trust in him." "Add thou not unto his words, lest he reprove thee, and thou be found a liar," "and all liars shall have their part in the lake that burneth with fire and brimstone." Again it is written, "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart." Through the precepts of God's laws we get understanding, and they "are able to make us wise unto salvation, through faith, which is in Christ Jesus." O then, let us "search the Scriptures, for in them we think we have eternal life!"

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

Teach all Nations.

This is the last commandment of Christ, left upon record, and from its nature is of special importance, for upon the obedience thereto depends the christianizing of the world. It has been asserted by some that the command was only to the disciples and when they had sown the seed of the Gospel among the different nations the command was satisfied and can therefore have no reference to the ministers of the present day. We believe this can not be the true interpretation of the above passage for the following reasons:—

1 If the command to "teach all nations" had been given to the eleven disciples only, then the ministers of the present day have no authority to baptize except that of example; but it is admitted, and perhaps universally, that this command to baptize has reference to us also, therefore the command "to teach all nations" applies to us with equal force.

2 It is further evident that Christ refers to his servants subsequent to the time of the apostles, from the fact that he says "I am with you always even unto the end of the world." Now since the apostles have all departed this life, it is evident that Christ promises to be with those who came after the disciples and who are yet to come, even unto the time when he shall again personally appear.

We are therefore constrained to believe that ministers are commanded to preach the Gospel to the nations that know not the true God; the more so as we believe that God will that all men come to the knowledge of truth, while as yet not more than one third of the inhabitants of the world know anything of the Christian religion.

But the question arises, how shall they come to the knowledge of truth? Shall the work be left to those who may volunteer to go among them to preach and support themselves? By no means. "Who goeth a warfare at any time at his own charges?" 1 Cor. 9:7. "They which wait at the altar, are partakers with the altar, even so hath the Lord

ordained that they who preach the Gospel should live of the Gospel." A living may be demanded by the minister of God but this is all he can demand, but *that* he has a right to expect this, not only from those to whom he may be sent but also from those from whom he may be sent, is evident from 1 Cor. 9 : 11. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things."

It therefore rests with those who have the means, to support the dissemination of Gospel truths in foreign lands by means of missionaries, and as many of our brethren seem to possess the means, we would ask, what will you do?

S. Z. SHARP.

Kishacoquillas Pa.

Report of the Sunday-School at Plum Creek, Pa.

The origin of this school may be dated back to the year 1860. Knowing the prejudice that existed in the minds of many of our honestly and well disposed brethren, I suggested to father and brother J. Kelso, the propriety of opening a "Bible-class." The plan agreed upon was, that the three families named should meet alternately at our dwelling houses and see that we prove by trial the utility of such an institution, in bringing up our "children in the nurture and admonition of the Lord." We commenced with Matth. 1 & 2 chapters. 2nd lesson Matth. 3 : 1—17. 3rd lesson Matth. 4 : 1—25; and thus each time we met we read and asked and answered according to the scriptures, and our abilities, the questions asked in the "Consecutive Union Question Book" on the gospels," &c.

But to return, after we had met a number of times we felt that we were doing that which was not right, in keeping the advantages we were reaping, from others, hence we invited others to come and see, and if they felt that it would be good for them to meet with us, they were welcome to all the advantages we were obtaining from thus associating together. We from this time forward met in the school house; (where

we held our monthly meetings) on each Lord's day; opened with singing a hymn—prayer by two,—reading the chapter we questioned on that day.—Our sessions were one and a half hours, and closed by singing and prayer. Thus we continued, summer and winter, till the spring of 1864 when we opened this Sunday-school and purchased one dozen Union hymn books, and about 75 volumes reading, and a number of question books, for the accommodation of teachers. We elected a Superintendent, a vice superintendent, and 6 teachers, and divided the school, leaving the remainder of the Bible class under the care of the most competent teacher, (after the teachers were selected for the other classes) together with a Treasurer, Secretary, and Librarian. With this corps of officers, the school and original class, advanced to the satisfaction of all concerned. It was closed in the Fall, and the Bible class continued until this Spring. The community met in April 1865 and elected new officers, and a committee of selection of a new library and a committee on subscription of funds. Obtained a new and additional library of 78 volumes, and 1 dozen hymn books and question books on the Acts of the Apostles, by Dr. Tyng.

Our record shows that 41 boys and girls, from the ages of 5 to 20 years, committed 8289 verses, from the 30th of April, to 15 October, in connection with reading Scriptures and answering scriptural questions.

Some brethren who visit us say, you have a good, quiet, interesting, and useful school; I wish we had one with us. We reply, brethren do not despise the day of small things; but if you have opposition commence as we did. But you reply, we have no leader. Brethren is it so that there is not a wise man among you; one that is able, in all your congregation, to conduct a Bible-class a year or more? and thus instruct a number of whom you may select your teachers, when you feel prepared to open a Sunday-school? I do not say that you can do more good in teaching a class of the age of 18 years

than one of 10 years, other things being equal. But my experience, and this report shows to those acquainted that the nearer 10 or 12 years of age, the better they are to commit, and the mind more plastic.

It is slow work some say, but I affirm, with the grace and blessing of God, it is sure work. When teachers and pupils come together as they ought, it reminds one of the schools of the prophets. "Come brethren let us reason together; let us teach the young and rising generation although we be only lay members. And we labor to make others skilful "in the word;" we too ourselves will be greatly benefitted; we shall be "blessed in the deed." Let us go forth laboring, and should we not yet see eye to eye, let us have charity for each other. I cheerfully submit the above imperfect report.

LEWIS KIMMEL, Sup't.

Elderton, Pa.

Paul's Estimate of Heaven.

In speaking of the glories of the eternal world, the rapture of the apostle does not escape him as a sally of the imagination, as a thought awakened by a sudden glance of the object; he does not express himself at random from the sudden impulse of the moment, but in the sober tone of calculation. "I reckon," he says, like a man skilled in this spiritual arithmetic, "I reckon," after a due estimate of their comparative value, "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed.

No man was ever so well qualified to make this estimate. Of the sufferings of the present world he had shared more largely than any man. Of the glory that shall be revealed he had a glimpse, granted to no other man. He had been caught up into paradise. He had heard the words of God and seen the vision of the Almighty, and the result of this privileged experience was that he "desired to depart and be with Christ;" that he desired to escape from this valley of tears; that he was impatient to recover the celestial vision, eager to perpetuate the momentary foretaste of the glories of immortality.—*Hannah Moor.*

LOCAL MATTERS.

Tyrone City, Pa., Nov. 14. 1865.

CORRESPONDENCE.

SOUTH BEND IND. }
Nov. the 4th 1865. }

Dear Brother Holsinger :—Through the Providence of God I am still on time's side of eternity, enjoying tolerable health, though much fatigued, and worn down by traveling, and preaching.

Having been cut off from communion with our dear brethren North, by the Army lines, for four years, we feel desirous to travel (and as God may give ability) preach the word among the people, feeling deeply concerned for the salvation of sinner's, and the prosperity of Zion's cause. Not that we think for one moment that the word is not preached in the North, but to induce our ministering brethren North if possible to come over into Macedonia (the sunny South) and preach for us. We have been trying to teach them for four years, and that too by the blessings of the Lord with signal success; and now dear brethren we in the South invite you to give us reinforcements; having on the whole armor of God, that we may be able to quench the fiery darts of the ene my. There is now a great opening in the South for the brethren, and our people would be glad to see you come; you will be altogether welcome, down in the gulf states, where the brethren never have preached. We have been invited to come, and preach for them, in Georgia, Alabama, Mississippi, Louisiana, and South Carolina. I feel a deep concern for sinners everywhere, but in those states above named they have never heard the brethren. Though I am now traveling through the North, preaching the Gospel of the Kingdom, I hope I may be able to stir up your pure minds as to the necessity of spreading the Gospel South. We hope you will not think that all the people in the seceded states are disloyal; far from it. The masses of common people were much opposed to the war. But thank God the Rebellion is over, and now we

have peace and quiet. Any one is safe traveling through our country now. But dear brethren, though we feel very desirous you should come to our distressed, but convalescent country, yet with deep regret we are constrained to confess that if you come we have not the means to pay your expense in traveling. Our property has been taken from us, and our friends. Every means of making money has been paralyzed. But we do thank God that soul and body are still together. The health of our country during the past summer has been very good. The corn crop is tolerable good. The wheat crop is estimated at 2 bushels, per Acre.

We look for distressing times here in the South, on the part of the poor; the widows, and orphans especially. The Confederate money is gone under, and our state money has caved in. No specie in circulation. Green backs very scarce. But we hope in the Lord for better times. When I return home I will give you a history of my travels, if the Lord will.

P. R. WRIGHTSMAN.

Brother Holsinger :—I have examined the *Companion* very closely for the last month, expecting to find a report from the Bond County Communion meeting, but as no one has written you; so I will take the liberty.

I attended the meeting, which occurred on the last day of September, and the first of October. I must say, although the weather was so unfavorable as to prohibit the attendance of speakers from other branches of the Church, (with the exception of brother John Heckman from our branch) and smallness of the congregation owing to the prevailing of fever and ague, we had a very interesting meeting; and love and union appeared to prevail; and the light shone so plainly, that two souls were constrained to glorify God in yielding obedience to his commands, and were baptised in the name of the Father, and the Son, and the Holy Ghost.

I will also state that I saw a sister there at the meeting said to be 105 years

old, apparently in good health, and seemed to enjoy the meeting well. I was told by some of the sisters, that the weather being unfavorable, she actually shed tears, for fear she could not attend the meeting. May God enable her, with us, to hold out faithful until death, that we may receive a crown of life, is my prayer for Christ's sake; Amen.

W. S. BEANBLOSSOM.

Stirup Grove, Ill.

Brother H. D. Davy's Report.

I left my home on the 13th of September last, in company with brother John P. Ebersole and my wife. Traveled 16 miles in a two horse wagon to the Danville church by 10 o'clock A. M. Attended a Lovefeast that day and night. After the night meeting was over, bade farewell to my companion and many brethren and sisters, and went 3 miles to brother Solomon Workman's. In the morning were conveyed by brother Workman to Loudenville station, where we took the cars for Pittsburg, where we landed about dark. Next morning (15) took the train for Uniontown, Fayette Co., Pa., where we landed at about 12, M., and were received by the brethren of that place, and conveyed to brother Johnston's, where we found a very pleasant family, several of the family being members. Meeting with them in the evening; very good attention.

Saturday 16.—Conveyed by brother Johnston to the Grove meeting house; had meeting there at 10 o'clock, Lodged with brother Wm. Mosher, and were entertained in a Christian like manner.

Lord's day, 17.—Meeting again in the same place, where brother Ebersole addressed a large audience, at 10 A. M. and in the afternoon we were conveyed by brethren Wm. and Daniel Mosher, to brother John Debolts, Fairview church, where we were made welcome. Had meeting in the meeting house at night.

Monday, 18.—Meeting at same place, at 10 A. M., and at night. After night

meeting went to brother Ephraim Walter's, where we found loving members.

Tuesday, 19.—Night meeting at same place. Most excellent behavior and good attention.

Wednesday, 20.—Night meeting at same place with good attention, and we hope some good done in the name of the holy Child Jesus.

Thursday, 21.—In the morning started for Washington Co., Pa. Stopped over night with brother David Hibbs, where we had meeting and good attention.

Friday 22.—Brother David and wife, and several other members, journeyed with us to Washington Co. In the evening we landed in the vicinity of the Pigeon Creek meeting-house, and were made comfortable at the house of brother John Leatherman's.

Saturday, 23.—Met with the brethren in brother John Wise's church, and had a communion meeting.

Lord's day, 24.—Had a large concourse of people to talk to, at same place, and we thought a good meeting; and in the evening, meeting in the brick meeting-house, on Daniel's Run. Were entertained the balance of the night at brother Moore's very pleasantly.

Monday, 25.—Went to the house of brother John Wise, and was conveyed by brother Moore to Hillsboro, & then by the brethren to Brownsville; and after taking leave of the brethren with whom we had spent many pleasant hours, we took passage on the hack for Uniontown, where we landed in the evening. After taking refreshments took our seats again in the hack and traveled all night. Much crowded but safely crossed the lofty mountains—a few of them.

Tuesday, 26.—Landed on West side of the Alleghany Mountain. Were taken out of the hack and asked to take seats in the brethren's vehicle, Miller and Livingood, which we did and glad of the exchange; and thus we were conveyed by them to their homes, near Sallsburg.

Wednesday, 27.—Were conveyed by the brethren to Berlin Somerset Co., and to the church, where we met the

brethren in council according to premise. We felt as though the Lord was there, and so directed and controlled all present that matters were decided to the satisfaction of all, as far as we could know. Had meeting in the evening at the brethren's meeting house, near Berlin.

Thursday, 28.—Took passage on the hack, at Berlin for Cumberland, Md., and arrived there at 5 P. M., and at 11 at night, took our seats in the cars for Frederick, Md.

Friday, 29.—Landed at Frederick at day light. Were met by the brethren from Beaverdam church, and kindly entertained till morning.

Saturday 30.—Met with the brethren in council, at Beaverdam church and continued with them untill

Tuesday, Oct. 3.—Brother J. P. Ebersole left for home. In the evening brother Wise, Hanawalt, and myself went to brother Jacob Saylor's, being conveyed by him. Had meeting near his residence.

Wednesday, 4th.—Were conveyed by brother Jacob to the meeting-house in brother D. P. Saylor's district, where we met very many brethren, and a very large concourse of people. Lovefeast at night. Lodged with brother Wm. Krise.

Thursday, 5.—Brother Wise, Hanawalt and myself again met the brethren at the Beaverdam church, and tarried with them until the evening of

Friday, 6,—when we believe the Lord over-ruled all for the good of his people and church. We think the Lord's working with his people there did a great work for his followers, and we parted with them in peace.

Brethren Wise and Hanawalt started for Pennsylvania, and I went to New Windsor where we had meeting that night; good attention.

Saturday, 7.—Went with the brethren to Meadow Brauch church, to Lovefeast. Very large assembly, and I thought good meeting.

Lord's day, 8.—After meeting I was conveyed by brother John Waybright, to brother D. P. Saylor's. Found the

family well and spent the night with them pleasantly. Brother Daniel and I had some counsel about the contemplated change in the manner of holding our Annual Meeting.

Monday, 9.—Was conveyed by brother George Leatherman to his house; meeting near there in the evening; excellent order and an interesting meeting.

Tuesday, 10.—Went to the Middletown Valley church, where we had meeting at 10 A. M., and at night.

Wednesday, 11.—Went with brother Emmert to Beaver Creek church, where we met brother Henry Koonitz, and many other members; meeting at 10 o'clock and Lovefeast in the evening.

Thursday, 12.—Met brother John Wine, and Daniel Thomas, of Virginia. Much rejoicing to think that God had spared them through all our national troubles. Was conveyed to Funkstown to brother Samuel Emmerts. Unwell myself but well cared for.

Friday, 13.—Went toward Sharpsburg; meeting there in the evening of that day. Lodged with brother Jacob Highberger.

Saturday, 14.—Attended Lovefeast at the Manor church; excellent order and good meeting.

Lord's day, 15.—Meeting again in the Meeting house, at 10 o'clock—Brethren D. P. Saylor, John Wine, Daniel Thomas, and myself were made comfortable for the night at the house of brother David Long.

Monday, 16.—Went to brother Keffler's and then to Broadford meeting-house; Lovefeast there in the evening.

Tuesday, 18.—Meeting again, same place, at 10 o'clock, at which time I started for home. Left my brethren and sisters in tears, and was conveyed by brother David Angle to Cherry Run station. Started at 4, P. M.

Wednesday, 19.—Arrived safely home at 2 o'clock. Found all well; thank the good Lord for it.

At the request of many brethren.

Visitor please copy,

H. D. DAVY.

Brother Holsinger :—Through the mercy of God we are again permitted to communicate to you something in reference to our travels.

After returning from Blair Co. to Juniata Co., as stated in my former communication, we had meeting on the evening of the 26th at Bealtown, and on the next evening, (27) in Waterford. Stayed over night with friend Stem and Spanogle, engaged in a Tannery, Stem's wife being a sister. After being kindly cared for through the night, we were presented with horse, buggy, and boy, to convey us to brother Peter Long's, Perry Co., where we attended a meeting on next day, at Br. John Eby's house; one application for baptism. In the evening attended a meeting in New Germantown. Next evening (30,) at brother Eby's again. Next evening, (31,) at brother Peter Long's house. Next morning after taking leave and affectionately greeting the family, brother Peter kindly took us in his carriage and conveyed us 40 miles to brother David Brant's, in the Back-creek church, Franklin Co. where we attended meeting in the evening of Nov. 2nd in the meeting house. On next evening in brother Michael Sollenberger's house; next morning (4,) met in church council; in the evening of same day. Next morning, (5,) and the evening of the same day met for public worship at the meeting house.—So meeting 6 times with the brethren in the Back-creek church, and enjoying ourselves much indeed, we were conveyed by brother Adam Phiel, on the 6, to brother Jacob Prices, in the Antietam church, where I am glad to learn that the Annual Meeting is to be held next spring. We attended in the evening in Quiney, where we met with many of our brethren and sisters. We met on the 7th in the morning at the Antietam meeting house. We wish all our brethren and sisters to accept our thanks for all their kindness to usward on our journey.

My wife has got pretty nearly well of her fall, and otherwise we are enjoying our health pretty well.

C. LONG.

Quincy, Pa., Nov. 7.

Our Next Annual Meeting.

It is to be held in Franklin Co. Pa.

SMITHSBURG, MD. }
Nov. 2nd, 1865. }

Brother Holsinger :—By this I will inform you, and through the *Companion* the brethren in general, that the place for holding the annual meeting for 1866, has been finally settled. The brethren at Antietam have agreed to take it. The place of meeting will be with brother Jacob Price, 2 miles North of Waynesboro, Franklin County, Penna.

The nearest rail road station is Greencastle, 10 miles from the place of meeting. For brethren coming from the East and West, the most convenient rout will be the Pennsylvania Railroad, to Harrisburg, and there take the Cumberland Valley road, to Greencastle, where there will be conveyances to place of Meeting.

For the information of members desiring to come on the Baltimore and Ohio road, we will say that their stopping place will be Martinsburg, Virginia; thence 20 miles by stage to Hagerstown, Md.; from there to Greencastle 12 miles by rail road.

Further particulars in regard to the meeting will be given in due time.

JOSEPH F. ROHRER.

Visitor please copy.

We have on hand a well written enigma, having for its whole, the name and address of Elder Jacob S. Hauger, Waterloo, Iowa. We are happy to publish the addresses of all our Elder brethren, but do not think it profitable to puzzle the brains of our readers by an enigma, in order to learn it.

An other brother sends one, having for its whole: "What we should all do," and answers to, "subscribe for the *Companion*."

These are all very pleasing and amusing, but as some of our brethren object to enigmas or puzzles of any kind, we must hereafter reject all that are not purely scriptural.

We do not make these remarks by way of apology, for we are sure that the

authors of the above referred to enigmas do not desire any, but refer to them for the benefit of those who may wish to contribute to this department of our paper.

To those who object to this department, we humbly appeal for forbearance. We feel a great interest for our rising generation, and that is one of the means by which we expect to interest them in the word of the Lord; and if our old brethren will assist us, instead of opposing, we shall not fail in bringing about the desired result.

Brother Holsinger :—I will say a little about our Upper Cumberland church. There are 6 of us in the ministry, namely: Elder Joseph Sollenberger, Elder Daniel Keller, Daniel Hollinger, John Stamey, & I. Keller. We held our communion meeting on the 6th and 7th of October, at which time there were 3 received in the church by baptism, and one since which makes 10 for the last 5 months. We also held an election for a Deacon at the above meeting, and it fell on brother Daniel Shenk. This church has buried within the last 8 years, 4 of their Ministers, namely: Elder David Ecker, Elder Daniel Hollinger, George Hollinger, and David Demuth.

JOHN BRINDLE.

Greason, Pa.

DISCONTENT.—Few learn the lesson learned by the great Apostle, that of contentment. Discontent is one of the greatest sources of unhappiness. Heavy calamities are looked upon as the great sources of unhappiness; but their influence is small compared with that of discontentment. The one is like the storm, which occasionally prostrates the tree; the other is like the worm at the root, constantly preying upon its vitality, and causing its green leaves to wither, till at length it is destitute of beauty and of life as if it had been riven by the thunderbolt.

Be not hasty to believe flying reports to the injury of another.

We are pained to learn of the affliction, by disease, of the family of our aged brother Joseph R. Hanawalt of McVeytown, Pa. We hope however, that the Lord will graciously interpose and spare the hopes of the good old brother.

Later.—Just about the time of closing up, we were informed that sister Catharine Hanawalt, one of the above family had departed on the 7 inst.

Our Puzzle Corner.

For the Companion.

Scriptural Enigma.

I am composed of 52 letters.

My 11, 12, 4, 27, 15, 19, 8, 13, 31, 22, 14, is regarded by all oriental nations, as one of the Highest Virtues. My 5, 25, 29, 6, 18, 30, is a place mentioned in Scripture, of a tree bearing different manners of fruit. My 36, 21, 37, 33, 17, 36, 44, 29, 3, 16, 39, is what we all should possess that we may be worthy of a part mentioned in our answer.

My 1, 35, 50, 9, 41, 18, 24, 7, 31, 52, 47, 43, 39, is a requirement of the Savior.

My 20, 6, 40, 23, 28, 49, 26, 8, 30, 17 is one to whom shall be given, says, Jesus.

My 42, 41, 45, 51, 46, is something if we live in, will be our endless ruin.

My 48, 35, 10, 45, 12, 32, is a brook mentioned in Holy Scripture.

My 34, 12, 38, is a mountain of a conical form.

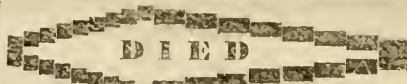
My whole is something we should seriously urge upon the consideration of all our brethren and sisters.

J. S. BURKHART.

Errata.—In No. 42 of the "Companion," on first page, first column, 10 line, read *widow*, instead of "wisdom."

Second column, 25th line from top, read *divine* instead of "divide." In same column, 10th line from bottom, read *Son ship*, instead of "Lord ship." In the 3rd column, 3rd line, read *is on a footing*, instead of "has a footing."—On the 2nd page of that No., first column, 13th line from the top, read *compared* instead of "composed."

In the 2nd column, same page, 25th, line from bottom, read *this*, instead of "their."



In the Elk Creek congregation, Somerset Co., Pa Oct. 17, our much beloved brother, and fellow laborer in the vineyard of the Lord, PETER BERKLEY; aged 32 years 9 months, and 20 days.

The above leaves a wife, and 3 children, besides many friends to mourn his loss; Notwithstanding, they weep not as those that have no hope, believing as we do that our loss was his great gain. The occasion was improved by brother George Schrock and the writer, from the 5 and 6 verses of the 16 Psalm. C. G. LINT.

In the Waterloo, (Iowa,) Congregation, on the 30th October, after a short illness, Brother ABRAHAM BUECHLEY; aged 85 years and nine months. He left a large circle of relations and friends to mourn his departure. He was born in Somerset Co., Pa., where he lived 81 years; from whence he emigrated to Iowa, where he remained with the writer of this notice, until he breathed his last. He was a consistent member of the church for 64 years; he left 6 children, all living, besides a great many grand and great grand-children.

The occasion was improved by the brethren, reading and speaking from 2 Timothy 4: 7, 8.

ELIAS K. BUECHLEY.

In the Manor church, Indiana Co., Pa., Aug. 22, 1865, NANCY, daughter of brother GEORGE and sister FRANCES WISE, aged 2 years, 2 months, and 15 days. Funeral discourse by brethren John Spicher, and David Ober, from 1 Cor. 15: 19—22.

Also at the same place, September 18, 1865, WILLIAM, son of brother HIRAM and sister FRANCES SHAFFER, aged 2 years, 4 months and 23 days. Funeral discourse from Matt. 18: 1—4, by brethren David Ober, and Levi Fry.

Also at the same place Oct. 23, 1865 LOVE ANN, daughter of brother AARON and sister HANNAH SHAFFER; aged 2 years, 9 months, and 17 days. Funeral discourse from St. John 5: 24—29, by brethren G. W. Brumbaugh, of Clover Creek Pa., and Levi Fry.

They died for Adam sinned,

They live for Jesus died.

JOS. HOLSOPPLE.

Near Dayton, Ohio, in Beaver Creek branch, August 30th, of old age, sister ELIZABETH BOOHER; aged 93 years and 7 months. Funeral discourse, by brother Henry Rubsan, from 1st Thess. 4; 13 to end of chapter.

The old sister was a faithful member for sixty odd years; she has sown to the spirit and has now gone to reap life everlasting. She was the mother of 12 children, eleven lived to be married, of which six survive her. She was the grandmother of 86 children, and great Grandmother of 118 children.

She was born in the state of Maryland, and shortly after she was married, moved to Washington county Pa., and in 1807 with her husband brother John Booher moved to

Montgomery County, O., where she lived up to the time of her death.

Brother John Booher, her husband, died at his residence, January 9th 1860; aged 86 years.

H. H. ARNOLD.

Visitor please copy.

October 21st, in upper Miami church, of Typhoid Fever ELIZABETH WEAVER, daughter of brother John and sister—Weaver aged 31 years, 5 months, and 3 days. Funeral discourse by brethren Jesse Studabaker and Joseph Arnold, from Matthew 24: 24.

H. H. ARNOLD.

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$2.00 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*." The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

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VOLUME I.

TYRONE CITY, PA., TUESDAY, NOV. 21, 1865.

Number 46.

The Lonely Grove.

Written on the death of Elder John Kline.

Words and music by J. SINGER.

[The following has been sent us by a brother, accompanied by the music, which we would most gladly give also if we had the material.]

He once was young and bloomed in youth,
As many in the present day;
Yet saw recorded in the truth,
That heav'n and earth must pass away.
He sought a place a resting place,
A place beyond this vale of tears,
Where he might see his Father's face—
Where he might soothe his present fears.

He called aloud with tears of love,
To know who'd join his company,
To seek a resting place above,
Which lasts through all eternity;
Few here and there would join his band,
While passing through the wilderness.
While Satan fought him hand to hand,
To drive him back in sad distress.

Though troubles here and trials there,
Assailed him as they passed along:
Yet he would cry without despair,
Oh sinner come and join our throng!
He often crossed the mountains high;
And often journeyed praries through,
To warn the flock of dangers nigh
And tell them what they ought to do.

He nobly fought to win the prize,
That he might gain the mercy seat.
But lo! he fell no more to rise,
Or stand upon his mortal feet.
(While others died upon the hed,
With sighing friends to weep around :)
He in the distant grove lay dead,
On nought but leaves and stones and ground.

A sudden blow took life and sense,
While passing through that lonely grove,
Yet none could tell from whom nor whence,
But he who lives in heaven above.
My loss is great, I fell with pain,
To know on earth we'll meet no more;
Yet hope my loss is his great gain,
When he shall walk that happy shore.

For the Companion.

Trine Immersion.

PROPOSITION.

Trine immersion is the only scriptural mode for christian Baptism.

HYPOTHESIS.

The Scriptures are both true and consistent, and hence they serve as our basis of proof.

The first consideration we offer in support of the above proposition is the language of Christ's final commission to his Apostles, recorded by Matth. 28: 19; "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

We in the first place claim that "Father, Son, and Holy Ghost, are three distinct characters, for the proof of which we refer you to the baptism of our Savior, found in Matth. 3: 16, 17: "And Jesus when he was baptised went straight way out of the water, and lo! the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him.— And lo! a voice from heaven saying this is my beloved Son in whom I am well pleased." Luke's and Mark's records are similar.

What can be more comprehensive to any reasoning mind than the presence on that "sublime occasion," of the three distinct characters constituting the Trinity. There was the Son, who in the form of our own sinful flesh, humbled himself and was baptized. The Holy Ghost visibly descended and rested upon the "Savior." And the Father in approbation of his son's obedience proclaims "this is my beloved Son in whom I am well pleased."

We now notice what our opponents usually take to sustain their view. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." In Matth. 10: 5, the Savior says, "for this cause shall a man leave father and mother, and cleave to his wife, and they twain shall be one flesh." Now it is plain that man and wife are two distinct

characters, but they are one in sentiment and motive, and in the bonds of domestic love. If you purchase a home of them, do they not perform two distinct actions in giving you their signatures to secure your title? Just so my dear reader if you wish to secure your title for that future home, you must perform three distinct actions in christian Baptism; because there are three, distinct characters in the Trinity. It is known that the office of man and wife differ; so do the offices of the characters of the Trinity. The office of the Father is to convict; the office of the son is to save, and the office of the Holy Ghost is to sanctify."

We in the second place claim that the language of the commission is elliptical, and when the ellipsis is supplied it reads thus: "Go ye therefore and teach ye all nations, baptizing them in the name of the Father, baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost." With the present plenary form we think it plain that there are three actions required to fulfill the injunction; it therefore only remains for us to sustain the above plenary form, which we shall try to do by fair logic; first by *and*, which is a coordinate conjunction, i. e., one which connects like words, phrases, clauses or sentences. For test see Fowler and Green, on co-ordinate conjunctions. The words "baptizing them in the name of the Father" is a participial, and according to the above named authors, that which the second "*and*" connects to this, must be a participial phrase also. We therefore must supply "baptizing them in the name."—The same is true of the third *and*. By thus supplying the ellipsis as we see syntax requires, we have the plenary form as given above.

A second proof we offer in support of the above plenary form, is based upon

the relation of the preposition "of."—The first "of" it is plain, shows the relation of "Father" to "name." The second "of" can not show the relation of "Son" to the conjunction "and," for conjunctions simply connect, and sustain no relation; neither does "of" show the relation of "Son" to any word in the preceding phrase, because the punctuation shows that the phrases are separate and distinct. We therefore are compelled to supply "name," and to govern "name" we must supply "in" and to complete the relation of "in," we must supply "baptising;" "then" being the object of "baptising" must be supplied also; the same is true of the third "of." Thus by yielding to the plain demands of syntax, we have the plenary form as given in the above.

We think we have clearly shown that "Father, Son, and Holy Ghost," are three distinct characters, and in a familiar manner shown the respect in which they are "one." We are commanded to be baptized in the distinct name of the "Father," in the distinct name of the "Son," and in the distinct name of the "Holy Ghost." We therefore think that the injunction requires three separate, and distinct actions, thus observing the plain, literal import of the "baptismal formula." In as much as believers are commanded to be baptized in the distinct name of the "Father, Son, and Holy Ghost," they are therefore represented as being in the "Father," in the "Son," and in the Holy "Ghost." 1 John 2: 24: "If that which you have heard from the beginning remain in you, ye shall also continue in the Father, and in the Son." Gal 5: 25: "If ye live in the spirit, let us also walk in the spirit." We do not claim that a single action is not a baptism, but that it is not the one authorised by the language of the commission, for as we have shown that language requires *three* distinct actions. We are led to doubt the truth of the words of the administrator in baptism, when he observes but one action. He says: "I baptize you in the name of the Father," (but fails to act) "and of the Son," (yet does not

act) "and of the Holy Ghost"; now acts; devoting all the honor upon the "Holy Ghost," whereas the first honor is due unto the "Father"; second unto the "Son," third and last unto the "Holy Ghost." In Heb. 6: 2, we read "of the doctrine of baptism and of the laying on of hands." In viewing the doctrine of the laying on of hands (which requires separate and distinct actions) in connection with baptism here shows clearly that the writer referred to the separate and distinct actions in baptism, thus rendering it "baptism." But our opponents say that we read of "one Lord, one Faith and one baptism." The connection plainly shows that the lesson here taught was that of Union and to avoid division, not to have half a dozen forms, or none at all, as many have. We have but *one* baptism, and that is the one authorised by Christ in his commission to his apostles.

Our opponents also claim that the figures of baptism do not agree with trine immersion. We think that Christ's baptism of suffering in the garden very clearly indicates trine immersion; for Matthew and Mark clearly teaches us that the Savior went three distinct times (showing that there are three distinct actions in baptism) and prayed to his heavenly father if possible to let that cup pass from him. One Evangelist says, that he fell upon his face, and another that he knelt; in either form a *forward* action in baptism is indicated. The children of Israel were said to be "baptized unto Moses in the cloud and in the sea." We claim that there is as much similarity between trine immersion and the baptism of the children of Israel on this occasion, as there is between Moses and Christ. Moses said, "a prophet shall the Lord your God raise up like unto me," &c. Now Moses was a transgressor on account of which he failed to inherit the promised land, whereas Christ was always obedient, submitted to all things even the death of the cross, and received the promise.

We must remember that figures and types have striking shades of disparity,

as well as of similarity, and hence must guard against asking too much of them. Moses was the leader in bringing the children of Israel out from the bondage of Pharaoh. Christ is *our* leader in bringing us out from the present bondage of Satan, there is where the figure lies. The children of Israel were concealed in the cloud and in the sea; the applicant by trine immersion is also concealed, hence the figure. Christ in various portions of the scriptures is termed "a stone" "a living stone." Now a literal stone is a lifeless, and according to Geology an inorganic body; whereas, my dear reader, Christ our Savior is a *living* body; besides possessing untold wisdom and love in an infinite degree. But Christ is a stone in point of permanence and durability. Others might be adduced illustrative of the same, but brevity forbids, as we have now detained the reader longer than we anticipated. Believing we speak as unto wise men, "judge ye what I say."

I. J. ROSENBERGER.

Dayton O.

For the Companion
On Voting.

In No. 39. of the *Companion* I see a piece written by a brother, on the subject of voting. I am sorry that after he has put his hand to the Gospel plough, he must again look back into the world, or in other words, that he is a subject of two kingdoms at the same time. The brother seems to fault the Annual Council for leaving it to the majority in a church, whether a brother may vote, and asks, "why not leave it to the conscience of each brother as heretofore" I would ask, if every one acts for himself, and one goes one way and another, goes another way, where is the union of the body—the church? He says! Can a bare majority, perhaps a majority of that majority of a political bias adverse to right, decide this momentous question better than each brother can for himself before God, according to his own convictions?., Dear brother, if we are christians, there are no politics among us, so that the majority cannot

politically decide, and if the church decides according to the Gospel the decision is always right. The wise man says, "In the multitude of council, there is safety," and also, "He that trusteth in his own heart is a fool. Neither the church, nor individuals, has any right to follow their own convictions any further than the word of God teaches us by precept or example, and I should like for the brother to show one iota in God's word to direct a follower of Jesus to the polls. He says, it is his opinion, as well as many of the Bre'n that our church, after a prayerful mature, cool, & patriotic consideration of the question, will come back to her time honored precedent. It is not only my opinion, but my solemn conviction, that after dilligently searching, seriously meditating, and prayerfully considering the gospel teachings for our duty to God and man, neither the brother, nor the church will ever go back into and do that again which they can now see has brought envy, ill will, hatred, and bloodshed, and caused tens of thousands of lives to be taken, property destroyed, and our brethren as well as many others to be burnt out of house and home! Why yoke together with unbelievers in such desolations, if we are christians. The brother thinks that it is not alone the civil right, but the religious duty, of the brethren under certain circumstances to exercise the elective franchise." We must all believe that the gospel was brought from heaven for the conversion, and to save men, if they will believe and obey it; but the law, tho apostle says, was not made for the righteous man but for the lawless, and disobedient; for murderers, &c.; consequently, civil government will convert no man; and unconverted, and unholy men cannot make righteous laws, that is, laws of love and mercy: but laws to punish men for wickedness: which the christian is forbidden, but is commanded to suffer wrong for Christ's sake. The apostle says: "Let every soul be subject unto the higher powers,—subject unto, but not subjects of the higher powers. Here

we are commanded, as well as in other portions of scripture, to be subject to our rulers. It makes no difference under what government we live, if we are christians we must be subject to the power over us, as far as that power does not force us to do wrong; and if the power over us will punish us when we do good, and not evil; according to commandment we may flee to another city, or bear it patiently and then we have the promise of the reward. But if a brother leaves the principles of the Gospel of Christ: or rather if the church, forsakes the law of Christ, and has not confidence that the Lord is able to protect them and to make a way for their escape; but put their trust in man and vote for men to rule over them, as all the nations do, they will be left in the situation that Samuel told the Israelites they would be, when they desired a king to reign over them. But the Lord told Samuel to hearken to their voice, yet to solemnly protest unto them the manner of a king. 1 Sam. 8 chapter. The apostle says, what was written aforetime was written for our learning, that we through patience and comfort of the scriptures might have hope.

The brother presumes to say that government will be identical with the christianity in principle and in fact, and further says, when all men shall have become christians and administer government will profess, believe, and obey the gospel, and it will be their official, as well as their religious duty, to carry out the principles of their faith. Now that all men will ever become christians I can find no such idea in the gospel, for Christ says, "For nation shall rise against nation, and kingdom against kingdom,—and because iniquity shall abound the love of many shall wax cold; but he that endureth to the end the same shall be saved. "many are called but few chosen." "When the son of man cometh shall he find faith on the earth. But evil men and seducers shall wax worse and worse, deceiving and being deceived," these passages, as well as others, prove that the world will never all become converted, but to the reverse.

The brother seems to think that if the friends and brethren had as persistently, and as generally refrained from voting, as they carried out their anti-war, anti-swearing, and anti-slavery principles, other sects who do not believe as they do on these points, would most likely not have protected those through the elective franchise, who were unwilling to protect themselves." But the brethren or at least many of them have heretofore voted and thus caused their influence to be seen and felt and the government, is not left in doubt; and further says, the proceeding of many Annual Councils on that subject declare the fact. I take the stand point to say, that if the brethren, ever since there has been a church established in America, had refrained entirely from voting, even as much as they have carried out their anti-war, anti-swearing, and anti-slavery principles, and proved by their daily walk and actions, their faith and zeal in the observance of the gospel commandments they would have been better off in the late rebellion than they were. But the great trouble is, we do not live up to our profession, in many things, and the world sees it, and in voting the brethren vote, one on this side, and another on that side of the question,—just as the world does,—showing to the world that they run after carnal things, just as opinion leads them. By voting they help to put men in office to make laws and to carry them into effect, consequently when rebellion takes place, those in office must now enforce the laws, to keep it down; and our rulers cannot keep down the rebellion themselves, consequently they must call on those their subjects who have claimed to be their subjects by voting for them. But if the church sojourned as a pilgrim and a stranger, in a strange land, seeking a better country, you would not see a brother at the polls, and consequently would not be considered subjects of the higher powers.

As for the Annual Council previously favoring voting, I think is a mistake, but they have suffered it, and born with

those members, who wished and did vote. But I have heard old brethren say they have not voted since they were received into the church, and the advice of different council meetings where I have been, was that it was considered best not to vote. But some of our younger brethren, and older ones too, when the Annual Council does not say you SHALL NOT, but say "we think it best," will still persist in the things which make divisions and cause hard feelings, and make no conscience of wounding the feelings of the church, not being willing to deny themselves of worldly things.

The brother says, "suppose a certain sect, if they had the power would still cause to be condemned to the rack, to torture, and to the stake, and by the brethren refusing to go to the polls, elect a congress wholly under her control, is there a brother in the United States who would not feel it his duty to his God, to his church, to his children, and to himself to go to the polls and assist in electing a legislature of his state that would refuse to accept those amendments." What arguments for voting! If we had faith as a grain of mustard seed, we could remove mountains of vain imaginations! Oh that the church would say with the Psalmist David, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" The Prophet saith cursed be the man that trusteth in man, and maketh flesh his arm. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." We have no promise out of the Gospel but the commandment is life. Let us take the admonition of the apostle, "only let your conversation be as it becometh the gospel of Christ, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries, which is to them an overtaken token of perdition, but to you of salvation, and that of God.

SARAH RUPEL.

For the Companion.

A Plan for Holding our Annual Meetings.

I have felt a desire for some time to offer a few thoughts relative to a change in holding our Annual Meetings, and to ask a few questions of the brethren for information's sake. I have been anxiously looking for some time to hear something upon this very important subject, but have not yet been favored. Why is it that the brethren do not suggest some ideas? Is it of too serious a nature? or is the matter plain enough without investigation? I consider it is a serious and important matter that should call forth the prayers of every member of the body. and a prayerful examination of the word of the Lord upon that subject, that a change may be for the better. I must acknowledge that when a change was proposed, and a committee appointed, at our last meeting, in Illinois, I did object, for fear it would not be for the better. I returned home from the meeting, and the matter seemed to me of great importance. I commenced thinking seriously about it. The first thought was, "Why was this request made for a change?" The answer was, "Because we have deviated from the word of the Lord." If that be the case, let us return to the Apostolic manner of holding our Annual Meetings; and if that will not have the desired effect we shall be disappointed.

The object of the first Council Meeting in the days of the apostles and Elders at Jerusalem was to remove false doctrines from the Church, that some had preached or taught, and that there might be a union of sentiment and faith; and we think that is the object of the brethren yet. Well, then, we have great consolation. The Apostles and Elders were successful at the first Council Meeting in bringing about the desired effect; and my conclusion is, if we are under the influence of the same spirit, and pursue the same course, we can bring about the desired result. And now we will in the fear of the Lord try and examine the commandment of the

first Council Meeting, and see what course they did pursue.

When the question came up about being circumcised, Paul and Barnabas made a great effort to settle the point before they were sent to Jerusalem unto the Apostles and Elders; see Acts 15:2. Now do we always make the same effort at home to settle the queries before we take them to the Annual Meeting? If not we deviate in the first start. And if we do not succeed after having made the proper effort, do we then volunteer and go to the Council with the queries before we are sent by the church? If so we are faster than they were; see Acts 15:2. They determined that Paul and Barnabas, and certain others of them should go to Jerusalem. This seems to have been agreed upon by the church before they started. Is this the way that each branch of the Church proceeds before they go to the Council Meeting? If not, then we again deviate in this point.

After it was determined who should go, they were brought on their way by the Church. See Acts 15:3. Now what do we understand by "being brought on their way by the Church to Jerusalem?" Did the whole Church go with them? We think not. Then the matter is plain to me that the whole Church united in defraying the expenses of those whom they sent. And when those that were sent arrived at Jerusalem, they were received by the Church, and the Apostles and Elders that dwelt there, and reported to them all things that God had done with them—we think through the medium of the Church. And then (4th verse) reported the cause why they did come. And then in the 5th verse, reported the cause why they did come, and in the 6th verse we find the whole council organized, ready for business; and in the 7th verse we find them engaged in the business, for which they had come together. Now here we wish you to notice that in all this council, we have not found the multitude; only the Apostles and Elders, and we know not how long they continued in Council, but

we know that there had been much disputing there; and consequently there must have been much time consumed; and we find that they continued there untill the business was all satisfactorily done, in order.

To be continued.

For the Companion.

The Pulpit.

"Gravity and sobriety are twin-sisters of Sincerity and truth"

"We have known Preachers who wittingly say light and foolish things, for the sake of securing the attention of their hearers? Miserable excuse!—Wretched apology! Then the eternal joys of heaven, the almighty terror of the Lord, need puns, jests, and witty sayings, to gain them acceptance! To dispossess demons by a smile! Surely this is a new enchantment; a sorcery unknown to the ancients. To prepare the heart for the grace of God by attempts at wit and anecdote! Amongst all the proofs the Apostle ever gave of his divine mission, or of the accompaniment of the Divine Spirit, that of ability to produce a laugh, to tell an amusing tale, or to sport with fancy, never found a place."—*Baptist Record.*

Mr. Editor:—What place should be more solemn, awful and interesting than the pulpit? Life, death, judgment, heaven, hell, eternity, with all their momentous realities, are brought to view. An ambassador of Christ, mediating between God and man, under responsibilities higher than heaven, deeper than hell! attempt wit, humor, levity! initiate the stage actor, the buffoon! For what? To cause a smile, or obtain the reputation of saying smart things? Sacrilegious! horribly disgusting! Surely every man of good sense and discrimination must despise such a course from his very soul.

Can a man be honest—seek to glorify God in the salvation of souls—who acts thus? What can induce a Minister to this, but pride, self-seeking, self-glory? Did Christ set the example? Did Paul, Peter, James; a Payson, a Pierce, a Martin? I deem it irreverence to make the supposition. What more incongruous, reprehensible, wicked? I have witnessed it with the deep-

est abhorrence. "Life and death are the most solemn and grave realities in the universe. And if there be a time and a place for everything suitable and convenient, surely the pulpit and the Lord's day, as well as the subjects of eternal death, imperiously require the delightful solemnity of religious fear, and the dignified gravity of infinite and eternal themes."

"And I name it filled with solemn awe. Must stand acknowledged, while the world shall stand, The most important and effectual guard, Support, and ornament of virtue's cause."
J. S. GITT.

Value of the Scriptures.

In our former article we endeavored to impress upon the minds of the readers the great necessity of searching the Scriptures. We now try to give a short delineation of their great value. We cannot prize them too highly. Were they brought directly from Heaven by an angel, personally or visibly, as a direct messenger of the Almighty; they could not be a more precious prize, or a surer guide to immortality. Had but one man been blessed with this treasure, and salvation only offered to him; how would all mankind have envied that man! How would multitudes have longed to enjoy with the possession of this single gift, the sweet hope of immortality! Could that one have sold his treasure; how eagerly might all mankind contend who should purchase the invaluable good! Though there are thousands of Bibles in the world, yet it is as precious a treasure as if but one Bible were in the possession of one man. Let it be remembered that the Bible has been the instrument of producing all the true piety that has for many ages existed upon the earth. Were the world deprived of the Bible, it would soon present a deplorable scene of pollution and crime. Hell might exult in a complete conquest, and claim this province as its own. Infidels may rave at such assertions, but they are monuments of truth, though they excite their indignation. It hath been affirmed by the inspired apostle, that "all Scripture is given by inspiration of God, and is profi-

table for doctrine, for reproof, or correction, for instruction in righteousness; that the man of God be perfect, thoroughly furnished unto all good works." When we properly consider this assertion, we must acknowledge the Scriptures to emanate from the Almighty, and valuable beyond all expression. It gives us to understand that they are the only true guide to make us perfect for a never ending eternity. When we contemplate that eternal state to which the Scriptures guide us in after-life, we sensibly feel as if the few vain years that we have to remain upon this unfriendly world, will dwindle into insignificance. Health or sickness, ease or pain, liberty or slavery, life or death, appear but trifles, compared with the eternal scenes that await us beyond the grave. Then what is learning? What is human science? What is wealth? When in a few short years all must be forgotten and left behind to mingle with the dust! All the boasted wisdom of human science, and all the wealth this earth can afford, will aid us nothing for the preparation of the great change we must some day undergo. But the Bible, that precious though oft neglected book, unfolds all we need to know of the mysteries of God, and of our future state. Then let us value the Scriptures above all human wisdom, and let it be our constant companion and counselor.

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

The Redemption of Time.

Redeeming the time because the days are evil.—Ephesians 5:16.

Human life is represented in the Scriptures under various beautiful figures expressing at once its shortness and its importance.

At one time it is compared to a leaf which springs from the expanding twig changing its hue from summer beauty to autumnal shade and falling to the ground lies in its withered worthlessness to teach man who treads upon it the lesson of his own destiny. At a

Another time it is compared to a cloud which appears in the morning, attracts the attention of the traveler awhile and vanishes away in a moment, as the sun rises above the hill tops of the east. On every moment of time is written eternity, and as it rushes on to emerge itself into the ocean of the past, no royal edict can bring it back; no mighty hand roll it up again upon the shores of the present. Dear brethren and sisters the first reason why we should redeem the time is, the present days are evil. This is a reason urged by the apostle why time should be redeemed, and though eighteen hundred years have passed away since he lived, the fact is as clear now as then. It is predicted that as the world approaches its consummation, evil will increase, and sin grow bolder and more insulting. This prediction painfully corresponds with observation and experience. The greater increase of light, the more desperate become the powers of darkness.

Intrenched as Satan is in the strongholds of society, exerting such an influence as he does over the human heart, it is not to be supposed that he would lay down his scepter without a fearful struggle. Hence in his contest with Christ which is now going on more fearfully than at any former time, he has summoned the powers of hell, the depravity of earth; his own almost resistless energies; his infernal malignity; and these are all abroad among men, endeavoring to overturn the kingdom and power of Christ.

God against Satan and Satan against God is the order of battle. The contest between truth and error, light and darkness, rages with violence, and every power of man and every moment of expiring time is needed on the side of God. It was this great contest which Paul saw going on in the world, which induced him to exhort his brethren and sisters to redeem the time which had already run to waste, and improve the rest for God and his holy cause.

S. A. HONBERGER.

Ashland, Ohio.

To be continued.

Disorderly Children.

It never fails to make an unfavorable impression on our mind when we hear, as we some times do, parents complain of their children, as rough, disorderly, ill mannered and disobedient. Because in the first place if children are such, it must to a great extent be the fault of the parents, who ought better to have trained them. And besides, we think there must be something radically wrong in a father or mother who will expose and gossip over the faults of their children. The sensibility of a genuine parental affection will hide the faults of a child, unless honor or rectitude require that they shall be exposed. And then if they must be confessed, it will be with shame and a sincere sorrow, as for a misfortune in which the parent is implicated. We cannot think well of any person who will make confidences of strangers, for the purpose of revealing to, and discussing with them, the faults of their own families and relatives. We receive their statements with caution, and question whether they themselves are not, in part at least, the cause of the faults which they condemn.

But as to disorderly children—and we know there are many such—we have observed this, that to some extent at least they had disorderly parents. We do not intend to charge everything to parental neglect or mismanagement. But when you see children rude about the house, noisy, with loud voices and harsh words, do not the parents pursue the same course? Has not the father or the mother, or both been accustomed to boisterous conversation, reproving and blaming in a threatening manner; harsh and headlong in their general deportment? How can children be expected to be other than disorderly if disorder and confusion prevails in the family? And the way to cure the evil in the children, is not by blaming or threatening, but by changing the whole system of domestic management to one of self control, calmness, and orderly government. This cannot be done at once nor easily; but it can be done. Parents must themselves become orderly and self controlled. Children will soon follow. Disorderly children cannot be corrected in any other way.—*[Mother's Journal.]*

For the Companion.

Begin With God.

"Take thy first meal with God;
He is thy heavenly food;
Feed with and on him. He with thee
Will feast in brotherhood."

With how many of us, christian brethren on rising refreshed from our night slumber, is the spiritual craving after heavenly nutriment so great that we seek it as a first necessity?

Do we spring up from our beds in the solemn dusk of the morning, while yet the bustle of the world is afar off, that we may hold undisturbed communion with him who is our true life?

Do we bend in earnest devotion over the book of books, and feel ourselves strengthened and prepared for another days combat with the world, the flesh, and the Devil? Do we look from our window upon the wondrous works of God's creation, and feast upon his goodness and mercy as displayed in these toward us? Or do we open our eyes to the glorious dawn with our thoughts full of the perishable objects of time; with our minds set upon the business of this mortal life? Do we hasten to our well spread boards, and satisfy our physical hunger and wholly overlook the rich spiritual feast that is ever ready for our participation? Do our Bibles lie useless in the dust, while newspapers and ledgers have an eager attention? and do we rush to the transactions of the busy day with no first act of consecration to Him without whom the day would not have been begun by us at all?

Let this title of Bonar's beautiful hymn be the principle of our soul. Let us strive by God's grace not only to begin, but to continue and end, with Him who is our joy and hope, both in this world and the world to come.

Wm. B. SELL.

East Freedom, Pa.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 21. 1865.

CORRESPONDENCE.

SOUTH BEND IND. }
Nov. the 13th 1865. }

On the 24th Oct. we left our home in Tenn., came on to Bulls Gap, where we met brother Samuel Molsbee, with whom we had formerly agreed to take a journey North, and North West, in or-

der to mingle with our brethren there, and to preach the word; sincerely asking God to be with us, and bless the word spoken. We came on to Knoxville, with brother M. M. Bashor. We also fell in company with Rebel Ex Vice President Stephens, of Georgia. We took a seat by his side for a chat. Asked him several questions relative to the crisis. He informed us that he was opposed to the wicked war, but that did not seem reasonable to us, for by lying the rebels kept up the war. He is about fifty years old, about five feet high, small and wrinkly; seemed to be in bad health, having just been brought out of prison, having been confined five months, (and we think he ought to have been there yet;) is now pardoned, and was on his way home. He said he expected to die in Georgia and there to be buried. We asked him if he was a professor of religion. He said he was a member of the Presbyterian church. We then asked him if he enjoyed religion. He said not so much as he desired; which we were not astonished to hear; especially when we think of the many destitute widows of our land, made so by the war of which he was an active organ. We will pass on lest we be tedious.

We came to Knoxville, changed cars at 6 P. M., arrived at Chattanooga at 3 A. M.; Laid over three hours; at 6 started for Nashville; arrived at 6.30 P. M.; changed cars, for Louisville; arrived at 5.30 A. M.; crossed the Ohio river; got on board the train for Indianapolis. At 12. Noon, changed cars for Peru; arrived at 6 P. M. We there inquired for brethren, after which we made our way to Mexico, to brother Joseph Brower's, on the 26th. Had meeting on the 27 at Mexico church, where we met with brother Lair who moved from Tenn. On the 28 were conveyed by brother Joseph Brower to the Squirrel Creek congregation, to a Lovefeast; had a good meeting; one brother elected to the ministry, viz: brother David Neff. In the evening we had meeting at Garrisons school-house, and in the time of meeting a

young lady asked to be received into the church; we then were conveyed by friend Samuel Karnes to his house. Next morning he conveyed us to Manchester church; had meeting, after which we went with brother Nicholas Frantz. Returned to night meeting; in consequence of a funeral on the next day (of sister Shanefelt) we were requested to divide, there being another appointment, so brother Molsbee went to brother Omerts; thence to an appointment at Eel river church; conveyed by brother Omerts to that place; after meeting he went to brother Jacob Metzger's, thence back to night meeting. The writer went from Manchester church to brother Abraham Switzer's; next morning attended the funeral. The sister leaves a kind husband and a family of good children to mourn their loss. The family left Maryland in the time of the war in search of a quiet home in Indiana. But this was not the sister's place of rest, for here are some disadvantages, but she is now gone to that land, we trust, where there is no disadvantages.

We were then conveyed to Eel river church by brother Swisher, where we met with brother Molsbee again. Had a night meeting; went home with brother Joseph Ulery. On the 1st Nov. brother Samuel Ulery brought us to Millford. We then went to brother Henry Neff's house; stayed over night; next morning (2nd) went to Turkey Creek congregation; had a meeting; went home with Samuel Whitehead. We were then conveyed to New Paris; had a night meeting; met a good congregation; went home with brother George Cripe. We were then conveyed by brother Jacob D. Yoder, Rock Run; had a good meeting; then went to brother Jacob Berkey's, had a pleasant interview; thence to Goshen where we met with brother Sturgis. Spent a few minutes, till car time; we then got on the train for South Bend; arrived at 7.30 P. M. We found our way to brother John Studebakers. Rested on Saturday. Sabbath morning brother Studebaker conveyed us to Witter's school

house; had a meeting, where we met with our much beloved brother Jacob Miller. He then conveyed us to his house. On Monday night we had a meeting at Portage Prairie. Thence on the 7 to Buchanan; had an interview with Dr. Dood. Returned; had meeting at night at Portage. On Wednesday brother Miller conveyed us back to South Bend.

P. R. WRIGHTSMAN.
SAMUEL MOLESBEE.

To be continued.

Grabill Myers Report.

Returned from a series of meetings in the Manor and Montgomery branches, Indiana Co., on the 14 inst. Had good meetings, good attendance, and good order; and the brethren and sisters everywhere manifested much brotherly kindness.

Found all well at home.

G. MYERS.

G. W. BRUMBAUGH

Proposed Visits by Grabill Myers
To Myerstown, Lebanon Co., on Saturday December 16, and remain in that branch over Sunday.

Thence to Little Swatara, Berks Co., and remain one week in that branch.

Thence toward home, on Tuesday, 26th.

Expect to be accompanied by Geo. J. Schrock, of Somerset Co.

G. MYERS.

Our Puzzle Corner.

For the Companion.

Scriptural Enigma.

I am composed of 38 letters.

My 15, 2, 13, 20, 18, 34, 26, 33, 9, had good report of all men.

My 28, 32, 35, 14, 21, was the daughter of Diblaim.

My 18, 3, 6, 7, 8, 23, 33, 9, was a school teacher.

My 10, 7, 36, 5, 19, was present when women had their dead raised to life.

My 13, 29, 27, 24, 17, answereth all things.

My 25, 11, 13, 7, 37, is the glory of man.

My 28, 36, 1, 4, 11, 8, is a valley spo-

ken of in the Bible.

My 30, 33, 12, 31, God will repay to his adversaries.

My 38, 22, 16, 11, 21, 7, 18, was a mother in Israel.

My whole you will be if you become a child of God.

NOAH LONGANECKER.

New Lisbon, Ohio.

Answers to Enigmas.

No. 43.—"He that believeth and is baptised shall be saved."

No. 44.—"The Lord delighteth not in the death of the Sinner."

No. 45.—"Blessed and holy is he that hath part in the first resurrection"

HATTIE F. MILLER.

Columbiana, O.

ASBERRY AYRES.

Companion Office.

DIED

In the Spring Run Branch of the Lewis-town congregation, Millin Co., Pa., Nov. 7, sister CATHARINE HANAWALT, daughter of brother Joseph R. Hanawalt; aged 33 years, one month, less three days. Funeral services by William Howe and Peter S. Myers.

Sister Catharine was a consistent member of the church for a number of years. About a year ago, she was bereft of a kind and affectionate mother, whose place she filled with true maternal care. Her amiable disposition and christian deportment, won for her many friends. Her loss will be sensibly felt in the neighborhood, where her charitable hands were ever ready to minister to the wants of the sick and her words to comfort the afflicted.

She is gone! The coffin lid has veiled her from our sight, and her lifeless form has been consigned to the silent tomb. She will be missed in the sanctuary, where her seat was so seldom vacant, and where she so often joined to sing the songs of Zion.—But more than all shall she be missed in the family circle; where her presence seemed to shed perpetual sunshine on all around her.

The trials and troubles on the pathway of life are known no more to her. The good fight has been fought, the battle is over and the victory won. Calmly and peacefully she passed the cold portals of death, leaning on the strong arm of her loving Redeemer. Never more shall we see her on earth; but in that eternal world, where all is joy and peace, her glad voice shall join with the thousands who have gone before, to swell the sweet anthems of praise that shall forever roll up around the throne of the everlasting God. There shall she forever bask in sunshine of the presence of Jehovah, where all the ransomed people of

God shall dwell in sweet felicity, while age after age shall roll their ample rounds, and circle away into the dreamless ages of eternity.

G. H. SWIGART, & P. S. MYERS.
Visitor please copy.

Of consumption the 11 of November, in the Newton Paintercreek church Miami Co, Ohio, sister MARY CARY wife of brother Benjamin Cary, aged 27 years, 8 months, and 18 days; she joined the church when she was young, was meek and without guile or resentment she lived and died in the Lord, exhorting those around her to do the same, while she had strength to talk.

HANNAH KNAUFF.

Flying Visit to the Cove.

On Saturday noon, last we left home for Clover Creek, this county, with a view of bringing home a little daughter who had been on rather a prolonged visit to her Grand Father's. We arrived at Cove Station, on the Huntingdon and Broad Top R. R., at 5.30, or about dark. From thence we had 6 miles a cross a considerable mountain. With a full determination to reach our destination, we set out with the motto "onward and upward," and upward it was indeed until we had nearly laid one-half our journey behind us. But in due time, (7.30) wet, muddy, and tired we made the landing under the maternal roof, and found the object of our trip in good spirits, and the family mostly well, but father absent on a mission of love to the James Creek branch.—Next morning, Sabbath, we had the pleasure of attending public worship at Martinsburg, where we were favored by an interesting address by G. W. Brumbaugh, from the words "Take heed what you hear."—Mark 4: 24.

After the close of the meeting, the members were very feelingly addressed by Elder George Brumbaugh, upon the importance and solemnity of church elections, that branch expecting to select a speaker and visiting brother shortly. We consider his remarks very appropriate. Such matters, and others similar in nature, should frequently be explained to our members, as many of them cannot appreciate their solemnity.

Arrived home safely on Monday 2. 30, P. M., several hours later than had been expected, in consequence of a

change of schedule on P. R. R., and in consequence of which our paper is several hours behind time.

AN open mouth is the sign of an empty heart, as a chest open is a sign there is nothing in it.—When money or jewels are within it is kept locked.

THE Spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it by a sense of his love.

Our New List.

At \$2.00	54
At \$1.00 & 1.50	13
Total	67

LIST OF MONEYS received, for subscription to the Companion, since our last.

Levi Moose, Gettysburg, Pa., 52
Miss Hannah Grabill E. Sharpsburg Pa., 85

For 1866.

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Andrew Trimmer, Fulton, Ohio,	2.50
John Denling, Dayton, Ohio,	2.00
John S. Lawver, South Pass Ill.,	2.00
G. H. Swigart, McVeytown, Pa.,	1.00
George Winand, York Sul. Springs, Pa.	1.00
Reuben Young, Camden, Ind.	2.00
Geo. Lutz, " "	2.00
Christ H. Kinery, " "	2.00
Daniel Wampler, Dublin, Ind.	2.00
Esther J. Martin, Plumville, Pa.	1.50

THE CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$2.00 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, NOV. 28, 1865.

Number 47.

Selected For the Companion.

Our Future.

O say not fate decrees for us

The future mystery:—

'Tis we ourselves are forming now

Our own eternity.

Here in the misty loom of life

We weave what *is* to be;

Our thoughts and actions are the threads

Which form our destiny.

We're weaving for ourselves a robe

To wear on that great day,

When the Archangel's trump shall sound

And earth shall pass away.

If bright and pure our actions are,

Then pure our robes shall be,

Inwove with many a thread of light,

Good deeds of charity.

But oh, if dark and sinful thoughts

Have place within the soul,—

If hatred, malice, and distrust

Our better acts control,

Then dark indeed our robes shall be,

And dark shall be our fate,

When at the last great day we stand

Unknown at heaven's gate.

So let us weave, that when at last

Shall set life's lingering sun,

Our father's voice may say to us,

"Come up, ye well have done."

For the Companion

Christ our Strength.

A LETTER TO BROTHER GEO. BUCHER.

Your communication is at hand, and has been perused with interest. I heartily concur in your motto, and in your application of it. "God helps those who help themselves," is a most comprehensive phrase, and embodies a very important doctrine. Not only in regard to *preaching*, but in everything we do of a religious nature, we are aided from Heaven in proportion to the exertion of our own ability. "He that *soweth sparingly* shall also *reap sparingly*," is as applicable to the present time as to the final issue of our labors. There is perhaps no theological point

more fiercely contested by a large so called orthodox class than "moral ability" in a "fallen" creature. However perilous the theory of inability is, there are various passages of Scripture that seem, on a superficial view, to favor it. If man is morally impotent, in the fullest sense, then it is impossible to help ourselves "until God first enables us to do so." The phrase "God helps them that help themselves," in order to be the embodiment of truth, would have to be transposed thus: "Those alone can help themselves whom God first helps." We must be very cautious not to give such an aspect to our impotence as to leave "no room for an inward basis of responsibility. If our moral inability is such as to preclude the possibility of doing anything that looks toward reconciliation with God, we have no more responsibility than a rock. A stone cannot roll down a declivity except it be placed under the law of gravity, and is not, therefore, responsible for remaining *in statu quo*, or for any effects resulting from its inertia; but man has a self determining power, not to regenerate or sanctify himself, but to employ such means as God has provided as channels for the influx of that power without which all our efforts were abortive. Man can do much, and must do what he can, and yet the utmost taxation of his energies will be futile and unavailing, if he be not met and sustained by a power above him. Hence it is that Christ says, "without Me ye can do nothing." We have no power to do anything that will originate or maintain a life above nature; but we have the ability to place ourselves in such relation to God, in the employment of means, that He can "fulfil all the good pleasure of his goodness, and the work of faith with power." Every commandment of God must be observed in the

power of a life which is not our own in the deepest sense. The movement of every muscle is the effect of the operation of a principle which eludes our analysis, and which will take its course under the impulsion of its proper law whatever direction we give it through the force of our own will. In the nourishment of our bodies we have a part to perform, without which we would inevitably perish; and yet if a power beyond our control were not operative, we would perish with equal certainty. We *can* & *must* convey the food to our mouth & swallow it, or we soon die of inanition; but when this is done we have no more power over the process of digestion, & assimilation, than we have over the secret agency of the Holy Ghost in feeding and sustaining the soul with the bread of life. Therefore, in the sustenance of our physical organization, it *may* be said "without God we can do nothing," with as much propriety, as with regard to our spiritual life. Every one knows that he has no power to sustain his corporeal existence by eating and drinking; but the knowledge of this fact does not deter us from sowing, reaping, thrashing and winnowing, cooking and eating. "If we help ourselves God will help us." As in our physical so in our spiritual life, all that we can do bears an indirect relation to our sustenance, and is of no value whatever, in itself considered; but it places us in the right relation to that law or power which is in the efficient source of being. I very much doubt whether the life everlasting was ever communicated to any fallen creature in a purely subjective manner. We may not say that such a thing is impossible, but it certainly would be an exception to the rule. Conviction always comes through some avenue of our physical being. We *see* an object or *witness* a scene; we *hear* a sermon or remark, or *listen* to

the rehearsal of an author; we read in the word, or ponder what we read years before; we feel some bodily ache or pain, and think of death and the judgment; in whatever way our conviction originates, our voluntary instrumentality preceded it. We are commanded to "search the Scriptures" with the intent and purpose of finding therein "Eternal Life." This we have the ability to do, but we have not the power to make the "Scriptures" the vehicle of grace, life, and peace. This we are not required to do, and are not responsible for failing to put into "the deadness of the letter" what God alone has power to do. But if we persist in doing what is enjoined on us, with sincerity of purpose, God will surely be faithful in the fulfillment of His promise—make the means used "the power of God unto salvation" through grace alone. When Christ demanded his Disciples to feed a multitude of thousands with "five loaves and two small fishes," He knew they had no power to carry out his injunction. According to any law or principle over which they had control, they could no more give such a vast assembly to eat of the meager store of their provision, than they could convert the mountain into bread. They were conscious of their inability to fulfil the commandment in its ultimate purpose, which is manifest from the words, *what are they* (the loaves and fishes) "among so many." The commandment was, "give ye them to eat," while humanly speaking, they were utterly destitute of means to obey their Divine Master. Taking the whole transaction together, they had no power to do anything, because they lacked in the only thing which gave efficiency to every thing else. Had Christ not exerted a power above nature, nothing would have been done, and the weary multitude might have famished by the way. But when the explicit direction was given, "make them sit down," the Disciples had a work that came entirely within the sphere of their ability; "and they did so and made them all sit down;" and by their obedience placed themselves

in communication with Omnipotence. This miracle is repeated in every child of God in the performance of every religious duty, however trivial it may apparently be. Nothing can be done to the Divine glory without Divine aid, and "God helps them that help themselves." We must do what comes properly within our sphere, and then God will impart grace that we may *work out our own salvation* with fear and trembling: for it is "God that worketh in us, both to will and to do of His good pleasure." So in preaching, so in everything: "God helps them that help themselves."

Yours in the love of Christ.

C. H. BALSBAUGH.

For the Companion.

Education.

When we speak of education, we take the word in its broadest sense, and mean the proper development of all the faculties—physical, mental and moral. It is an erroneous idea to suppose that a cultivated memory and a mind well stored with useful knowledge is all that is necessary to constitute an educated man. Hume, Gibbon and Voltaire, with their well disciplined minds, were no more educated than John Heenan or Tom Sayer who were celebrated for their great muscular power; neither could we call a poor decrepid African slave an educated man, though his whole soul were wrapped up in the religion of Christ, and he experienced the most convincing evidences of saving grace. All of these are regarded as having but one of their three powers developed to the neglect of the other two, hence none of them are entitled to be called truly educated men.

We believe that it is the will of God that we should be educated to the utmost extent of our ability. As regards the education of the body, God has given no direct command, more than this, that it should be kept undefiled and be employed in procuring daily food. But he has caused nature to teach us how to treat the body, and from this we learn that it must have fresh air, proper food

and vigorous exercise of all its parts, before it can be properly developed. Fresh air and proper food enter into the composition of the body, while judicious exercise facilitates the circulation of the blood, keeps the repairing system in operation, and adds strength and flexibility to the various parts. Gymnastic exercises are not only the best means of training the bodily powers, but seem to be indispensable to accomplish this end, since no kind of labor which we can think of, will call into exercise all the muscles of the body. That the body should have varied exercise while in a state of development, is proven by the disposition manifested among children to engage in various kinds of sports.

As regards mental training and the acquisition of useful knowledge, we know that God was well pleased when Solomon desired wisdom, which he represented as "the principle thing," "Therefore get wisdom," and further "By it kings reign and princes decree justice." "Wisdom is better than rubies; and all the things that may be desired, are not to be compared with her." Every one has a right to be educated mentally and to get all the education in his power, for as certain as God has provided the fishes with fins, and the fowls of the air with wings and intended them to be exercised, so sure has he given us mental faculties and intended that they should be developed, and he who would strive to crush the pure aspirations of the mind after knowledge, can not but sin against God.

In the third place we have a moral nature, the most important of all, but which requires education as much as either of the others. God has planted the germ within us and then placed the food before us and now requires us to do the work of nurturing and developing this moral faculty.

To be continued.

For the Companion.

There is a rest for the Weary.

The Savior's promise is, "I go to prepare a place for you." What kind of a place? No doubt a place of rest.

O how cheering the thought to the cross bearing christian, that there is a rest for the weary, that "there is a place where the wicked cease from troubling, and the weary are at rest." This rest can be obtained by all; for "whosoever will come may come and partake of the waters of life freely." "Come unto me," says the great mediator, "all ye that are heavy laden, take upon you my yoke, and ye shall find rest to your souls."

Sinners, are you weary of sinning? If so come under the yoke of your bleeding Redeemer, whose never failing promise is not perhaps you may, but "you shall receive rest to your soul;" for there is a rest for the weary. You will even in the present world, receive a peace, or rest to your soul, which the world cannot give, and when the Savior will come again to gather home those who have washed their robes and made them white in his blood, you will receive a rest incomprehensible to the finite mind. O! in view of that glorious rest, who would not be willing to forsake the world with all its delusive charms!

Sinner, is it possible that you will still harden your heart! There is no doubt but you often feel sin pressing you down,—resting upon you like a heavy burden, of which you would like to be relieved. But still you carry it along. O, cast it off, and rest yourself under the outstretched arms of bleeding mercy. Then you will realize the truth of the saying, "There is a rest for the weary."

W. J. H. BAUMAN.

Vinton, Iowa.

Supporting the Ministry.

There have been several articles written on this subject lately, and I thought I would make a few remarks by way of bearing testimony. Let any lay-member of the flock sit down for a few moments and consider how much time and careful study it requires to become conversant with the Scriptures,—how whole days and often nights must be devoted to the labor of love, and he will not

wonder that ministers literally have not where to lay their heads. If the curtain could be raised and we were to glance within their homes, we would be astonished at the self denial and rigid economy practiced there: often they lie down at night not knowing from where the bread for the morning is to come. I fear in that "last day" the Lord will say, I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; I was naked and ye clothed me not; sick and in prison and ye visited me not; and again inasmuch as ye did it not to one of the least of these ye did it not to me.

Truly the laborer is worthy of his hire;—we would temporally speaking deem it an insult to a man's common sense to ask him to labor without compensation, and can we ask one to devote himself not only physically, but intellectually and spiritually to the work of uprooting prejudice, preparing the soil and sowing good seed, without ministering to his wants as the Lord has prospered us? Paul says once and again ye ministered to my necessity, and again "Do ye not know that they that minister about holy things *live of the things* of the temple, and they that wait at the altar are partakers with the altar"? Even so hath the Lord ordained that they which *preach the gospel* should *live of the gospel*. Man's physical nature cannot subsist on spiritual food, any more than his spiritual nature can live on material things. You would say he must earn his bread by the sweat of his brow,—even so he does, for to warn men to flee from the wrath to come is his calling, and he devotes, or should devote his whole time, talent and energy to further the work of his Master, and it is not for us to hold back and say "be ye fed and clothed" and not go rather and fulfill the command.

It is more blessed to give than to receive, and those to whom much has been given of them will much be required. Give freely for the Lord loveth a cheerful giver.

Some years since a certain man said

in hearing of a rich man's conversion "Is his purse converted"; so we would have it; a man's conversion is not worth much unless his purse is converted from a carnal to a spiritual use, not that we would gauge his religion by the amount he puts in the treasury of the Lord, for unless it is given in the right spirit the widow's mite will outweigh it all, but he should set apart a portion of his accumulations that the Master may find him a diligent servant.

L. H. MILLER.

We destroy pleasure by pursuing it too eagerly.

A boy, smitten with the colors of a butterfly, pursued it from flower to flower with indefatigable pains. First, he aimed to surprise it among the leaves of a rose; then to cover it with his hat, as it was feeding on a daisy. At one time he hoped to secure it as it reveled on a sprig of myrtle; and at another, grew sure of his prize, perceiving it to loiter on a bed of violets. But the fickle fly still eluded his attempts.

At last, observing it half buried in the cup of a tulip, he rushed forward, and snatching it with violence, crushed it to pieces. Thus, by his eagerness to enjoy, he lost the object of his pursuit. From this instance, young persons may learn, that pleasure is but a painted butterfly; which, if temperately pursued, may serve to amuse; but which, when embraced with too much ardor, will perish in the grasp.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessing; only the iron in God's sand is gold — O. W. Holmes.

*For the Companion.***A Plan for Holding our Annual Meetings.***(Continued from page 364.)*

In the 12th verse we have an account of the multitude hearing the report of Paul and Barnabas; and in the 13th we notice, after they had held their peace, or were through with their report, that James addressed himself to the Council of brethren—not multitude; and in the 22nd verse, we find that the Apostles and Elders were well pleased with the Church when they were thro' with their council, and that they sent chosen men of their own company with them back to Antioch. Now here seems to be something that we have lost sight of in our Council Meetings. Who, and what were these men? We have no account, if memory serves me rightly that they were either Apostles or Elders, and yet they were chief men among them, and it seemed good to the Apostles and Elders to send them with Paul and Barnabas, and also wrote letters and sent with them of the proceeding of their Council. Why were not Paul's and Barnabas' report sufficient to the different arms of the Church? And if it was necessary at that time in order to confirm the Church, why is it not necessary at this time, in a day when evil men and seducers shall wax worse, deceiving and being deceived? Here brethren I would like some information to those two chief men among the brethren. It is true the word informs us that Judas and Silas also were prophets themselves, exhorting the brethren with many words and confirmed them, and Paul and Barnabas were prophets, and yet it seemed necessary to send certain chief men that had hazarded their lives for the name of Jesus in order to confirm the Church. Those men appear to have been appointed by the Apostles and Elders with the Church, to fill some mission different from preaching the word alone. We find that this mission did not stop at Antioch; Paul and Silas, being recommended by the brethren

unto the grace of God, went through Cyria and Cilicia, still on the same mission, confirming the churches. See verses 40 and 41. Neither did it stop there, for in the first verse of the 16th chapter we find them in Derbe and Lystra, where they found Timotheus as a companion for this mission, and as they went through the cities they delivered them the decrees that were ordained by the Apostles and Elders at Jerusalem. See Acts 16 : 4.

We wish to know who is now appointed to fill this mission. Some say the Elders that are sent as delegates are authorized to fill it. But that would not answer in the days of the Apostles. And we think it is owing to a deviation in that matter that the church is not more successful in confirming all the different branches, and uniting us more in faith and practice.

I have already extended this article far beyond what I had intended; but I wished to introduce the matter, for information, and I hope that the brethren will investigate the subject, and give their views.

JOEL BARNHART.

*Dowagiac, Mich.**For the Companion.***Inconsistent Customs of the Brethren.**

There is hardly a day but what we hear of a new invention or improvement on an old one. There is an onward movement in nearly everything Science and Art has undergone a wonderful change within the last few years; when we look back we almost feel as if the world was turned upside down. Some it seems, are even trying to improve the plan of salvation; but against this every true follower of Christ will protest. However, improvements, when they *really are* improvements, should always be encouraged, when we know that it is adding to our temporal happiness, and not conflicting with our spiritual wellfare.

I claim that we have some customs that are very objectionable indeed—and if we can *improve* them, we will not only add to our comfort and happiness,

but in many, very many instances, will remove a stumbling block, which is laid in the way of many christian professors.

As I am desirous of being as brief as possible, I shall here only refer to several, hoping some one else will take up the subject and carry it out fully.

We know that it is an ancient custom among the brethren to turn a "house of mourning" into a "house of feasting." No sooner is a person dead, until arrangements are made for a feast; and if I would fairly represent the evils attending this custom, my article would become too lengthy. But dear brethren: do you not think we would be acting more *consistently*, if we would "do away" with this continual feasting on such solemn occasions? If there are any friends and relations in attendance from a distance, they should certainly have something to eat; but why can they not be fed as we feed people when we hold a lovefeast, with bread and butter? This can soon be prepared, and is within the means of every person.

The same objections can be found against the custom of feasting on "meeting" days. Those living near the place of worship will sometimes spend several days in preparing for the meeting. When the brethren can afford it, we find their tables groaning under the "good things," which are served up, (like on funeral days,) in the latest style; and made so palatable that the stomach, that delicate organ of the human system, is overloaded long before the palate is satisfied. And it does not require a Physiologist to explain what bad effect an overloaded Stomach has on both body and mind. Is it consistent or right to go to the house of worship in the forenoon, & the "house of feasting" in the afternoon?—Would it not be much better to set before our brethren a cold meal as we have at our lovefeasts.

There is another habit which should receive our serious consideration. When we travel any distance from home to see our friends, or go on business, we expect the brethren along our route.

to bear part of our expenses, by entertaining us;—otherwise it would cost us considerable at the Hotel. This I think is entirely wrong. When we are commanded to "love our neighbor as ourselves," we should at least love our brethren and sisters, and not impose on them, as I have frequently known it to be the case. Do not misconstrue my words, and consider me uncharitable and destitute of brotherly love. I only wish to lay before the brethren for consideration a subject which may not have ever entered their minds.

In order to illustrate my views more plainly, I will relate one instance out of several that came under my notice.

A brother living in Pa., during the war met with reverses, and finally he concluded to remove his family to the West,—leaving all behind (excepting \$100, and some bed clothing) to pay his remaining debts; started for Ill., where he arrived with only \$40 remaining to start in business; and then not being able to rent a house, was obliged to take lodging at a Hotel for the space of six weeks, when he was enabled to get a house in a rail road town. Though a stranger in a strange land, and that too in the winter, he still had friends. The Lord did not forsake him. One by one would come to attend to his wants, and then he was made to rejoice and thank the Lord for his kind protection. No one can imagine what trouble he experienced, neither would it profitable to relate them here;—but the heavy cloud was soon removed and the sun began to shine upon him.

Now brethren imagine yourself in his condition one moment, and supposing a brother would arrive in your town and after inquiring if any "Dunkards" resided in the town, would be directed to you. I say how would you feel—under such circumstances—scarcely shelter enough for yourself and family, and what food you had in the house was given you as a present? And again on another occasion, surrounded by 13 for dinner, when scarcely anything was in the house. Your companion by this time is seen bathed in tears as she is

worried by her little children, while she is trying to set something before them to eat! This visiting in those rail road towns is not only once a year, but twice a week on an average, the year around.

The subject of my remarks, fears he must leave the place where he now resides, though he could do a good business, were it not for this one difficulty.

Brethren who are out on a mission of love and labor for our spiritual good, and those who are away from home and get in distress, with such I think we should always be able to divide the last morsel. But when brethren who are well off travel to the West to buy land, or if only to see the country, they should always when they do ask if Dunkards reside in the town, also enquire about their circumstances, and if they are not much exposed to traveling visitors? If I am wrong brethren in my opinion, correct me in love, and if I am right assist me in the cause I am engaged.

Hoping to hear from you, I remain your brother in the Lord.

F. Z. BROWN.

For the Companion.

The Book of Books.

Mr. Editor:—I would be pleased to know the author of the following most eloquent apostrophe to the Bible. It appears to have been addressed to young men. I have seldom read anything finer:

"Study now to be wise; and in all your gettings get understanding. And especially would I urge upon your heart-bound, soul wrapt attention, that Book upon which all feelings are concentrated all opinions; which enlightens the judgment, while it enlists the sentiments, and soothes the imagination in songs upon the harp of the "sweet songster of Israel." That Book which gives you a faithful insight into your heart, and consecrates its character in

"Shrines

Such as the keen tooth of time can never touch."

Would you know the effect of that book upon the heart? It purifies its thoughts and sanctifies its joys; it nerves and strengthens it for sorrows

and mishaps of life; and when these shall have ended, and the twilight of death is spreading its dew damp upon the wasting features, it breaks upon the last glad throbs the bright and streaming light of Eternity's morning. Oh! have you ever stood beside the couch of a dying saint, when

"Without a sigh,

A change of feature or a shaded smile,
He gave his hand to the stern messenger,
And as a glad child seeks his father's arms,
Went home."

Then, you have seen the concentrated influence of this Book. Would you know its name? It is the Book of books—its author, God—its theme, Heaven, Eternity.—The Bible! Read it search it. Let it be first upon the shelves of your library, and first in the affections of your heart. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Oh! there be sublimity in the contemplation of God—if there be grandeur in the display of Eternity—if there be anything ennobling and purifying in the revelation of man's salvation, search the Scriptures, for they are they which testify of these things."

J. S. GITT.

SOLITUDE.—When wounded by ingratitude, or sick of the busy, never ending bustle of an ambitious world, or perhaps soured by disappointment we seek solitude, we are apt to exclaim, "How lovely, how holy, how calm and peaceful!" Now imagine a life of solitude must be a life of happiness. But, really, solitude is lovely or disagreeable, according to the state of our own minds. A life of solitude would be as irksome as a life never free from companionship.

There are times when we need solitude; there are times when we need companionship. The man who never muses in solitude, who never examines the depths of his own soul alone lives without knowing his real wishes and wants.

There are certain feelings (which we

can never speak) that cannot be cultivated in the presence of others. The unbending of art, the complete relaxation from etiquette, is like the song of the wild bird, free and joyous in the consciousness of being unwatched. However familiar with a friend, still there is a slight (perhaps a very slight) feeling scarcely amounting to a restraint between you and your words and thoughts. This is almost unconquerable! It is not the creature of distrust or suspicion, but a human feeling not to be subdued.

It certainly is good at times to be alone; alone with our weakness, to probe and examine our hearts with an unsparing hand; and often from such hours spent in the misty halls of solitude we emerge purer, and are more capable of friendship and companionship. On the other hand, to shun the world, to distrust mankind, and dwell continually alone, will exalt himself, and despise, without knowing mankind. Then pass not your life in solitude, nor yet always seek companionship; learn to love both, and, like the seasons, each will bring a new pleasure.

Virtue and happiness equally attainable by the rich and the poor.

The man to whom God has given riches, and blessed with a mind to employ them aright, is peculiarly favored, and highly distinguished. He looks on his wealth with pleasure, because it affords him the means to do good. He protects the poor that are injured; he suffers not the mighty to oppress the weak.

He seeks out objects of compassion; he inquires into their wants; he relieves them with judgment, and without ostentation. He assists and rewards merit; he encourages ingenuity, and liberally promotes every useful design. He carries on great works; his country is enriched, and the laborer is employed; he forms new schemes, and the arts receive improvement.

He considers the superfluities of his table, as belonging to the poor of his

neighborhood: and he defrauds them not. The benevolence of his mind is not checked by his fortune; he rejoices therefore in riches, and his joy is blameless.

The virtuous poor man also may rejoice; for he has many reasons. He sits down to his morsel in peace; his table is not crowded with flatterers and devourers. He is not embarrassed with a train of dependants, nor teased with the clamors of solicitation. Debarred from the dainties of the rich, he escapes also their diseases.

The bread that he eats, is it not sweet to his taste? The water he drinks, is it not pleasant to his thirst? Yea, far more delicious than the richest draughts of the luxurious. His labor preserves his health, and procures him a repose to which the downy bed of sloth is a stranger.

He limits his desires with humility; and the calm of contentment is sweeter to his soul, than all the acquisitions of wealth and grandeur.—Let not the rich therefore, presume on his riches; nor the poor in his poverty, yield to despondence; for the providence of God dispenses happiness to them both.

The Communion in the Day Time.

Some of our opponents seek righteousness in Acts 2: 46, where Luke says: "And they continuing daily with one accord in the temple, and breaking bread from house to house," They say it is plain from *this* scripture that the Apostles broke the bread in the day-time, inasmuch as they "were *daily* in the temple, and broke the bread from house to house." I do not dispute that "they were *daily* in the temple, and broke the bread from house to house." That's beyond controversy. And I am happy that we do agree in this particular point. "*And they continuing daily in the temple*" contains a pleonasm: if they were *daily* in the temple, they of course continued there. We will now admit that they were *every day* and *all day* in the temple, then follows of a necessity that they did not break the bread in the day

time; for they broke it "from house to house": not, unless it can be proven that the houses were in the temple. They broke it in the evening as our Lord and Savior did.

GEO. BUCHER

Cornwall, Pa.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 28. 1865.

Minutes.—A brother writes for the Minutes of last Annual Meeting, and then adds: "Please inform me whether you have all the minutes of the previous yearly meetings; if so, what is the price of them all together."

We have no minutes for sale, either of last year, or any previous years. We furnished all of our subscribers, who were subscribers from the date of last Annual meeting, with a copy of the minutes, free. By next meeting we expect to receive the privilege of publishing the minutes in the *Companion*; and then again all will receive them without extra expense.

We are aware that there is a desire with many of our members to have all the minutes of our Annual Meetings, and we can see no reason why they should not have them. On the contrary there are many good reasons why they should have them. In view of these facts we have resolved to apply to our next Annual Meeting for permission to collect and publish as many of the old minutes, as can be obtained, or would be profitable to the church. We have in our possession several copies which we have felt anxious to lay before our readers, but do not exactly feel at liberty to do so, although we are convinced that it would be profitable to our readers. We hope the church will consider the matter and that those who have opposed the publication of the minutes will be prepared to give better arguments for their position than they heretofore have given, or withdraw their opposition. We repeat we can see no plausible reason why they should not be published and sent out broad cast.

ver the country. Surely no man lighteth a candle and putteth it under a bushel. If the decisions of our Annual Meetings are to be held inviolate, they should certainly be well understood. We would request a serious consideration of this subject.

CORRESPONDENCE.

WESTMORLAND CO., PA }
Nov. 16th, 1865 }

Brother Holsinger :—I have just concluded a visit (in company with brother Joseph I. Cover, of Fayette Co.,) to Armstrong Co. For three weeks we have been visiting among, and laboring with the brethren in the various parts of Armstrong Co., and its vicinity. We feel thankful to all the dear brethren and sisters with whom we met, for the kind welcome accorded to us; for the desire manifested to make us comfortable, and for their willingness to convey us from place to place on our journey. We enjoyed many precious, soul-reviving seasons, & felt our spiritual strength renewed while worshipping with them. In their meeting houses, in school houses, or at their private residences, all seemed attentive and respectful hearers. A few were received into the body of the church by baptism. Others manifested an interest in the salvation of their souls, while others we hope received the word in honest hearts, and will in due time bring forth fruit. At every point the brethren seemed earnestly contending for the faith, and the warm support accorded by them aided materially in making the visit both profitable and pleasant to us! May the good Lord bless them in their desire to faithfully perform all christian duties. May the encouragement imparted and received by them and us, be long remembered, even when we have passed the journey of life and meet upon the banks of deliverance. May they with us hold out faithful unto death, knowing that if so we will get a crown of life.

E. HEYSER.

Brother Holsinger :—If not imposing too much on the columns of your

paper, for the satisfaction of my family and many with whom I have associated on our journey, I wish to continue a notice of our visit among the brethren.

We spent a very pleasant time among the brethren and sisters in the Antietam Church, being kindly conveyed from place to place, by brother Jacob Price and the sister his wife. We attended four meetings in that church.—After taking leave of many kind brethren and sisters, we were kindly conveyed by brother Joseph Rorer and the sister his wife, to the Manor Church, in Washington Co., Md., where we were privileged to meet with the church seven times, for public worship. Enjoyed ourselves much indeed, in all our public and private meetings, and must say in taking leave of many dear brethren and sisters on Sunday night, our last meeting among them, I was made to feel that love that makes the people of God loath to part.

On Monday (13) we were met by brother Benjamin Emmert, and conveyed to Funkstown, where we attended a meeting in the evening. Stayed over night with brother Samuel Emmert.—Next morning (14) we were conveyed by him and the sister his wife, to Fahrney's meeting house, in the Beaver Creek church, where we met in the morning on a funeral occasion, of a child 6 years old. After services we were cared for by brother Leonard Emmert, and the sister, his wife, conveyed us to their house. In the evening we returned to the meeting house. After meeting we returned to brother Emmerts in company with brother David and Emanuel Long, where we spent the night pleasantly. Returned next morning to meeting-house, where we met with the brethren in the forenoon. Attended a funeral in the afternoon, of a young woman 24 years of age. Met again in the evening for worship. Returned home with Dr. D. Fahrney, where we were kindly cared for over night, and am now sitting in his office writing.—Expect to meet this evening with the brethren, for the last time in the Beaver Creek Church; making in all 7 times

meeting, for public worship in this church. In passing through this country, and seeing the ravages of war and hearing our brethren tell their hopes and fears, and in passing over the ground where the great armies were stationed in battle array, and the blood of our fellows ran down in streams, I came to the conclusion that we in the far West knew nothing about the dreadful effects of war.

My wife is about well of her fall, and we are enjoying good health. All the brethren and sisters please accept our thanks for their kindness to us-ward.

C. LONG.

Boonsborough, Md., Nov. 16.

Brother Holsinger :—As you some time ago expressed a wish to hear from all the churches, and our church is still unheard from; I have thought there could be no harm in writing you a few lines, *multum in parvo*, about this part of Zion; so that you and your readers also, may hear a voice from the far famed Indian Creek. You may perhaps have thought we were all cold and dead, because when the method of Feet-washing was brought up by brother Thurman as having been changed by the brethren at this place in the year 1800, and was refuted and supported (if I mistake not) in both the *Visitor* and *Companion*, we all kept silent, because it appears no one now living, knows rightly how it was. We are not *dead* but *living*. It is true, we have had cold and cloudy weather; but we now have sunshine and rain, insomuch that the hill of Zion is green with fresh pasture, and the flock is feeding on the mountain of our God.

We had a Lovefeast in October, when our sky became clear and the Sun of Righteousness shone forth with power & glory. Two weeks ago there were 9 lambs added to the flock. Like Paul of old, when they were convinced they tarried not, they arose and were baptised, and washed away their sins.

So solemn and impressive was the scene, that fathers, mothers and relatives standing among the multitude of

spectators along the water's edge, and seeing the ordinance brought from high heaven, administered, could not prevent the tears from trickling down their cheeks. And we hear of parents whose children were baptised, and they were standing on slippery ground, and were so moved in seeing the light their children shed before them, that they have since applied for baptism. May the good Lord convince many more of their sins, and cause them to come out of the world and enlist in the service of King Emanuel is my prayer.

The brethren are generally well pleased with the *Companion*, but would prefer its present size.

I remain yours fraternally.

JOS. Y. HECKLER.

Harleysville, Pa.

One-sided.—A brother writing us thinks that the matter of the decision in regard to our proposed change, is much like the "handle of a jug"—all on one side. He is strengthened in this from the fact that we have changed the figures in our prospectus from \$1.50 to \$2.00. We do not think that we were acting partially in changing those figures. Had we left them unchanged and thus induced some to subscribe at \$1.50, and afterward required 50 cents more, we might have been accused of deceiving them; whereas if they subscribe at \$2, and we will return 50 cents or one dollar they will be the better satisfied.

Also, see our heading and you will find "At \$1.50 per annum," as before. So you have one half the influence of the figures after all. Our matters are somewhat "mixed up" yet we believe pretty well understood. Be assured, brethren, we will give you a "fair election."

Our Puzzle Corner.

For the *Companion*.

Scriptural Enigma.

I am composed of 31 letters.

My 4, 27, 6, 25, 8, 9, 18, 29, 20, 30, 17, were delivered to St. John on the Isle of Patmos.

My 26, 7, 28, 11, 8, is a noted person spoken of in the Scriptures.

My 19, 12, 2, 13, was one of the Apostles.

My 16, 9, 1, 24, 31, 4, was what Christ called Jehovah.

My 3, 9, 4, 10, 21, Moses said was without form.

My 14, 15, 13, was what Jehovah called Christ.

My 22, 5, 23, Peter used in catching fish.

My whole is a part of God's word containing many mysteries.

B. F. FLORY.

Edom, Iowa.

Answers to Enigmas.

In No 46.—"Be ye transformed by the renewing of your mind."

ROSA LINDA CASSEL.

Harleysville, Pa.

DIED

Near Middleburg, Clay Co., Ind., October 28 MARY CINTHIA, daughter of James M. and sister Susannah SMITH; aged 24 days. Funeral services by Moses Hochstetler and David Culluer, from Luke 18: 15, 16, 17.

ANANIAS HENSIL.

Visitor please copy.

In the Berlin church, Somerset Co., Pa. November 3rd, our beloved brother PETER MUSSER, at the residence of his nephew, brother Jacob Musser; aged 85 years, 2 months, and 27 days. He was never married, but left a large circle of friends and relations to mourn his departure. He complained for some time but was not confined to his bed until within a few weeks of his death; yet he endured all with christian patience.

Funeral services by the brethren, Jacob Blough and George Schrock, from Phil. 1: 21.

Also in the same District, November 9th, our beloved sister, MARY MEYER, wife of brother Jacob Meyer, and daughter of brother Peter A. and sister Susan Miller; aged 31 years, 2 months, and 5 days. Her disease was Dropsy. Although her sufferings were great, especially towards the last, at the same time her hope and trust extended beyond this vale of tears, which seemed much to lighten and alleviate her then suffering condition. She left a husband, four children, and many friends to mourn her loss. But our loss we hope will be her great gain.

Funeral services by brethren C. G. Lint, J. Blough, and George Schrock, from John 11: 25, 26.

W. G. SCHROCK.

Visitor please copy.

November 13th, in the Lewistown branch of Typhoid Fever, sister RUTH MOSSEK, wife of brother Samuel Mosser; aged about 50 years.

She was beloved by all, we believe, who knew her, both in and out of the church. She manifested faith in her redeemer and loved his institutions more than she did this world. She leaves an affectionate husband, [but no children of her own] and some youth who esteemed her as a mother.

The occasion was improved from James 4: 14, by

J. R. HANAWALT, & A. VAN DYKE.

Our New List.

At \$2 00	76
At \$1.00 & 1.50	24
Total	100

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

For 1866.

Adam Philc, St. Thomas, Pa.,	1.34
Marcus H. Grabill, Mountainhouse, Va.	1.50
Eliza Brandt, Somerset, O., [at 2]	1.00
J. E. Pfantz, Ephrata, Pa.,	2.90
John L. Mohler, " "	2.00
Maria Harley, " "	1.00
D. H. Brumbaugh, Centre, Ohio,	1.00
Ab. Sell, Spang's Mill, Pa.	2.00
David Bock, Sr. Greencastle, Pa.	1.00
Emanuel Heyser, Port Providence, Pa.	2.00
Jos. S. Strickler, Grundy Centre, Iowa,	2.00
A. W. Brumbaugh, James Creek, Pa. for	
Susan Faulkinder, Dixon, Ill.	2.00
Daniel Snowberger, New Enterprise, Pa.	85
Wm. M'Whorter, Blooming Grove, Ind.	2.00
Sarah Myer, Everton, " "	2.00
Abraham Rorer, Honey Grove, Pa.,	1.00
Daniel Eekerman, Shippensburg, Pa.	2.00
John Newcomer, " "	2.00
Henry Cockley, " "	2.00
John Grove, " "	2.00
Jacob Foglesonger, " "	2.00
Wendel Foglesonger, " "	2.00
J. R. Foglesonger, " "	2.00
Abraham Hock, Newberg, Pa.	2.00
John Mellinger, Chambersburg, Pa.	2.00
John Huber, " "	2.00
Sarah Etter, " "	2.00
J. Levi Kittinger, Fairfield, " "	37
D. E. Price, Mt. Morris, Ill.	2.00
Nixon Cadwallader, Pleasant Hill, O.	2.00

THE

CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$2.00 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,
TYRONE CITY, PA

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, DEC. 5, 1865.

Number 48.

Selected for the Companion.

My Heart's own Hymn.

"Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, as God will!
And in its hottest fire hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow;
And yet I whisper, as God will!
And in his Mighty Hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done his work in me:
Waiting, trusting, as God will!
And trusting to the end, hold still."

C. H. BALSBAUGH.

For the Companion.

Inducements to be a Christian.

After an exhortation to search the Scriptures and a brief delineation of their great value, we endeavor by the assistance of God to unfold some of the inducements to become a christian. Upon the records of sacred writ we find the pleasing and encouraging annunciation, that "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have eternal life." This annunciation gives us to understand that mankind was in an inevitable perishable condition. When in that gloomy and hopeless situation, the sympathies of God were with mankind. He so loved the world, that he withheld not his *only* son to become a ransom for us; though mankind scorned and disobeyed the Most High almost from the very creation, yet his tender mercies were ever and anon conferred upon us. When there was no eye to pity and no arm to save, the Messiah came to restore fallen man again to his pristine state. He went about constantly doing good; temporally, alleviating suffering humanity, and spiritually, pointing them heaven-ward, promising to prepare them a house there, presenting his

plan of salvation and a title, upon the condition of faith and obedience, to inherit the mansions of eternal glory. Notwithstanding all these favors, promises and offers of mercies, the shameful cross was brought forth and laid upon the Son of the Most High God, compelled him to bear it until he sunk down with bodily fatigue, as a mocking reward for his kindness. Not satisfied with these cruelties, the nails were brought and the hammer plied with vigor, until the nails were driven through his sacred hands and feet. Then the cross had to be erected to present to the world the shameful spectacle of a malefactor; but the bright luminary acknowledged his innocence from guilt, and refused to grant his light to the discomfiture of wicked man. All this was done,—a blow to take the very life of the deity by frail and fallible man. What horrible assumption! Heaven frowns upon the deed and casts a veil over the scene hell stands aghast with amazement at the plot, yet exultingly glories in view of an apparent victory. But the victory achieved by wicked man, turned against hell and her host, and sealed the plan of salvation. The Lord of glory

"Burst the bars of death,
And rose triumphant from the grave."

"Father forgive them," was uttered upon the cross when in the agony of death, and yet, the same pleading is uttered now upon the mediatorial throne in heaven. O, is this not more than sufficient inducement to turn in with the overture of mercy, and seek shelter under the pleadings of forgiveness! We have reason to believe the Savior's incarnation the most amazing event that ever occurred in the records of eternity, and his love so incomprehensive, that we might verily presume the angels looked upon his advent with excited astonishment. They saw in him the brightness of his Fathers glory and

the express image of his person and worshipped him as the King of kings and the Lord of lords. Why should we then wonder if the angels were astonished? What unequalled love! What condescension displayed for sinful man! With love unparalleled he descends to this dark and polluted world; and lives and dies for deceived, guilty, and wretched man. O love divine! Where are thy limits? Ah! Whither shall we look? Thy limits must be beyond the sight of mortals and of angels! Ay,—thou must extend

"Beyond the flaming bounds of space and time,"
though thou reacheth from

"The living throne, the sapphire blaze,
Where angels tremble as they gaze"
to mans humblest habitation!

While thus contemplating the great love of the Almighty as an inducement to become a christian, we have also an eternity presented to our view, where mansions are prepared to receive us. The departed teach us a lesson that a few more fleeting years will introduce us to an all-eternity where the business of life will no longer engage us, and its amusements will have no more power to charm us. O, what is worth a thought except the favor of God, and the glory in the heavens! O, what is worth a moment's care, compared with making our calling and election sure! Let us contemplate heaven as our home, and let us read our title clear to an everlasting mansion in that happy country which lies beyond the stormy sea of time. There we can rejoice with the Lord always. It is written in the volume of glad tidings, "eye hath not seen, ear hath not heard, neither hath it ever entered into the heart of man, the things which God hath prepared for those that love him." Language is inadequate, and can never convey the enjoyments to be realized by the saints in that happy abode. But this is not all; for we have also the

assurance out of that same blessed volume that the things unseen will not deceive us. Let earth, if it will be all delusion, for heaven is a reality. Let all below be treacherous shadow, for all above is enduring substance. Though we view with horror our Savior nailed to the cross, yet with great joy do we behold that he now liveth, and we greatly thank the Almighty that his atoning grace and infinite mercy, hath delivered us from the curse of a broken law. He at the present hour intercedes for sinful man. "Come," is his invitation, "all ye that labor and are heavy laden, and I will give you rest."

All that he desires of us, is to acknowledge our unworthiness and many sins, to feel the great burden of our iniquities, to come down from our lofty positions we would occupy, and take his "yoke" upon us and learn of him, "for he is meek and lowly of heart." O dear reader, if you are yet out of the "ark" of safety; let me entreat you by the mercies of the Almighty, by the realities of high heaven, by all that is near and dear to you; accept the offerings of Omnipotence and defer not another day. Remember that humanity is but as the flowers of the field,—to-day they are in their bloom and vigor; to-morrow, time hath cut them down and they wither in the scorching sun. How soon may *your* lot be cast with those who are under the elods of the valley! Dear reader, if you please, lay down the pages of our entreaties, and go into the cemeteries to muse or ponder over the past. Perhaps you have a father there,—O, offer thou not a prayer over his remains, but offer thou a prayer for thyself! Perhaps you have a mother there,—O, shed thou not a tear over her interment, but shed thou a tear for thyself! Perhaps you have a brother, a sister, a son, or a daughter there. O, lament thou not over their untimely end, but lament thou over thy own dangerous condition! Say not thou, within thyself, "almost thou persuadest me to be a christian,"—but rise up and "wash away thy sins, gird on the whole armor of God to

withstand the fiery darts of your adversary; and when the messenger of death summons you, thou canst calmly depart, singing with all the sanctified,—Halleluiah! Amen!

SAM'L. B. FURRY.

New Enterprise, Pa.

For the Companion.

Long Hair and Beard.

"Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him." (1st. Cor. 11ch, 14v.)

"From this, many infer, that a man ought to cut or wear his hair quite short. Now I do not believe that it was the intention of the apostle that men should cut their hair quite close to their heads; but that they should not wear their hair as long, and tied in the manner that women do—which some years since was customary among the males.

There certainly can be no impropriety in a man's wearing or letting his hair extend and *not grow longer than to the shoulders*. We can read in certain histories, which speak of similitude or form of Christ, "that the hair of his head was of the color of a well ripened hazle nut, and *divided on the middle*" (and not *side*) "of his head, smooth and even, hanging down on each side to the shoulders, according to the mode of the Nazarenes. His beard was of the same color of the hair of his head, full and beautiful in the middle of his chin, divided into two parts, not very long. His face was handsome, smooth, and without wrinkle or spot." I have no doubt that the above is a true history—because we can read that the Israelites were commanded as follows: "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." (Lev. 19: 27.) "They shall not make a baldness upon their heads, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." (Lev. 21: 5.) Christ fulfilled the law in every point; he therefore wore the hair of his head and chin agreeably to the law. And as it respects the wearing of the beard, I have no doubt but that it was the intention or design of the Great Creator, that men should wear their beards; for it is a remarkable

distinction between man and woman, and that no deception might take place between the part of man and woman; and I cannot see what right or cause any should have to judge or condemn such as feel it their duty to carry or observe the image or likeness in which they were created."

We have an example in Christ and his apostles to justify and convince a brother that he should let his beard stand and wear his hair as Christ did, if we have no *positive* command the force of example should be sufficient.—Peter says "For even hereunto were ye called; for Christ also suffered for us, leaving us an example that *we* should follow his steps." (1st. Pet. 2: 21.) And Christ says "Whosoever, therefore, shall be ashamed of me"—that is, of his person—"and of my words"—that is, the doctrine he taught—"in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8: 38.) It was considered a great shame or scandal for an Israelite to have his beard cut off, as we can read in 2nd Sam. 10: 4, 5: "Wherefore Hanun took David's servants, and shaved off the one half of their beards and sent them away. When they told it to David, he sent to meet them because the men were greatly ashamed; and the king said, tarry, at Jericho until your beard be grown, and then return."

In ancient times it was considered a great shame or scandal for women to be shorn or shaven (hair cut short) and was a disgraceful punishment sometimes inflicted on women of bad character."

(*Neads Theology, Page 184, &c*)

In conclusion I would remark, so long as the hair does not extend farther than to the shoulders it is not considered *long* hair, for Christ would not have had anything about him which it was a shame to have.

SOLOMON W. BOLLINGER
Mc. Veytown, Pa.

For the Companion.

The Passover.

Brother Holsinger:—I see several pieces on "The Passover" in the Com-

panion. I notice an article on this subject in No. 42, signed, John S. Holsinger, which I consider quite interesting and instructing:—from which I derive the following conclusions:

1. That each (Jewish) day consisted of two evenings, first and second.

2. That Christ was betrayed, eat his supper and instituted feet washing and the communion on the first evening of the 14th day.

3. That Christ was crucified on the second evening of the 14th day, expiring at the 9th hour, (3 o'clock P. M.) having hung on the cross 6 hours, (see Mark 15: 25—38.) and that this was the time for the Jews to kill their Passover: (which it is probable they did not do on this occasion.)

4. That the time for the Jews to eat their Passover was on the first evening of the fifteenth day. (Mark. 15: 42. Ex. 12: 6—8.)

5. That Jesus *did not* eat the Jewish Passover, he having expired before the time of eating had arrived. Now if the brother is correct in his calculations, *then*, the above conclusions drawn therefrom, and considered in connection with the manner in which the two feasts were observed, their purpose and object, then, it seems to me the veil is being removed: the object is becoming plain. But to illustrate brother John's position a little further. His remarks, somehow, has given me more insight and inquiry on this subject than any thing I ever read before.

If he is correct in his remarks and conclusions, let us endeavor to understand him; then having gained the object in view, viz. to cultivate a friendly and communicative disposition and produce a *unity of sentiment* this subject can be dispensed with. Suppose then it is now 9 o'clock P. M. the 13th day of the month—according to our mode of reckoning time this would be called the 13th day till 12 o'clock to night, (midnight;) but according to the Jewish method of reckoning time when the sun had set this evening, just so soon would the 13th day have expired and the 14th day commenced, which

would likewise expire at sun set tomorrow evening, when the fifteenth would commence &c. So then according to the foregoing hypothesis we will recapitulate.

This evening after sunset was the first evening of the 14th day—Christ is now having prepared and eating his supper, being betrayed &c. Tomorrow forenoon is between the two evenings of the 14th day—Christ is now being tried, condemned and crucified; i.e. nailed to the cross. Tomorrow evening at 3 (our time) is the second evening of the 14th day—Christ expires on the cross. (Mark 15: 34.) It is now between 3; o'clock and sundown, and the Jewish preparation has arrived; (Mark 15: 42.) which is to be eaten the following night, (Ex. 12: 6—8.) which evidently is the first evening of the 15th day.

S. L. FUNDENBURG.
Huntington, Ind.

A Visit to the East.

[Note.—Under this head brother Wise gives us a full account of his journey, from the time of leaving his home until his return; but as brother Davy's report, (who was his traveling companion, and a member of the same committee) covers the same ground, we hope he will excuse us for omitting that part of his report which has already been published. After expressing his entire satisfaction with the manner in which the committee succeeded to settle the difficulties referred to them, brother Wise gives an account of his journey homeward, during which he stopped off at McVeytown, Mifflin Co., Pa., where he says:]

"Here I met brother S. Furry, D. Snowberger, C. Holsinger, G. W. Brumbaugh, L. Cobaugh, and a number of ministering brethren. Had a pleasant meeting at 10 A. M.; a funeral at 3 P. M., and preaching at candle-lighting.

Oct. 9.—This was the day of the Lovefeast. Met brother C. Long of Ill., and heard him tell many good things. Had the pleasure of seeing eight souls make the good confession.

After the feast, was taken to brother S. Myers, in the town. Slept a short time, and then got upon the train. Arrived at Indiana at 1.30, P. M. Was met by brother George Shafer, of Plum Creek District, and taken to his house, and thence to brother P. Kimmels.—Here I met brother P. Shoemaker, of Redbank.

11. Was taken by brother Philip Shoemaker to Glade Run Meetinghouse in evening. Here I met brother C. John, a young ministering brother from the upper end of the congregation.

12. Met at Meeting house at 10 A. M. After service was taken by brother C. J. to his residence. After supper, was taken to what is called the Shoemaker Meeting-house. A large and attentive audience.

13. Met again at same place at 10 A. M. Dined with brother Peter John where, also, I lodged the night before. Crossed the Alleghany river again, accompanied by brother P. J. his wife and daughter to meet at the house of old brother E. French in the evening. Met a very large crowd of people at brother French's.

14. Was taken by brother French to Redbank Meeting-house. Spoke at 2 P. M., also in the evening and Lord's day at 10. Here I was met by persons to take me to Piney creek, to brother John Seerist's. Meeting in the evening.

15. Was taken by brother Seerist's children to Kittanning. Got aboard the train for Pittsburg. At 6 P. M. got aboard the steamer "Fayette," and arrived at Brownsville at 7 A. M. of the 17th. Arrived at home about 3 P. M., found all well. my own health greatly improved; for which we try to feel thankful. May God bless the dear brethren and sisters, and kind friends who assisted me on my way. Amen.

Upon my arrival at home, I found our beloved brother John H. Umstead, who had commenced a series of meetings in our district. Had the great satisfaction of hearing brother Umstead deliver eleven discourses during his stay among us.

JOHN WISE.

Hillsboro, Pa.

For the Companion.

Answer to Query in No. 38.

Songs of Solomon 1: 5, 6.

It is well for us to remember that to understand any text of Scripture, we should understand something, at least, of the occasion that called forth the text; from its context the meaning and application of the Divine mind.

This book opens with the expression, "Song of Songs;" i. e., most excellent of songs; as "Holy of Holies," i. e. most Holy. But it is said to be Solomon's, that is, he was the inspired penman. See an allusion, 1 Kings 4: 32. Prophets speak in their own name, or by permission; 1 Cor. 7: 6—9; or in the name of God whose representatives they are. "The most excellent of songs" indicates its spirituality as applied to the heavenly Solomon, the bridegroom and the church, his spouse. Thus the Jews interpreted it, and we see no reason for deviation from this interpretation. The great and fundamental idea in this book is, "Thy maker is thy husband," or "The bride the Lamb's wife."—The tiny seed of which this is the offspring exists already in the Pentateuch, where idolatry is represented as spiritual adultery; Exodus 34: 12—17. Deut. 31: 16—18; and is more fully developed in the 45 Psalm, which was written probably, in Solomon's age, and is quoted by the Apostle; Heb. 1: 8, 9, and expressly applied to Christ. In the language of another or the book of Hebrews: "God, who in past ages has given various partial revelations, has now made a full revelation of himself through his son, who is the brightness of his glory, the maker and upholder of all things, and exalted above all the angels, as in name, so also in nature and office." Heb. 1: 8—taken from 45 Ps. in which the great theme is Jesus the "King of Kings," and the espousal of the true church to him verse 6.—He is declared a King verse 11 so shall the king greatly desire thy beauty" (i. e. holiness and spiritual beauty of his church); "for he is thy Lord; and worship thou him. For thy maker is thy husband; the

Lord of hosts is his name; and thy redeemer the Holy one of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith God." Isa. 54: 5—6, and 62: 5; "for as a young man marieth a virgin, so shalt thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shalt thy God rejoice over thee." "Viewed in one aspect," says our author, "the church is the mother of believers, for in her they are spiritually born: in another she is their bride, for they have chosen her, and are devoted to her welfare." See also Jer. 2: 2; 3: 14; Hosea 2: 16—20.

We have perhaps diverged a little too far, but while we wish you to understand the song of Solomon as referring principally to Christ and his bride, we do not deny that the facts therein contained had an incipient fulfillment to some degree in the inspired author. But the text we apply to the heavenly Solomon. Verses 5: *I am black*," i. e. scorched by the sun; verse 6. Blackness is an emblem of adversity and persecution; Job 30: 30; "My skin is black upon me, and my bones are burned with heat." See also Ps. 119: 83: 102: 3; Sam. 4: 7—8; 5: 10.

"Daughters of Jerusalem." These are addressed and are the same as the virgins who follow the bride, but under another figure; Jerusalem representing the church: for thither the tribes went up to worship; *Daughters*, members of the church or Virgins. Rev. 14: 4. "As the tents of Kedar, as the curtains of Solomon;" i. e. "black," resembling the tents of Kedar, (an Arabian Tribe) whose tents were made of black goats hair, but (at the same time) "comely" as the curtains of Solomon when we remember the persecution and adversity as well as the beautiful appearance and winning address of Christ, the graces of his bride, we need not be at a loss to understand. Verse 6: "Look not on me;" with amazement and abhorrence." As many were astoni-

ed (astonished) at thee; his visage was so marred more than any man, and his form more than the sons of men; Isa. 52: 14; "Because I am black, because the sun hath looked upon me," i. e. scorched me. They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Is." 49: 10.

"My mothers children," literally Edom, Moab, and Ammon representatives of the Gentile nations. How these were angry with the literal Israel as well as the spiritual Israel, is easily learned from the scriptures and observation. See Matth. 10: 22—25, which teaches persecution to bride and bridegroom. "They made me the keeper of the vineyards, i. e. of her brethren." Here remember that Edom, Moab and Ammon were brethren of the Israelites by descent and thus sprang from the same mother. Observe that songs 3: 4 interpreted in its spiritual sense, the bride and bride's mother are the same. This, the church viewed in her power to produce and perpetuate the holy seed; that as the holy seed. "But mine own vineyard have I not kept." Literal Israel has been in servitude for her sins. Spiritual Israel has been in the wilderness. Chap. 3: 6: "Who is it that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant."—The context clearly shows this to be the "bride" coming out of the wilderness to meet the heavenly bridegroom, elegantly arrayed in wedding garments and fragrant with perfumes. Wilderness—see Rev. 14: 6—an emblem of persecution and distress. This is, I conceive, the same as Chap. 2: 11. "For, lo, the winter is past," &c. But from 3: 6, we learn that their comes forth surrounded with clouds of fragrant incense. These her graces are a sweet smelling savor to God.

My dear reader if you are not now one of the virgins that compose the retinue of the "Lamb's wife," apply at once to the word of eternal

truth that you and your unworthy servant may thus be prepared. And for this let us read, and study, and watch and pray.

LEWIS KIMMEL.

Elderton, Pa.

Selected for the Companion.

Crucifixion.

The manner in which our blessed Lord was put to death demands some particular notice. The cross was a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, or at the top of the other, or in the middle, or diagonally, or fork-wise. Death by the cross was a punishment of the vilest slave, and was a mark of infamy. Freeborn persons sometimes suffered crucifixion, but only humiles—those of low condition, and provincials. Citizens could not be crucified. The punishment was reserved for the greatest crimes, as robbery, piracy, assassination, perjury, sedition, treason, and, in the case of Soldiers, desertion. Crucifixion was not peculiar to the Romans; it was an ancient punishment, and was practised by the Egyptians, Persians, and Greeks. After the capture of Tyre, Alexander ordered no less than two thousand captives to be nailed to crosses along the sea shore. Crucifixion, properly so called, was not originally a Hebrew punishment. The condemned, after having been scourged, had to bear their cross—or, at least the transverse beam—to the place of execution, which was generally in some frequented place without the city. This as is supposed, was intended, not so much to punish the criminal, as to show as he passed along in what manner he was to be executed. Arrived at the spot, delinquent was supplied with an intoxicating drink, made of myrrh and other bitter herbs, and having been stripped of his clothing, was affixed to the cross. This seems to have been done sometimes by previously fixing the cross, and raising the delinquent high enough to nail his hands to the cross-wood; sometimes both his feet were fastened on the upright by one nail, and sometimes each foot apart. The feet were also oc-

asionally bound to the cross by cords. The cross to which our Savior was nailed had the form of a T, but with the head-piece rising above the transverse beam. Some say it was fifteen feet high, and that the arms of it were seven or eight feet long. The cross was, however, not always first erected, but laid on the ground, when the sufferer was nailed to it, and then being raised, the upright was plunged quickly into a hole previously prepared to receive it; tho shock adding greatly to the pangs of the unhappy culprit. According to the custom of ancient times, the soldiers acted as the executioners. The crucified person was then suffered to hang commonly till pain, exhaustion, thirst, and hunger, ended his life. The position of the arms and the body was unnatural, the arms being extended back, and almost immovable. The least motion gave violent pain. The nails, being driven through the part of the hands and feet which abound with nerves and tendons, created the most exquisite anguish. The exposure of so many wounds to the air brought on a violent inflammation, which greatly increased the poignancy of the suffering. The free circulation of the blood was prevented. The consequence was intense pressure in the blood vessels, which was the source of inexpressible misery. The pain gradually increased. There was no relaxation, and no rest.

The sufferer was commonly able to endure it to the third, and sometimes even to the seventh, day. The intense sufferings of the Savior, however were sooner terminated. This was caused, perhaps in some measure, by his previous fatigue and exhaustion but still more by the intense sufferings of his soul.

Criminals in general had their sufferings shortened by breaking their legs; "but when they came to Jesus and saw that he was dead already, they break not his legs." To aggravate the miseries of the crucified they were previously scourged.

A small tablet declaring the crime was placed on the top of the cross. Some few of these particulars are noticed in the brief. Notes appended to their proper places, but the repeti-

tion was necessary to give a connected account of the cruel punishment.

This article must not be concluded without noticing the remarkable sufferings of the Jews, who, in their hatred to Christ, cried out, "Crucify him! crucify him! His blood be on us and on our children!" Josephus narrates of captives taken at the siege of Jerusalem, that they were first whipped and tormented with all sorts of tortures, and then crucified before the walls of the city. The soldiers, out of the wrath and hatred they bore to the Jews, nailed those they caught, one after one way, and another after another, to crosses by way of jest, when their multitude was so great that room was wanting for the crosses, and crosses wanting for the bodies."

A few remarks must here be added respecting the disposal of the body. It was not lawful with the Jews to suffer their criminals to hang all night on the tree. They usually buried them ignominiously, but at particular request they would sometimes permit a regular funeral. This accounts for Joseph of Arimathea begging from Pilate the body of Jesus, and placing it in his own tomb, that it might not be thrown undistinguished into the public burying-place.

The punishment of crucifixion was abolished by Constantine, conceiving that it was too much honor for criminals to suffer death in the same manner as the blessed Savior.

S. L. FUNDERBURG.

Huntington Ind.

Closet Hour.

Some one has remarked that there is but one place where long prayers are appropriate, and that is in the closet. And surely we have much to ask forgiveness for, many blessings to acknowledge, and to crave for the future; yet how often we hasten the duty with a wandering heart, and but little feeling of the petitions we offer. But not so would we come into the presence of the earthly sovereign, and plead for our life.—How few of the surrounding objects would catch their eye, or divert, for an instant, our attention. Who would like to have his closet prayers

written out, and interlined with all the wandering thoughts that intervene. Would he dare to read aloud the petition on his knees, or would he consent to give it into the hands of even a fellow being for perusal?

We should "prepare our hearts to see his face." We cannot come from the hot haste of our worldly cares, and rush into God's presence with an acceptable sacrifice. Meditation should precede our offering and the door of the mind be carefully shut against the world, or it will be only "lip service."

An old man used to say that he had never omitted saying the prayer his mother taught him, a single night for seventy years. A severe illness came upon him, and he was led to see himself as a great sinner, who must be saved by the free mercy of Christ. His last years were spent as a humble christian, and he was often heard to say, "I am the old man that said his prayers for seventy years, yet all that time never prayed at all."

Ah, how often might this be said of us when we come forth from our closet devotions, and go out on our daily pursuits again! We have no more prayed than if we had merely taken a newspaper in our hands, and read a paragraph in it.

O, how should we double our watch about the closet door! Here is where declension and exstasy always begin. Here is the only place where the christian armour can be girded on, and strength obtained to wield it manfully.—*Press.*

LOCAL MATTERS.

Tyrone City, Pa., Dec. 5th 1865.

CORRESPONDENCE.

Brother Holsinger:—After enjoying ourselves much with the church at Beaver Creek, Washington Co., Md., and bidding adieu to many of our brethren and sisters, we were kindly conveyed by brother Leonard Emmert, on the morning of the 17th of Nov., to the stage road, where we took the coach to Frederick City; there took the cars to Monrovia, where we stopped with brother

David Rhinehart; found two of his daughters sick but were on the mend; met in the evening of the 18 with the church in the Bush Creek House.

19th Lord's day, we were kindly conveyed by brother Jesse Roop to Long's school-house, where we had an interesting meeting; two souls received by baptism. A few weeks ago the brethren baptised 15. May the Lord still carry on the work.—We met in the evening in the Bush-Creek House again; next day 20th, in company with some dear sisters, we visited a sick sister in New Market. After some devotional exercise there, we met in the evening again at Long's school-house, where we were kindly met by brother Samuel Pfoutz and Wesley Reep, who came to convey us to the Beaverdam Church. So after enjoying much pleasure indeed with the church at Bush-Creek, we were conveyed to the house of brother Pfoutz, where the mournful tidings of the death of our Elder brother Jacob Sayler was announced to us. We met in the evening in the Beaver-dam House for public worship; next morning (22) we met with a large concourse of people on the funeral occasion, which was attended with much solemnity; the old brother having a large connection and many friends; may the occasion long be remembered. Many friends returned to the house of the dear sister and bereaved widow.

After enjoying ourself much with the sister and friends we were taken to a meeting some 8 miles in the evening. Next morning (23) we met in the meeting-house; also in the evening, where we think a good feeling pervaded the minds of many.—The church at Beaver-dam seems to be in a prospering condition. There were some 7 added by baptism since the committee was with them, about the 1st of October.

Our general health is good. My woman has about recovered from her fall. May our kind brethren and sisters all accept our thanks for their kindness.

C. LONG.

Double Pipe Creek, Md., Nov. 24.

Brother Holsinger:—The 44th No. of the *Companion* is at hand, and read quite interesting to us here in Ill.; to hear every week from the different churches. We hope the Lord will bless you with wisdom as its Editor, to conduct it to his honor and the good of the church. We have no church news of importance; we appear to be on a "still stand;" a good many of our brethren and sisters are moving to Iowa. There has been but one baptised in our district this summer, although our meetings are well attended.

I would earnestly recommend sister Sarah L. Newcomer's plan for holding our Annual Meetings (as given in No. 43) to the serious consideration of the committee of Annual Meeting; as I believe it to be the best plan that I have heard mentioned, either in public or private; and just as sure as the brethren get to holding their Annual Meetings without permitting the body of the brotherhood to come as they see proper, we will gradually fall into the same errors that other denominations have been guilty of. I hope such, or some such a plan may be adopted.

E. W. MILLER.

Yellow Creek, Ill.

Brother Holsinger:—I thought to write a few lines to give my approbation to the "*Companion*" for the time I have taken it. I feel satisfied that I am getting the worth of my money, and I feel like throwing in my mite, if it is but one talent. I well know that the reward is not for the slothful but to the true soldier who does all he can.

The responsibility of man, O, brethren, how do other things shrivel before this immense responsibility, that is in every man! How do all outward things grow dim; how do riches and honor become like rags before the possession of this immortal nature, which God says occupy, exercise, watch over, and take care of till I come. That which you carry with you, after all, is the thing which you are to consider, and not that which you leave behind. It makes comparatively little difference

what may be its rank or position when we come to lie with our hands folded across our breast, and with our eyes closed in silence; what matters it whether we are clothed in the robes of a king or with the rags of a beggar; so that each one has done his duty to man and his whole duty to his God.

I would say to the brethren; be brief; give the essence; press your thoughts; pack them; bring everything to a burning, scorching focus; avoid prefaces—circumlocution; rush right into your subject at once, and keep on dashing with all your might until you are done. So also in preaching, praying, exhorting, testifying,—say what you have to say and then stop.

What I have written I have written out of love, and that I might put my talent to the exchangers, that at his coming I might enter into the joys of my Lord.

BENJ. BENSHOOF.

Johnstown, Pa.

Dear Editor:—I will relate a little incident that took place in our town a few days ago.

In our village we have three church houses, our brethren's the Methodist and the Reformers. The latter do not have regular preaching, and when their preachers some times drop in they very often assail the doctrine that our brethren preach. A few weeks ago one dropped in and preached seven or eight days, and during that time he was particularly severe on the Methodist. His custom was at the close of each discourse to extend the privilege to any one that might have remarks to make. In his last discourse he assailed baptism by trine immersion, and as their preachers mostly always do, he misrepresented our practice in his arguments. After he was through he very politely extended the privilege for any one to offer any remarks on what had been said. I accepted the offer and rose and told him that he had misrepresented our practice. He thought not. I told him that it was a practice their preachers had to misrepresent us in baptism. Finally the challenge came for discussion. I

told him I was always ready to defend trine immersion. He said then we would settle the proposition by letter, as he was going away in the morning. I told him that here was the place to settle it. He said he was agreed to that, and as the question put me in the affirmative, to state my proposition. I did so, by resolving that trine immersion is christian baptism. He said that he would not accept the proposition in that way as he did not doubt that it was christian baptism. Then said I, sir the very thing that you were ridiculing you have here admitted to be christian baptism, before this audience and there is no need of a discussion, as you have admitted all that I ask. But he was not satisfied, he wanted me to resolve that trine immersion was necessary in order to christian baptism. I told him my proposition covered our practice; but he did not want my first proposition. Then I told him that he might take the affirmative by resolving that single immersion was christian baptism, and I would deny; said he, I won't do that; but paused a moment and said, I'll take that. He began to see how awkward he looked in the eyes of his congregation, & accepted that proposition. No time was set; he left next morning and it is more than likely that he will never come back, but if he does and insists on the discussion I will endeavor to be ready.

A. LEEDY, Jr.

Antioch, Ind.

Query.

Brother Holsinger:—If you think the following query worthy of a place in the *Companion*, please insert it: What does the church in general think of those of our brethren who are engaged in raising Sherry; and manufacturing it into wine, if it be wrong to manufacture intoxicating liquor out of grain? Will some one please inform me of the difference; as I am not able to see it at present.

S. H. SWIGART.

McVeytown, Pa.

Men should observe when sinners are fittest to hear instructions. Physics must not be given at all times, but in season.

Brother Holsinger:—I am always interested in the 'news from the churches,' and thinking that others may be, I write these a few lines for publication.

Our Lovefeast was held on Wednesday, October 4th, and was very numerously attended by all persuasions. Elder H. D. Davy of Ohio, and Elders John Wise, and J. R. Hanawalt, of Pa. with many other Elders and ministering brethren from adjoining churches were present. The different brethren labored with us with zeal and spirit, to the comfort and edification of, we trust, all. Elders J. P. Ebersole, Davy, and Wise labored among us several days previous to the communion meeting, and we think assisted much to prepare our minds to a proper appreciation of the feast of love, and the communion source. They accompanied us on Lord's day after preaching and witnessed the baptism of three believers.

On the 24th instant Elder C. Long with his companion came among us on his extended visit of love among the brethren. He preached for us six times, and we have reason to believe (we know) with profit, the meetings were numerously attended; the attention undivided, and the feeling almost intense after the close of the meeting.

On the 28th brother Long went with us to Monocacy and witnessed the baptism of a brother who had come forward at the close of his sermon on Lords day, and requested to go with us to our Fathers home. The manner in which this brother received his brethren after coming up out of the water, and finally calling his dear wife, (who went with him only to the water, his mother in law also) who came to him thus embracing each other in such a manner as to draw tears from all eyes, brother Long's not excepted.

Through the grace of God we have been enabled to add to the church by baptism, 18 believers since Sept 2nd, of this number. Only 4 were children of brethrens families; and when we consider how hard it is to break down the prejudice of an early education, we can appreciate the greatness of the grace of God bestowed upon us. O! that all would praise his name.

Hoping and trusting that our dear brethren, who have so kindly visited us, and labored for our good, have been profited by being with us,—as we have profited by being with them, and so be encouraged to think of us, pray for us, and come soon again.

D. P. SAYLER

Monocacy Church, Md.

To Phila. and back.—On Thursday evening at 7.10 we took the train for the city of "brotherly love." The light being too dim to read by, and not being in a mood for sleep, we sought for something to amuse or interest, and that might relax our mind from heavy duties, anxieties, and confusion to which we had been subjected for the past few weeks. On the seat before us we noticed a gentleman whose physiognomy indicated intelligence & other qualities of agreeableness. We ventured a conversation, and were pleased to discover that we were making the acquaintance of Mr. Mason of Lancaster, Ohio, the inventor of a new system of telegraphing, who was on his way to Washington to secure a patent for his discovery. We predict that his discovery will be the greatest wonder of the nineteenth century. Finding him an agreeable companion our conversation was prolonged until the trains separated us at Harrisburg at about 2 A. M., during which we also acquainted him with the doctrines of our holy religion, of which he had a very imperfect knowledge, and presented him with several copies of our paper.

Brother Marcus H. Graybill, Mountain House, Botetourt Co. Va., sends us \$1.50 and wishes us to send him all the back Nos. from the beginning of the year. This we cannot do. We have sent him a package of odd, and imperfect copies for which we charge him nothing and his subscription may begin with No. 38. If that will suit him he will please inform us.

Subscription lists are coming in slowly, and unless we have a very throng time of them during the next two weeks we shall fall far short of 2000 by the 15th inst.

Accident.—A man named Barry was run over by a freight train, a short distance below this place, on Saturday last. His body was frightfully mutilated. He was "drunk" and lying on the track.

It is remarkable that within two points not over one and a half miles apart, not less than five persons have been killed during the last two years. Two of the persons at least, were under the influence of liquor at the time they were killed. This should most certainly be a warning to all drunkards, to keep sober, or at least to keep off the Railroad when drunk.

Brother Funderburg will excuse us for inserting both his articles in one No. For the past few weeks we have been very much hurried, and his articles being very plainly written, were least trouble to get ready.

"VISITOR" PLEASE COPY.—Many of our correspondents are in the habit of annexing the above request to their articles, and do no doubt expect us to insert it. We prefer not to insert any such requests, except in case of obituaries. If their productions are considered worth copying by its editors, they are at liberty to do so, but we do not wish to dictate to them. If the editors of the *Visitor* were to copy all the articles that are thus requested they would have little else but a reprint of the *Companion*.

If you have an item of local interest you can either communicate it to both papers, or by letter request one or the other to copy.

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THE

CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$2.00 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

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Selected for the Companion.

War and the Spirit, and the Mission of Christianity.

Let us look at war in the light of christianity for one moment. Great and good men of almost every age, have testified to its complete, inevitable, unchanging, and everlasting antagonism to the whole spirit and teachings of the religion of the Gospel. Some celebrated divine has said that war was the inversion of the whole moral code; a violation of every command of the divine decalogue; a condition in which crime becomes virtue, and virtue crime.

"To return evil for good" says one, "is demon-like; to return evil for evil is beast-like; to return good for good is man-like; but to return good for evil is God-like." Christianity was designed to make man god-like; hence its highest precept and prerogative is to oppose good to evil; to love and to pray for our enemies; to warm, feed, and clothe them. This is the highest attribute of christianity in its relations to human conduct. It is not only a precept of the christian religion, but a quality, a spirit, a life in the heart of the true christian. Now war makes this great and vital attribute, high treason in the christian, and hangs him as a traitor for exercising the highest prerogative of his divine adoption—for feeding, clothing, warming, and comforting such persons as are declared to be his enemies, and the enemies of his country. Thus war makes the sublimest virtue of christianity the blackest crime in the christian, and hangs him for it, whilst it makes the murderer a hero. War seeks to turn the most sacred affluities and relations that can exist in human society into implacable antagonisms. It seeks to put christian against christian in deadly struggle, even across the sacramental table; to turn all the holy harmonies of the christian faith and communion into

discords, raging and relentless. Let us contemplate one of the great incongruities involved in its bloody code of crime.

Let us suppose that war has been declared between England and the United States for a territory, which each would feel themselves too poor to buy it, if to take a single infant from a mother's breast and hang it on the gibbet, were the purchase price. There are two proud ships, freighted with armed men, bearing up to some small sea port on the coast of India. Each has on board half a score of Missionaries, sent out by their respective societies, under the protection of a government ship, to preach the Gospel of peace to the benighted Pagans. There, a little way from the shore is the humble missionary-house & the old Missionary stands with tears of joy in the door, watching to greet the new band of laborers to the mission field. The native children of his school press around him, and share his joy, whilst their fathers, and all the rude heathen of the hills, run down to the beach to see the approaching ships. Slowly they converge towards the land, one bearing the stars and stripes at its mast-head, the other the British Lion. On their decks stand men in black, and men in red, but all speaking the same language, professing to be children of the same Heavenly Father. A sign of mutual recognition passes between the two ships, and an hundred doors instantly open in their sides, disclosing rows of large-mouthed cannon. Every man on board brandishes a long silver-handled butcher-knife, or a loaded musket, except the missionary who carries a bible at his side instead of the cartridge-box. A moment of silence ensues whilst one of the Missionaries of the Gospel of peace, on each ship, prays to the God of battles to fight for both the Eagle and the Lion. Then, like flowing volcanoes

the two vessels belch forth at each other fire and smoke, and torrents of red lava from their iron craters.—
Boiling and rolling in the reddened sea, the tall-masted ships approach each other amid the horrid combustion. The tempest of fire & smoke grows more terrific. The quick explosion, and crash of the iron thunderbolts; the falling of masts; the cry of fighting and dying men; the groaning of the broken-ribbed ships; the plunge of mutilated bodies beneath the crimsoned waves; the hoarse braying of the battle trumpet; the oaths and fierce imprecations of maddened human beings, all mingling their horrid echoes in the fiery chaos, are, to the unconverted Pagans on the shore the sound of the feet which profess to "bring good tidings of great joy to all people." To their unenlightened minds, this ministration of fire and blood, this scene of mutual butchery is associated with the ministrations of the Gospel of Jesus Christ. Follow those missionaries to the shore of the slippery decks of the two dismantled ships: release them from the godless command that made them enemies, and let them stand up before the unconverted natives, and with their shoes full of christian blood, tell them the story of the cross, of the peace-breathing doctrines of Jesus; of the spirit of his life and precepts; of his great law of love, which command his followers to love, their enemies; to resist not evil, but to overcome evil with good. How would such precepts, from such lips, fall upon pagan ears: after such a baptism of fire and blood, and burning hate, what attribute of christianity could commend it to the worshippers of Juggernaut.

ENOCH EBY.

Duncannon, Ill.

One more number and we shall have completed our first volume.

For the Companion.

What Constitutes a Christian

The inducements held forth in the Bible for us to become christians are many and great, but there is also a great reformation to be wrought requisite for the attainment of that name as a possessor of its qualities and shining graces. The disciples of Christ were first called christians at Antioch and the christians Christ-like. Hence to be a christian is not a mere idle, or empty profession; but the Almighty requires holiness, as he is holy, and Christ, the Son of God, commands, "Be ye perfect, even as your Father which is in heaven is perfect." If we then desire to become Christ-like we must follow Christ, take him for our example, imitate him, or be like him. We do not suppose any one can attain a perfect likeness or imitation of Christ, from the fact that perfection is beyond our reach; yet that should not diminish the ardor of our desire after it. The exhortation is, "press forward toward the mark for the prize of the high calling in Christ Jesus." One peculiar feature of Jesus was love and kindness. As God is love, so Jesus is love. When children came to him, he took them upon his knees and blessed them, saying, "suffer little children to come unto me and forbid them not." When Lazarus was dead, and Mary and Martha plead, "Lord if thou hadst been here, our brother had not died," and wept over their departed brother; he also wept at the bier and with a few words restored life to their brother. When he saw a man long confined to his bed; he spake, the man rose and was healed. When the maimed, the blind, and the halt called on him; he compassionately cured their infirmities and restored them to perfect health. In a word, he was one mighty pillar of benevolence, living for others and not for himself. We as christians in likeness of Jesus should be loving also. Our love and our beneficence should beam out on all men; and not only on mankind but on the deity, this love should be supreme, because His excellencies are so great that it should excite the deepest reverence and the most fer-

vent love within the heart. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." This command is the golden link that binds the whole universe together in harmony and bliss, though it is obligatory upon the christian to love the church, to love the brotherhood, and even to love his enemies; yet his love to God must reign supreme. Many formal can scarcely speak one good word; whether it be in the house, in the church, or anywhere else,—they conceive it to be their duty to set their faces like flint or an adamant rock, and thus set defiance to kindness and cheerfulness. They are so unamiable in their manners, (though we should be happy to meet them in heaven,) that we would rather live an eternity with them there, than five minutes on earth. O, that all mankind would

"Let gratitude in acts of goodness flow,
In love to God and love to man below."

Another great feature in the life of Christ was his deep humanity. In this the christian must also imitate him. Oh thou proud formal christian, look at thy master and behold him bending from the majesty of divinity to speak to mankind on earth—ay see him wash his disciples feet, and wipe them with a towel wherewith he girded himself! This is *your* Master, whom *you* profess to worship; this is *your* Lord whom *you* profess to adore; this is *your* Savior whom *you* profess to follow. You walk with lofty head and stiff neck, looking with contempt upon your fellow being, because he is not adorned as you are, or you consider him of an inferior rank or caste. How small you look in God's sight! What a beautiful example you are of Christ! *A perfect mockery!* See how humble *he* is, a friend of publicans and sinners, living and walking with them. Many other striking features in the life of Christ might be adduced if space would admit; such as resignation, patience, forgiving others their trespasses, and forgiving his enemies. The sublime words, "Father forgive them, for they know not what they

do," should always ring in the christian's ears. In times like these, when no prison opens its doors to receive christian victims as its prey, when no flames call for martyrs to glut the persecutor's rage, it is an easy thing to profess religion;—and if we add to that profession the character sustained in the world, destitute as recipients of the grace of God, and bearing no resemblance whatever, to the Lord of glory, (though regular attendants to religious privileges,) many would deserve that exalted name, if that were sufficient to constitute a christian. A thousand blessings enrich the true christian. Grace has delivered him from the bondage of sin and made him free, it has also prepared him for glory and allured him to heaven. His chief thoughts are beyond the grave, because he is born a new creature, a child of God, a member of Christ. He is therefore a stranger on earth, a traveler to glory, an heir to heaven. His meditations are soaring upon high and his conversation is in prayer to God. In a few words, his whole life and conduct bears a likeness to the new and happy relations he sustains. His profession, therefore, is not an empty evaporation, but he is an ensample of holiness, "*always* abounding in the work of the Lord," that he may be found of him "*in peace without spot and blameless.*" Neither is he lukewarm, but upon a continual progression, giving diligence to make his calling and election sure; adding to his "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Charity then is the crowning grace of the christian and suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, becometh itself not unseemly, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things, rejoiceth in the truth, but not in iniquity; and never faileth,—reaching beyond the grave into the mansions of eternal glory

where faith and hope necessarily end.

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

Death.

"When a few years are come then I shall go the way whence I shall not return." Job 16: 22.

But few subjects are presented in the columns of the Sacred canon that have caused as much serious reflection upon the human mind, as the one under present consideration; viz: Death; owing to the plain and solemn fact that death is the sure and acknowledged destiny of all the inhabitants of this terraqueous sphere.

In view of the solemnity and importance hinted at in the above, death, like other important subjects in the Sacred canons, is much simplified by types. This same writer in another place terms death "a bed of darkness;" while the Psalmist very appropriately speaks of death as a state of "forgetfulness;" and the sacred historian who has penned the painful account of the death of the first martyr Stephen, says, "he fell asleep;" but you have observed that in our text quoted above, death is represented as being a journey, which is a very familiar type of death. A journey is a type of death in point of the preparation that should precede the journey. It is a plain fact that if we act wisely before taking a journey we seek to adjust every relation which we sustain in daily business so that our absence may not be attended with any inconvenience or misfortune; also do we attend to securing the necessary means to carry us on our journey. And what we regard as being of equal concern is that we have secured kind friends to receive us at the end of our journey, which will have much influence on the pleasure of the duties with which we attend the journey. Who has not seen friends weep for joy on meeting at the end of their journey?

Just so it is with us, my humble reader, in the journey of death. If we act the part of the wise we will make the utmost endeavors to make the necessary preparation for this

journey; we seek (as far as lieth within us) to make peace with all men; but above all do we seek to make peace with God. We also attend to secure that which will carry us safely on our journey, viz. "the grace of God." And what is of the most vital importance is to have secured those friends who are able, yea willing, to give us a happy reception at the end of our journey.—We all know more or less by experience that it is unpleasant to call with those on a journey who do not afford a comfortable entertainment. But oh! what horrible misery will it be, for us at the end of the journey of death, to be received by those who we are safely assured shall suffer such terrible torment! In a journey in this life it is usually a matter of choice with us, whether we are received by those from whom we shall receive kind or unkind treatment; but in the journey of death it is *entirely* a matter of choice with us, whether "we choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

The solemnity manifested usually in taking leave of our friends on a journey are similar to those usually manifested on an occasion of death. How often have friends been brought to tears on taking leave of their friends just for a short season. The author of this essay bid adieu not long since to home and friends to come here to engage in our profession for a short season, and although we think we had properly adjusted our business at home, secured means to bring us here, also friends to receive us at the end of our journey (who have done it so kindly) yet to us the final hour of separation was solemn. But to bid adieu to a friend who is taking leave of us on the journey of death; to a land unseen by mortal eye, unknown to the human mind, to a land from which none return, and from which no possible intelligence can be derived. I falter, yea I despair, in trying to pen the solemnity of such an occasion.

When a person takes a journey there is a sudden vacancy. This is lamentably true in the journey of

death. When we surround the domestic altar to hold sweet communion with our Maker there's a vacancy there. When we assemble to supply the waste of our decaying forms, that vacancy presents itself with equal force. In taking a journey in this life we are always very solicitous to meet with success; the same is true with regard to the journey of death with every rational mind, none wish to share the fate of the unfortunate but all desire to meet with success.

This journey is unpleasant to us owing to the fact that through sin we have formed such an insatiable appetite for the treasure of this world; its gold, its silver, its fame and its honor, none of which can we take with us, for "as we have brought nothing into this world it is certain we can take nothing out."

In conclusion, my humble reader, allow me to say to you with myself, that this journey we must admit is only a question of time with us; it therefore remains our implicit duty to make the necessary preparation for this journey. Persons who are going to take a journey usually possess themselves of a "traveling guide," showing the different routs and stations, with which of course the author must be well acquainted. Reader let us secure this traveling guide if we have not got it already. But be cautious and get the one of which Jesus Christ is the author; for he having traveled the rout before us, with sublime success, we are assured of safety; and hence he bids us "come on." In taking some journeys it is necessary that we have a pilot; in this journey Christ our Savior has promised to be with us "always even unto the end of the world."

I. J. ROSENBERGER.

Dayton, O.

Afflictions sent by Providence, melt the constancy of the noble-minded but confirm the obduracy of the vile. The same furnace that hardens clay, liquifies gold; and in the strong manifestations of divine power, Pharaoh found his punishment, but David his pardon.

*For the Companion.***No Change.**

I see with deep regret, by the minutes of our late annual conference, an effort made by our dear brethren to change the manner of holding our Annual Meetings! I look upon every effort made by our brethren, to change, or depart from the ancient order of our beloved old brethren, as an encroachment upon, and a departure from a world renowned system of truth and piety, that every time we attempt to alter and improve the system, we will only make it worse. I am glad, however, the subject has been submitted to the consideration of a wise, and intelligent committee, subject to a ratification of the whole body; both of which, I feel satisfied, can make little change for the better. I fear the idea of a change has originated from selfish, and pecuniary motives. From the suggestions offered, I fear our *souls* have gotten into our pockets. The idea of legislating to prevent our dear brethren, from collecting once a year *en masse*, out of *pure love*, to transact business of the church, so vital to its prosperity, because it costs a few dollars and cents, is revolting to the truly christian mind.— This meeting is seldom held more than once in the same district, by the same generation; and suppose it does cost us a few hundred, or even a few thousand dollars; are we not very able to incur such expense? and can we apply the same money to a better purpose? And have any brethren ever been impoverished by having this meeting in their district? Have they not always been made richer, spiritually, and temporally? I pause for a reply! Is it not a feast of love? Such as the world, with all its wealth, and glory, and honor, cannot bestow? Is it not a great *Lovefeast*, I ask brethren? Then why desire a change? Brethren, *don't make any change!* But rather let the whole fraternity agree, to assist if necessary, to bear the expense, and invite the brethren to come and enjoy themselves, rather than urge to stay away. The children of Israel desired a change in their day, from a system

that was ordained by *Jehovah* himself, wise, judicious, and wholesome to the whole people! But they became clamorous for a change and God reluctantly granted them a King, as they desired, and with it came all the disaffection and evil consequences, incident to all earthly kingdoms, and aristocracies.

I am sorry to say, there is a spirit growing in our church now, to *rule* and to *reign*, aspirants, who love to see their names in full in our humble periodicals, heralded abroad to the world, as an evidence of their prominence in our humble fraternity, some of them puffed up, seeking notoriety through this and other sources. Make a *change*, prevent our beloved brethren from convening annually in a body, and these aspirants will lead the van, and that spirit, upon which the wisdom and learning of the world could not make an improvement, *will be lost*. I tremble for the result! Put the whole business of the church in the hands of a few, *chosen brethren if you please*, and you at once sow the seeds of selfishness, disunion, sectionalism, and disaffection, and the faith once delivered to the saints, will be found wanting. Dearly beloved brethren, don't make any change, for fear it might not be for the better.

D. H. PLAINE.

Bonsacks, Va.

Remarks.—That the writer of the above article is in earnest is evident from the emphatic language which he uses. Nevertheless we are still very far, from being convinced that a change for the better is either impossible or impracticable.

Who are those "aspirants" whose "souls have gotten into their pockets?" Do they include all of us who are favorable to a change? If so, then they consist of at least seven eighths of all our ministers, and three-fourths of the entire brotherhood.

Where our dear brother receives the slightest inference that those who are favorable to a change, are acting under an impulse of selfishness, or

avariciousness, we cannot conceive. We are quite certain that he did not derive it from any of those "aspirants" whose names he will find in full in our humble periodical. With us the matter of expense has never been taken into account. We have greater objections to offer against our present method than any that could present themselves in dollars and cents.

We think those brethren who are continually fearing, and fretting for the success of the church, betray a great lack of confidence in the fidelity of the brethren, and in the promises of the Savior. True there is a possibility that some of us may be too fast, and especially those of us who are young and in many things inexperienced; but it is equally true that many are much too slow, and may be sitting down and holding watch over their empty lamps.

We see just as much danger in the extremes of one end as at the other, because either will lead us to take "for doctrine the commandments of men." We have as much respect for our old brethren who have left the church militant to join the church triumphant, as our brother can have, and we long for the time when the Lord shall have worked out his designs with us here, and take us home to meet them there, yet we never will consent to worship any one but Jesus Christ the Son of God. We think we have all confidence in the church of God, but we believe, and our faith is founded upon the best of foundation, the word of God, that the church to-day has just as much power to act, and just as much light to go by, as it had one hundred or one thousand years ago: for the Savior has promised to be with us "even to the end of the world." This following, this idolizing—excuse the expression—

this worshipping of our fore-fathers, is just as dangerous, if not more so, to the prosperity of christianity as it is to our secular or political welfare. The farmer who follows the old style of his profession, just because his fathers had done so; and the politician who avows himself a Whig or Democrat because his father was of that stripe, is just about as rational in his profession, as the man who belongs to the church just because his father was a brother. It was this adhering to the "traditions of the elders," instead of looking to the Word of God, that caused the disturbance of the people of God in all ages of the world.

But wherein does our brother see a "departure from a world renowned system of *truth* and *piety*." Is it in endeavoring to reduce the confusion? That certainly involves no point of truth or piety. What order, or system has been proposed to be annulled. Have not we who are convinced of the necessity of a change as good reasons for suspecting those as "aspirants" who are opposing it. Look also to your own heart, my dear brother, and examine carefully whether it is the spirit of God that is prompting you so emphatically to oppose this movement of the church, or whether it is merely a thirst for popularity, or perhaps *peculiarity*, which is just about as dangerous; or whether you may not perhaps have been seized with a spirit of "good enough." We have been attending our Annual Meetings, and have given the matter the most serious attention and confidently believe the prosperity of the church demands some action, and that the Lord is working upon the minds of His people in the matter, and therefore we feel the more pained by the accusations of our brother.

Our correspondent should not re-

flect upon our brethren for adding their "names in full" to their communications in our paper. Some would no doubt prefer not to do so, but it is our rule, and we are very strongly persuaded that it is a good one.

Let us all be more prayerful, and desire nothing but that which may tend to the glory of God and the welfare of His people.

For the Companion.

Lost Opportunities.

There is perhaps no pain so hard to bear as the pang of reproach; no sting so piercing as that of remorse; no remembrance so bitter as that of deeds which cannot be recalled, of opportunities forever passed away. How often, while reviewing former days passed from us forever, are our hearts filled with vain regrets. Then we remember how often we might have cheered with but one kind word a true and noble heart which now may lie cold and still in the tomb. We think with sorrow of deeds of kindness which we always intended to perform, but which were left undone; of words of love unspoken, which might have given joy to those whose ears are now deaf to the fondest tones of affection; of pleasant smiles and loving glances, which might have cheered care-worn, desponding hearts, whose restless throbbings the cold hand of death has stilled forever. Oh how careful we should be to speak none but words of kindness and of love in our daily intercourse with those around us.— But alas! we are always inclined to leave the good we should do to-day for to-morrow; and when to-morrow comes it is again to-morrow; until death makes his appearance and finds our work unfinished, our mission unaccomplished. How many good impressions have been lost by putting off until some future time that which should be done to-day.— How often when the desire is burning in our bosom to do good, we dread to take up the cross and do our duty. Satan, that false archangel, whispers by and by, or it is time e-

nough to-morrow; and thus one precious opportunity after another is lost, leaving us weaker and less inclined to resist the temptations that surround our path. Oh how much better would it be if we could decide at once, and when we feel that the "master has come and calleth for us" to arise quickly and go to him while it is to-day and not to-morrow. But alas! how often the dear Savior stands without, knocking at the door of our hearts, pleading in words of deepest love, such love as even angels cannot feel, with us for admittance while we close heart and ear against his warning voice, perhaps putting him off with cold by and by. We are apt to forget that actions done in time stand unchanged, as if engraven with a pen of iron in flinty rocks, in eternity; and if they are good they stand in rosy characters of love, and if bad, in letters of vindictive fire. We forget that the Savior will not always plead; and then when we in our turn will knock for admittance he will say "depart from me ye workers of iniquity into everlasting punishment, prepared for the devil and his angels." Awful words! under which the guilty soul shall sink down into hopeless depths of sorrow and despair, where are groans that never end and sighs that always sigh, and tears that never cease to fall, there to think of their unredeemed promises and ever wish and vainly wish to recall the precious time they have lost. Dear reader let us then be up and doing while we have an opportunity, remembering that yesterday with all its sins, follies and unperformed duties, has passed from us never more to return: to-morrow is in the hands of God; it may never be ours, for who can tell what to-morrow will bring forth?— To-day is all we can call our own; God give us grace to improve it.

"For know, my christian friends, it is not ours,
Idly to dream time's priceless wealth away:
Thorns lie among the fairest, sweetest flowers
Which deck the brightest and most radiant way;
Time is no toy, life is no idle play;
Tomorrow is not ours, then let us work to-day."

M. B. STORM.

Bristolville, O.

Utterances of Jesus on the Cross.

Their riches can never be exhausted; and the christian world needs to study them with an insight quickened by a deep spirituality. One of our exchanges groups together the utterances of the Savior on the cross, with brief comments:

1. "Father, forgive them, for they know not what they do."

2. "To-day thou shalt be with me in Paradise."

3. "Woman, behold thy son. . . Behold thy mother."

4. "I thirst."

5. "My God, why hast thou forsaken me?"

6. "It is finished."

7. "Father, into thy hands I commend my spirit."

You will notice that the relation ship is recognized in the *first* cry and the *last*. When the wrath-bearing hour commences, it is "My God, my God," but directly he says, "It is finished." The atonement thus made—he again says, "Father."

The *first* cry tells of grace—of love to enemies. Stephen evinced the same spirit.

The second of his power and willingness to save; a poor thief's soul is taken at one to Paradise, fitted for the precious blood that was shed for it.

The *third* shows his perfection as a man—caring for his mother, and intrusting her to the beloved disciple.

The *fourth* tells of suffering endured, and yet man mocked his thirst with "vinegar and gall."

The *fifth* cry shows us how the wrath of God was upon him *for our sins*. "By his stripes we are healed." God did forsake his son that he might never forsake us.

The *sixth* tells of the completed work of redemption.

And the *seventh* shows how fully the work was accomplished, for he again says, "Father," and gives up the ghost.

PROVIDENCE.—Jesse says, in his "Gleanings," "The warmth and protection which birds receive from their parents is beautifully illustrative of the security afforded by a superintending Providence, to those who apply

to Him for help. "He shall cover thee with his feathers, and under his wings shalt thou trust." To my feelings there is not in the whole Bible a more elegant or delightful metaphor than this, or one which the human mind, especially when in the state of affliction and distress, may dwell upon with greater comfort and satisfaction. When I have seen a bird of prey hover over some newly hatched chickens, and perceived them run for shelter under the wings of their parent, I am forcibly reminded that in the hour of danger and temptation, I may fly by prayer to my heavenly Father for refuge and protection. Those who have made the works of creation their study, will have had many opportunities of appreciating the truth of the remarks I have ventured from time to time to make, respecting the lessons of instruction which may be derived from the delightful contemplation of the various objects with which we are perpetually surrounded;"

Queen Elizabeth, who spent much of her time in reading the best writings of her own and former ages, has left on record the following evidence that she did not neglect the Book of God, and the God of books; "I walk many times in the pleasant fields of the Holy Scriptures, where I pluck the goodly herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them up at length in the high seat of memory by gathering them together, so that, having tasted their sweetness, I may less perceive the bitterness of life."

ABSENCE FROM GOD.—If I delight but in some garden or walk or gallery, I would be much in it; if I love my books, I am much with them, and almost unweariedly pouring over them. The food which I love, I would often feed on; the clothes I love, I would often wear; the remedies which I love, I would often use; the business which I love, I would be much employed in. And can I love God, and that above all these, and yet have no desires to be with him? Is it not a far likelier sign of

hatred than of love, when the thoughts of our appearing before God are most grievous thoughts, and when we take ourselves as undone because we must die and come unto him.—*Baxter.*

LOCAL MATTERS.

Tyrone City, Pa., Dec. 12th 1865.

CORRESPONDENCE.

Brother Holsinger:—I see in the "Companion," a request for more church news; and in response, I will give you a short account of the communion held lately in the Brush Creek Church, of Ohio.

By previous arrangement we met on Friday evening, Oct. 13th, and as the invitation had been extended a number of brethren and sisters from other neighborhoods, came also. We had preaching at night and on Saturday morning. By evening a large number had collected, among whom were some from Bentonville, Whiteoak, Irvin, and Fall Creek.—The communion was held on Saturday night, and the members generally were at the table, but quite a number sat back, owing as I suppose to some differences in political matters, or other things of like nature. While supper lasted, brother Mills Calvert spoke to the people, exhorting them to believe on the Son of God and to cast no reproach on the institutions of His Church. All passed off quietly and we hope to the good of us all.

I think it is well to have preaching once or twice before the communion comes on, in order to draw the mind more closely to this institution of our Savior, and to enable "every one to examine himself." It is then that we drink in that life, which was so freely given for us.

On sabbath we were addressed by our sister Sarah Major from the Savior's words, "judge not that ye be not judged," and "as ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets." The house was much crowded and many were gay young people, but all gave good at-

tention, for the word was directed to them in such a way, that they could understand it, and feel that the Savior had spoken it to them.

The church received an increase of eleven during this meeting, all of them young men and women. Two were baptised on Saturday, one a sister to the writer, and seven on Monday. Among them were the sons of brethren John H. Garman, and Isaiah Custer, and two sons of brother Mills Calvert, one of them but fourteen years old.

Brethren Custer and Garman held a meeting with the brethren and sisters, on Irvin Creek, Ross Co., Ohio, on the 11th, 12th and 13th of Nov., and felt much refreshed by their labors there. Four young persons were added to the church by confession and baptism. It is truly encouraging to see young people choosing the part which shall never be taken from them. I think brethren should engage more earnestly in calling people to repentance, and go two or more together as Paul and others did in ancient times. One may awaken an interest in the Gospel, and another urge the duty and importance of obeying it.

LONDON WEST.

Sinking Springs, O.

Grabill Myers' Report.

Snake Spring Valley branch, Bedford Co., Pa., ten meetings held in good order.

James Creek branch, Huntingdon Co., six meetings in good order.

Clover Creek branch, Blair Co., assisted in holding an election of one speaker and one deacon; viz: Samuel A. Moore, speaker, and John D. Brumbaugh, deacon. The election was held in good order and was well attended by the members.

Found the members of said branch enjoying good health in body and in spirit, manifesting at least much brotherly kindness, and a willingness to support the good cause of Christ. May God bless every means of spreading His Gospel in these last days.

Returned home December 3rd; found all well; thanks to the Lord.

G. MYERS.

Second Report of Moneys Received For the Needy in the South.

Note. In the following report we omit the dates. The names of the places given are generally the names of the different branches of the Church. EDITOR.

Balance on hand from last report.	9.97
Samuel Pfautz, Frederick Co., Md.,	5.00
George Pfautz, " "	4.00
Upton Waltz, " "	1.00
Solomon Creager, " "	1.00
Abraham Garber, " "	1.
Jacob Saylor, " "	2.—
A. Leedy, Antioch branch, Ind.	33.50
Peter Forney, Big Grove, Iowa,	17.—
A friend to humanity, N Windsor, Md.	10.—
Jacob Miller, Portage, Ind.	6.—
P. P. Brumbaugh, Coffee Run, Pa.	2.—
Moses Miller, Lower Cumberland " "	86.—
Express charges,	1.75
C. Long, Arnold's Grove, Ill.	37.—
Adam Brown, Up. Conawago, Pa.	56.—
Jonathan Kessler, Pleasant Mount, Ill.	2.—
E. Geohour, Adel, Iowa,	1.—
Ab'm Younce, Sulphur Springs, O.	23.00
Ab'm Lawver, Pinerun, Pa.	12.25
E. W. Miller, Yellow Creek, Ill.	25.—
Daniel Eckerman, Ridge, Pa.	45.—
David Rupel, Pine Creek, Ind.	7.—
J. D. Gans, Stewardtown, West Va.	5.—
H D Davy, Danville, Ohio,	15.—
David Fisher, Monticello, Ind.	26.20
Christian Long, Arnold Grove, Ill.	49.00
Joseph Rittenhouse, Black River, Ohio,	54.25
William Calvert, Brush Creek, Ohio,	29.25
Samuel Lehman, Dupage, Ill.	75.00
Jacob P. Miller, Fall Creek, Ind.	20.
Jacob Garver, New Pittsburg, Ohio,	147.50
Conrad Brumbaugh, Boydstown Mills Ind.	28.00
John Fitz, Astoria, Ill.	37.—
Isaac Hoke, additional,	1.—
Joseph Mishler, Nimishillen, Ohio,	217.50
Express charges,	19.20
Big Swatara, Pa.	118.25
John H. Umstead, Green Tree, Pa.	100.00
Henry Kurtz, for sister Sprinkle, Nimishillen, O.	3.—
Isaac Myers, Buffalo Valley, Pa.	50.—
From "Right-hand," (no county or state named,)	20.—
Jacob Longenecker, New Enterprise, Pa.	20.—
Jacob Rinchold, Conastoga, Pa.	214.—
Samuel Harley, Indiana Creek, Pa.	380.—
L. Glass, Sandy, Ohio,	19.75
H. G. Ullery, Newton & Painter Creek, Ohio,	49.40
Jacob Steel, Snake Spring, Pa.	111.10
J W Brumbaugh, Clover Creek, Pa.	67.30
John Albaugh, Mexico, Ind.	70.20
Whitmore Arnold, Jonathan Creek, O.	17.80
Express charges,	13.70
John C Metzger, Clinton, Kansas,	10.00
J S Snyder, Coshocton, & Sugar Creek, Ohio,	20.00
Jacob Negley, Fulton, Ill.	25.00
David Garloch, White Oak, Pa.	231.75
J D Trostle, Bush Creek, Md.	5.—
David Buck, Antictam, Pa., (indiv'l)	5.—
Jos R Hanawalt, Lewistown, Pa.	58.33
J P Ebersole, Rome, Ohio,	43.—
Michael Forney, Parkersburg, Ill.	32.50
E K Buechley, Waterloo, Iowa,	61.—
Catharine Reichard, Manor, Md.	10.00
A nameless sister, " "	10.—
Eld. Henry Kurtz, for W. A. Grove, (individual) Richland, O.	10.—
Daniel Keller, Upper Cum'd, Pa.	94.—
Sam'l Leedy, Manor Pa.	13.50
Enoch Eby, Wadams Grove ch. Ill.	20.—

David Murry, Lower Miami O.	50.55
John Snowberger, Bachelors Run, Ind.	87.—
Jonathan Hertzler, Tulpehocken, Pa.	74.—
Express charges	14.35
Samuel Miller, Pigeon Hill, Pa.	85.—
Joseph Myers, Lower Conawago Pa.	50.—
John S. Ullery, Eel River, Ind.	183.50
Jacob Longenecker, New Enterprise, Pa.	40.—
Martin Coder, Jacob's Creek, Pa.	20.—
John Shaufelt, Bachelors, Ind.	67.15
Express and incidental charges,	15.00
Paid to Benjamin F. Byerly, Salem, Va. by express,	400.00
Paid to P R Wrightsman, Freedom, Tenn.	1000.00
To Solomon Garber, Stanton, Va.	3 000.00
Total received	8698.58
Total paid out	\$3464.00

Dear brethren. The above report of the monies received for the use of the needy in the south is respectfully submitted, for the information of the contributors. You will discover there is a balance remaining in my hands, which will be accounted for in my next. If any of the contributors should not be correctly reported in the above, they will please inform me of the error at once. I have tried to be careful, but from the No. of entries made, and the pile of letters I had to examine, an error would not be an impossibility.

D. P. SAYLER.

Double Pipe Creek, Md.

We want a vote.—Some of our agents are solicitors for their lists, fearing they will not be permitted to have "a say" in the approaching "count." They need have no fears, as we require no "money qualifications." All we ask is a *bonafide* subscription, that is that they will take the *Companion* for the amount subscribed. Send in your lists, and the money may be gathered up after the decision. We would as soon not have the money sent, or especially not more than one-half of each one's subscription.

Brother J. S. Lawver will find \$2.00 acknowledged from him in No. 46.

To Elder John Hunsaker, and all others whom it may concern.—As

brother A. S. Beery commenced with No. 10, and paid \$1.50, he has a credit of 9 numbers: and one No. is reckoned at 3 cents, which will amount to 27 cents, which amount is placed to his credit on our books. Our subscribers who have preserved all their papers may from this be able to tell how much credit they have. Some time ago we marked on each paper the amount due each subscriber.

New Type.—The careful observer will already have noticed that this week's paper is printed on new type. These are one size larger than those formerly used, which will be appreciated by the aged and dim-sighted. The type in which our obituaries are set up are a size smaller than those formerly used for that purpose. We hope our patrons will be pleased with our new suit.

Our new press has also arrived, and will be ready for operation by the time of beginning the next volume, when we expect to be more prompt in our issues.

DIED

On the morning of the 10th of Nov, brother JOSEPH JOINSON, of Georges Creek congregation; aged 54 years lacking five days, leaving a widow with 11 children to mourn their loss, the widow having belonged to the church for some time. The brother and five of his children were united by the church this summer; Funeral sermon by the writer, from 1st Peter, 4: 7.

Also in the same congregation, Nov 20, sis-
ter LYDIA BURGESS; aged 29 years, 7 months
and 20 days. The young sister had never
been married, but left friends to mourn her
loss, for she was well spoken of by all.

Funeral services from the 21st to the 23rd verses 1st Cor. 3 by

JACOB MACK.

In the Cooks Creek branch, Rockingham Co., Va., Nov twenty-fourth, our much beloved brother DANIEL GARBER; aged 61 years, two months, and twenty-one days. He was the only son of old brother Daniel Garber.

The above leaves a wife and 8 children, besides many friends and brethren to mourn their loss. Funeral discourse from Hebrews 4: 6-11, by brother Benjamin Moomaw, of Botetourt, Va.

JOSEPH BOWMAN.

In the Newton Painter Creek church, Ohio. November 22nd, brother JACOB DEETER; aged 65 years, 4 months, and 22 days. He lived a quiet and peaceable life, void of offence. He was kind and benevolent to all around him; always calm; no angry words were uttered from his lips. He was one of our bright lights in the church. He was afflicted about 20 years, and confined to his bed and room for 13 months; his sufferings were great from a peculiar disease.

He leaves a widow and 8 children; 5 are members in the church.

II KNAUFF.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

For 1966.

Eliza Slowater, West Salem, Ohio,	1 00
J S Snyder, Rogersville, "	2.00
do for M Rager Magnolia town,	2 00
John Snyder, Rogersville, Ohio,	2.00
David Harshmon, " "	2.00
Jas Ellenberger, " "	2.00
B B Miller, " "	2.00
M Moomaw, " "	2.00
Jos R Royer, Stouchsburg, Pa.,	2.00
John Brumbaugh, McConnelstown, Pa.	1.00
H D Lowshie, Somerset, Ind.	2.00
Nixon Cadwallader, Pleasant Hill, O.	2.00
D D Shiveley, Rossville, Ind.	1.00
J K Olinger, Dayton, Ohio,	1.00
Miss Mary B Storin, Bristolville, Ohio,	1.70
Miss Mary A Ulrich, " "	1.00
Daniel Peffley, Altivista, Mo.	2.00
D H Plaine, Bonsucks, Va.	1.00
Susan Burket, Huntington, Ind.	1 70
Sol Lewis, Warren, "	1.70
Margaret F. Warrell, 317, Franklin St.	
Phila.	2.00

Joe Young, Gratis, Ohio,	2.00
Junis Brubaker, " "	2.00
Jacob Trout, " "	2.00
Sol Brubaker, " "	2.00
Christ Eikenberry, " "	2.00
Stephen E Miller, Milford, Ind.	2.00
Christ Hower, Milford, Ind.	2.00
John Gyer, " "	2.00
Daniel Wysong, " "	2.00
Robert Wysong, " "	2.00
John H Miller, " "	2.00
M Shutt, Buenavista, Ohio,	2.00
M Domer " "	2.00
Geo V Koller, New Philadelphia, O.	2.00
Manasses Lawver, Shaesville, O.	2.00
Adam Keim, " "	2.00
John Burger, " "	2.00
John Minnich, Warreu, Ind.	2.00
Jacob Minnich, " "	2.00
Gabriel Kitterman, Buenavista, Ind.	1.50
Eli McConey, " "	1.50
Alfred Radcliff, " "	1.50
S R Zug, Mastersonville, Pa.	1.75
John S Masterson, " "	1.75
John B Gibble, Litiz, " "	2.00
Saml Rouk, Ladoga, Ind.	2.00
Abraham Kauffman, Indiana, Pa.	2.00
Daniel Snowberger, N Enterprise, Pa.	.85
Wm McWhorter, Blooming Grove, Ind.	2.00
Sarah Myer, Everton, " "	2.00
Sol Hoffert, Bremen, Ohio,	1.00
John K Beery, " " (50 cents on vol. 1)	1.50
Daniel Beery, " " (" ")	50
Eli Hoffert, " " (" ")	1.00
Philemon Hoffert, " "	1.00

M Snyder, Brooklyn, Iowa,	2.00
Wm. Parmer, Dresden, "	2.00
Emanuel Buechley, Burbank, Ohio,	2.00
John Smith, " "	1.00
Eliza Garver, Congress, "	1.00
Sarah Garver, " "	2.00
Geo. Flack, " "	2.00
Isaac Bartow, Millerstown Pa	1.75
C S Holsinger, Johnstown Pa	1.00
Jacob Holsopple, " "	1.00
P C Lehman " "	1.00
Wm Panabaker, Honey Grove, Pa.	1.00
Geo S Myers Lewistown Pa	2.00
Henry Snyder " "	1.00
Samuel L. Ruble " "	1.00
J P Nyce Norristown, " "	1.00
Wm N Clewmer, " "	1.00
Wm Emry, " "	.75
A Christman, " "	1.00
Sam'l Mayer, " "	1.00
Lewis Badger, White Spring, Pa.	.70
Henry Miller, Locke, Ind.	2.00
Sam'l Riggle, Goshen, "	2.00
Jacob Miller, " "	2.00
Henry Neff, New Paris, "	2.00
David Whitehead, " "	2.00
Samuel Whitehead, New Paris, Pa.,	2.00
Daniel Painter, " "	2.00
Samuel Cripe, " "	2.00
Jos S Army, Bremen, "	2.00
Aaron Swihart, " "	2.00
Sam'l F Behm, Derry Church Pa.,	2.00
John L Mohler, Covington, Ohio,	1.00
John Y Snively, Hudson, Ill.	2.00
Thos B Lyou, Bloomington, Ill.	2.00
Geo Worst, New Pittsburg, Ohio,	2.00
P J Brown, " "	2.00
John Miller, " "	2.00
Lewis Flack, " "	1.43
Jas Kessler, Rowsburg, "	2.00

Several others crowded out

**THE
CHRISTIAN FAMILY COMPANION**

Is published every Tuesday, at \$2.00 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Address H. R. HOLSINGER,
TYRONE CITY, PA.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME I.

TYRONE CITY, PA., TUESDAY, DEC. 19, 1865.

Number 50.

Only Two Dollars.

"Two dollars a year," said Theodore as he picked up a religious paper one evening after returning home from the arduous task of the day; for Theodore Mason was an industrious day-laborer, much esteemed for his honesty and piety, but, like many others, was not favored by fortune, and, in addition to this, had lately been afflicted by that dreaded scourge, the typhoid fever which added still more to his burden.

"Two dollars a year," he repeated, "I can not see how we can take it and make both ends meet; you know what it will cost to live now, besides, there is the doctor's bill to pay."

"That is true," said Mary, looking beseechingly into her husband's face; "I wish you could be relieved from such a burden, yet with all our burdens, what a relief it is on Sabbath to hold sweet communion with our brethren far away, how my heart is warmed when I hear of souls awaked from the sleep of sin and death, and when I read of the sufferings of the dear ones in the South, how grateful I feel to Him who has preserved us from such a dreadful state of carnage and blood-shed, and I go forth refreshed for the labors of of the week; then there are the children, they too are becoming fond of reading, and unless we supply them with fresh reading matter that is healthful and moral, they will get reading matter somewhere else and receive impressions that we would give hundreds of dollars to have removed if we could. Oh how I wish we could take it! As I seldom get to church, it is such a comfort to have several sermons in one's own house every week, besides a friendly intercourse with other churches."

"Very well" said Theodore, "nothing could gratify me more than to continue the paper, if you just tell me where the money is to come from."

"Well" replied Mary timidly, "I just thought if we would save some of the money which adds no comfort to the family as a whole, we might perhaps take the paper."

"You speak in parables, Mary; explain yourself?" "You will not be offended then when I state that tobacco comes very high now—fourteen cents, I think, you pay for a small plug, which lasts you about a week, and in a year makes seven dollars and twenty eight cents. If you were to use it a little more moderately could you not save two dollars for my sake, and for the sake of the children?"

He made no reply but took his hat and left the room. His conscience condemned him. Should he gratify a sensual lust and deprive his wife and children from true moral aliment which they so much needed? Ah! no, he would reform, he could walk five miles to church and refresh his spiritual nature, but his wife and children who had not this advantage shall have the paper, if it were to cost him *seven dollars*.

Kind reader, are you willing to pay two dollars for the cause of Christ, and for his religion as taught by the brethren, or would you rather gratify some darling sin, and put off Christ with a mite? You may not need a larger paper perhaps, but would it not be better to consult the welfare of the church, rather than your own? There is a great deal of latent talent which needs to be brought out, and we need a larger sheet to work on; even if dollars and cents were to be taken into consideration, it would be greatly to our advantage to pay two dollars, and have the paper doubled in size, for then we would get the same reading matter for *one dollar* for which we now pay one and a half.

But as the time is short and my article already too long, I would simply say, now brethren let us go

manfully to work and get every name we can at two dollars, and should there be any who have the cause of Christ at heart, and find, after making all the sacrifices they can, they are yet unable to make up that sum, just refer your case to

Your affectionate Brother,
S. Z. SHARP.

Kishacoquillas Seminary, Pa.

Two THINGS:—"There are two things we ought to remember which we are apt to forget, the benefits we receive and the offenses we commit: and there are two things we ought to forget, which we are apt to remember—the injuries we sustain and the good deeds we perform."

Brother Holsinger:—I suggest that this be committed to memory.

L. KIMMEL.

Selected for the Companion.

The Body and the Soul.

Brother, said the soul to the body, "we must shortly part, and now let us reckon together."

"Yes, let us reckon sister," said the body.

"You have been active in labor, and toiled late and early, and gathered much gold; will you keep it with you, or shall I take it with me," said the Soul.

"Alas," said the Body, "how can I take it among the darknes, and dust, and corruption of the grave? What will it profit me there?"

"Nay, but how can I carry it where earth and earthly things are not suffered to enter? And it is, after all, but yellow earth."

"True. Then, shortly, it will be neither mine nor thine," said the Body sorrowfully.

"Our reckoning is not over," said the Soul. "How are we to meet again? for we must meet again—will it be in sorrow or in joy? You have never allowed me to look heavenward, but have robbed me of free-

dom, and used all my powers to get gold."

"Alas! You tempted me, and now you reproach me," cried the Body.

"What if we meet as fellow tormentors, bound together for eternal misery." I am defiled as you are; you have never cared for our cleansing. I am without a right to heaven, as you are; you have never cared for an entrance to it. So then, *this gold will be our mocking accuser in eternity*, and I shall reproach you forever with having *destroyed me* to gain it.

L. KIMMEL.

BLESSEDNESS OF THE CHRISTIAN.—

As one saith somewhere, "Those who have religion must necessarily be more happy at all times than those who have it not; for in the midst of pain and affliction their faith will lift their minds unto the joys of heaven—joys in which they feel that they must soon participate—and in this contemplation their immediate earthly troubles are forgotten: as the eagle, surmounting the clouds that hang lowering over the earth, floats far above sin the sunny and unclouded heavens." *"They shall mount up on wings as eagles."*

Grains of Wisdom.

He who uses what he gets thereby loses the power to get what he

To show favors to the wicked is in fact doing injury to the good.

It is not pain or death that is to be dreaded, but the fear of pain or death.

Don't always turn back because there's danger ahead; there may be danger in the rear.

It takes but a moment to cloud a lovely morning, and a slight misdeed may mar the happiness of a lifetime.

It is out of the question to buy every convenient thing, or purse will run dry and house overflow.

Love the work you are doing and must do; but when it is done, train the rose-vines over your door!

COUNTERFEIT piety can never bring in true pleasure.

CORRESPONDENCE.

Wrightsmen and Molsbee's report.

Continued from page 367.

Nov, 21.—conveyed to South bend congregation, where we had a pleasant meeting. Next day evening had meeting in the city of South Bend. Next day was conveyed by brother Philip Killinger to friend Witters, where we formed acquaintance with those benevolent sisters, who, Dorcas like, spent much of their time looking after the poor. God bless them with a crown of *unfading glory*. Thence to Portage to night meeting.

December 11, were conveyed to Berien Co., Michigan, by brother Jacob Miller. Visited brother John Johnson, and had a meeting at East Union, after which we went with friend Isaac Murphy; where also we met brother Jacob Barnhart formerly from Va. 12th, had a good meeting at Barien Centre, and visited brother Aaron Tony, and after meeting at night went home with brother John Ullery. On Monday we stopped with friend Elijah Hall. In the evening had meeting at Johnson's School-house. Lodged with brother Stephen Ullery. Next day, meeting at the same place, after which brother Ullery conveyed us to South Bend, where we had meeting in the Disciple meeting-house.

16th; went to Goshen congregation where we had meeting. Visited brother Welsh, Isaac Beckner, D. Sturgis and John Sturgis, and from thence brother John Sturgis conveyed us to Rock Run meeting. Next day meeting at same place. Visited brother Jacob Berkey and John E. Studebaker. Evening meeting at Goshen. Next day church meeting at Rock Run. Thence to John S. Studebaker's; thence to Bainter's school-house to meeting; thence to brother Daniel Shiveley's. On the 19th brother Shively conveyed us to Solomon's Creek where we met a large congregation; two persons baptized. Thence to brother John Arnold's and then returned, and had a night meeting. Thence to brother Daniel Winelands', on the 20th.

From thence we were conveyed by brother J. H. Miller to Ullery's school-house, where we had a meeting; thence to Turkey Creek, to night meeting, after which to brother Whitehead. 21st visited sister Catharine Pefly, who was sick; returned to Henry Neff's; thence to New Paris to night meeting; thence after visiting brother George Cripe's John B. Studebaker's, Ridgeway's, and John Mier's, to Rock Run meeting; thence to brother John Studebaker's, Jacob W. Stutzman's, and to meeting at Harrison Centre school-house; thence to brother Teeter's, Henry Puterbaugh's. In the evening had meeting at Pleasant Plain.

On the 25th took the cars at Elkhart, for Carlisle Hill; thence to friend Joseph Hostetler's; thence to Rocktown, to night meeting; thence to friend George Guyers, where we met brother George Wittver.

P. R. WRIGHTSMAN.

SAM'L MOLSBEE.

Mt. Morris, Ill.,

Brother Holsinger:—After enjoying ourself much with the church at Beaver-dam, we were met by brother Isaac Rimer and Jacob Sayler, to conduct us to the Manocacy church, where we were tendered a good horse and buggy, by brother Jacob Sayler to go from place to place.—We met six times with the church for worship, and we think we felt the Lord was with us. The church at Manocacy is in a prosperous condition, seemingly; much love and oneness among the members. One soul added during our stay. There were 18 added in the last few months and we think from the feelings expressed there are many more near the door. O, may the Lord help them speedily to enter!

On the morning of the 28 we were met by brother Ephraim Stoner, from Pipe Creek church. He took us to his neighborhood, where we attended a large meeting in the evening.—Then we were taken from place to place; visited many sick, and met four times with the Church at Pipe Creek. Found much love and kindness among the brethren. May the Lord bless them all. In the morn-

ing of the 2nd of Dec. we were conveyed by brother Ephraim Stoner, some 40 miles to Adams Co., where we met with the church on the Upper Conawago. Here we met seven times in public meeting, and once in church council. Those meetings were all well attended; much interest manifested, from which we judge the church is in a prospering condition. From the feeling manifested among the people, we hope many will soon be added to the church; we also met with Elder Andrew Dardorf, from Ill., he being on a mission of love to the East. After bidding farewell to many dear brethren and sisters, we were taken by some of the family of brother Jacob Larrew to brother Daniel Longeneckers, where we were met by brother Isaac Diehl to convey us to the Marsh Creek Church, also in Adams Co., where we also enjoyed ourselves much. Met on the 7th with the church, it being set apart by our chief rulers as Thanksgiving-day.—Had a good meeting; met in the evening at a school-house; stayed over night with brother John Phouf; found his wife—our sister beloved—in a suffering condition; may the Lord comfort her. On the morning of the 8th, we were taken by brothers Jacob Diehl and Joseph Shirley to the Gettysburg battle field. We were taken on the high grounds where our large artillery was planted, where we could look all over the contested grounds. Many thoughts came to our mind while standing there which I must forbear expressing here. We were then taken to the Cemetery, a beautiful arrangement; much honor manifested for the brave soldiers.

We were met in Gettysburg by brother Henry Korseir, and were taken to Friend's Grove Meeting-house, where we met in the evening; thus making 4 meetings in the Marsh Creek Church. We were then met by brother Daniel Keller, and conveyed to the Upper Cumberland church.—We are still enjoying good health, and all the enjoyments we could ask; for all of which we try to thank God. C. LONG.

Cumberland Co., Pa.

Dear Brother in the Lord;—I wish you the grace of God in your labors of love, in the publishing of the *Companion*. I hope it may become a lever in your hands, and in the hands of the church, that may work greater wonders in the world, than did Archimedes' great lever. He conceived that if he had another world to place his fulcrum upon, he then could raise this one upon which we live; but alas, here he was disappointed; he could find no place for a foundation lever; so that in that point of view, all his geometrical calculations failed. But, brother Henry, in a moral and a religious point of view, we have the advantage of him, for we have the foundation, and the lever, and the preponderating weight, consequently all we want is to bring it to bear upon the matter. And here we will present the fact: we have the "WORD," of God for our foundation; and a living FAITH, in the WORD, is our lever, and Obedience to the WORD, is our preponderating weight. And all we lack is submission thereto. And as stated above, may the *Companion* become a means in the hands of our brotherhood, in bringing the heart and mind of the world—of mankind—to the above stand point, and then ACT. O dear brethren, what would it not do? why principles of morality and religion would begin to take the ascendancy, and its light and Glory break forth from every heart, and spread, and continue to spread, until every house would become a bethel, and every heart a temple for God to dwell in, and peace, harmony, and good will, would reign triumphant, until pride, and envy, and hatred, ill-will, prejudice, and superstition, with war and all its abomination; in a word, sin with all its evils would be banished from the earth, and hide itself in the caverns of Wo. And then God's moral image would be reflected from every countenance, until this world would be lighted up with the likeness of God, beaming from every countenance, with every heart full of love, and every tongue speaking the praises of the Lord. Dear brethren, I could go on, but from the above you see what a power we might

exert, were the whole brotherhood to unite as one man in speaking through our publications to the world. O what a powerful lever could the press become, would the brethren all unite in exposing error, instead of contending with each other about doctrinal points, upon which I may say something hereafter.

In reference to the *Companion*, may the Lord give you grace to go on, and whatever the price of the next volume may be, your money shall be forth-coming.

JACOB MACK.

Masontown, Pa.

Extracts of letters.

"We are willing to accept it at any price, but would prefer having the present size reduced to a dollar, because many are so poor, that they can hardly afford to pay for it, even at that, and while most of us are getting the *Visitor* too, we think it is large enough.

But it is not only on account of the price that we object, but fear that if it is enlarged it will be less interesting. Because, having so much space to fill up every week, you will necessarily be obliged to insert many articles of minor importance, which will depreciate its merits, rather than enhance it. The brethren also in general, are not so fond of reading, as to devour with eagerness, everything that is offered them. But, on the contrary they are fastidious, and many of them so hard to please, that I would think it quite a sufficient task to fill the present size every week with acceptable matter.

But I will not dictate, I merely thought to give my opinion and will leave to the decision of the majority, or rather, to your own better judgment, to dispose of it as you think proper.

ABR'M. H. CASSEL.

Harleysville, Pa.

We would like to see the *Companion* enlarged, but would rather have it as it is than not have it at all. It is a welcome messenger to me; it makes me feel glad to hear from my dear brethren and sisters from all

parts of the country. But let us be more careful in writing and not hurt one another's feelings unnecessarily. Let us live up to the Golden Rule: do as we would wish to be done by. Let us look at ourselves, and we will have less fault to find with other members. Remember that for every word we write we must give an account at that great and coming day.

J. G. NEHER.

Camden, Ind.

Brother Holsinger:—I will here enclose \$1.00, for the "Companion" another year. I am satisfied with the present size, as I read another religious paper. But I find some fault with the "Companion." I think there is too much controversy in it. The voting question comes up too often. I think you should not shake your sieve quite so hard, to suffer so much of it to go through. I am sure if you knew how much it grieves some members when it comes up you would not insert another article. It has grieved some to the very heart, when they would open the "Companion" and find three or four columns on the voting question. It is not that we care so much for voting, but we hate the abuse of it.

The civil government is very good in its place, and we cannot do without it. The world, and many of the officers read it, and they think we are the most disloyal denomination in the world. The last writer says: we can find no scripture in favor of voting. We admit that in the day of Christ and the first christian time, there was no voting done. They lived under a tyrannical government. I do not think the brethren and sisters need go to so much trouble to hunt so much scripture against it; we have the same scripture that they have. I could have said a great deal more on the subject, but to avoid controversy I keep silent.

JOHN K. OLINGER.

Dayton, O.

Remarks.—It appears to be impossible for us to please all our readers and patrons. Many of the brethren congratulated themselves with

the hope that in the *Companion* they would have a medium through which they could compare their views, and thereby become more of the same mind. Now, when we are extending the privilege, we are faulted by many for admitting matter of such a nature that we can not all agree upon. Suppose we should be governed by such a principle where would we drift to? We should then be obliged to admit nothing into our columns that did not agree with our own opinions; and if any of our readers should endeavor to correct us, we must either silently submit and acknowledge, whether convinced or not, or refuse admittance to him, for, if we enter upon a discussion, we shall be accused of indulging in controversy.

There is a possibility of being too lengthy and too tedious in our discussions, but we shall endeavor to avoid the extremes. The subject referred to by the brother is an interesting one, and one upon which our brethren want either *light* or a great deal of exhortation, for many of them are widely apart in their opinions, and very far from being "of the same mind;" some believing it to be their duty to vote; others that it may be allowed only from a motive of charity; while others positively forbid it,—consider it a trespass—and hold those to account who exercise the political privilege. Now, then, to which of these shall we refuse admittance to our columns? We prefer to give all parties a hearing, for the truth can lose nothing by investigation.

Our own views upon the subject may perhaps meet with as much opposition as any of those of our contributors, and we are perhaps as far from endorsing all the ideas of our correspondents as are those of our brethren who object to them, yet we feel willing to investigate.

Until of late we made it no matter of conscience to exercise the right of suffrage, and would not now if we could consider ourselves *properly qualified*. This we frankly admit we are not, since the commencement of our present publication. Our time has been too much employed, in attending to the duties of our calling, and the investigation of a higher and more pleasing subject, so as not to admit of the study of the science of Politics. True, we might have retained our place with the *party* with which we had connected ourselves, and suffered ourselves to be led by them, as we doubt not hundreds of our brethren are, but we object to that kind of politics. To vote intelligently (and we most emphatically object to any other kind of voting) under our present system of politics, requires more time, attention, and investigation, than the living, zealous, and earnest christian, whose supreme desire is the glory of God, and the salvation of the souls of men, can afford to bestow upon it. If principle alone were at issue at the polls, then the Christian might be a qualified voter. As that is not the case, we ask permission to doubt his qualifications.

We learn through our correspondents that some of our former subscribers refuse to renew their subscription on account of the discussions which we admit. Would our brethren consider that it would be *right* (give the word its most emphatic signification) that we should on that account sacrifice our principle? Would we not then be a hired tool in the hands of our patrons, just as the popular clergy are a hired crew in the hands of organized schisms? Whether it is better to obey God than man, judge ye. We are desirous of securing as many readers as possible, yet we shall not swerve

from what we consider to be our duty for the sake of "tickling the ears" of our patrons.

We think many of our brethren are entirely too uncharitable in this matter. We give place to the opinions of our correspondents, not because we endorse their sentiments, but that they be heard, investigated, and corrected. And if our brethren instead of fancying themselves injured, or offended, would labor in love to correct what they believe to be mistaken ideas we would hear less objection upon this point.

LOCAL MATTERS.

Tyrone City, Pa., Dec. 19th 1865.

Are we doing any good?

This query frequently presents itself to our minds? *Are we doing any good*: Is any body getting any better—more pious—more spiritually minded—more weaned from the trifling, perishable, vanities of this world; more firmly united to God, and more zealous in the discharge of the duties he owes to his God, his fellows, and himself, than he was before we began our labors?—Has any one become more honest, more temperate, more humble, more charitable? Has any one been induced by the many exhortations which we have been sending forth from time to time, to be more prayerful, to establish the family altar, and to seek more ardently the private closet—the "most holy place?" Has any one become more patient in troubles? In short, is there any improvement, either general or individual, among the children of God, that can be traced to the agency of our periodical? If so: if one soul has been "brought to the Light;" or, if after having set out for the Light and lingered by the way, has been encouraged to resume the journey

with prospects of success; or, if any of the pilgrims and disciples have, by our hands, received a word of encouragement—"a cup of cold water"—that may have refreshed them upon their journey,—then we shall consider ourself a thousand times repaid for all our labors, and resume with redoubled energy the duties before us.

Reader, make out your own case. For one whole year we have been paying you our weekly visits. ARE YOU ANY BETTER than you were a year ago? Have you received any new life from the food which we have brought you? Do not tell us you don't know, for it is the same as saying you are not, and you had better say so. The religion of Jesus can be realized. If you are better, the word of God will give you an assurance; if you are worse, it will condemn you, and your own conscience will accuse you. If you are better, then thank the Lord for it, and earnestly pray him to continue the good work until you are just such a being as he desires you to be.

But if you are no better, then we ask you why it is! and whether you have followed our advice! We cannot believe, that if you have followed our counsel with a pure motive, that you can be any worse.

The above are practical thoughts and we desire them to be practically applied by all our readers. We desire to labor for the welfare of our readers, and for nothing else. We hope the Lord will be pleased to bless our efforts to their intent. Let all our friends pray for the same.

Close of our first Volume.

The present number will complete the first volume of the *Companion*.

To us the year just about to close, has been one of continued labor and anxiety. Of pleasure and enjoyment

we have had none, save that which we realized from the hope that we were engaged in a work that would tend to the welfare of our fellow beings, and result in the honor of our heavenly Father; and the consolation which we were enabled to draw from the exercise of our holy religion. If the work in which we are engaged, be not the work of the Lord, then indeed we are "of all men most miserable." But we have no such doubt. We thank the good Lord that he has enabled us to reach the present moment, and offer ourself for his further direction, and pray him for the continuance of his mercies.

Peculiarly we have realized nothing from our business, except the support of our family, and an increase, by a judicious appropriation, of the funds in our hands for a short time. Having food and raiment we shall endeavor to "be therewith content." Knowing that if we prove faithful, we shall receive a reward far in advance of anything the world can command, we shall cheerfully resume our labors.

Errata.—Page 377, 1st column, first line from bottom, read *home*, instead of "house." Second column, 8th line from top, *compelling*, instead of compelled. 26th line, supply *while* between the words "scene" and "hell."

Several other typographical, and orthographical errors have been pointed out by the author, which, although they do not interfere with the sense of the writer, may be remarked by the reader, when found.

Our New List.

At \$2.00,	318	
At \$1.00, and \$1.50,	282	550
Total		868

From the above it will be seen that our list is not yet large enough to justify us in making any change in the price of our paper. So far as sent in, our lists from the different

post-offices are nearly all larger than they were for the present volume, and many of them are doubled.

It is probable that many may yet come in before the beginning of the new volume. It is, however, not probable that the list will reach the conditions of our proposition; and it is impossible for us to publish the paper for less than \$1.50, unless our list would at least very closely approximate 2000 subscribers. Those who have not yet sent money will please tarry until they receive the first number of the new volume.

LIST OF MONEYS received, for subscription to the *Companion*, since our last.

For 1866

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ville, Ind. each one dollar and a half.	1.50

When the place for the amount is left blank, it indicates \$2.00; our figures having run out. 1.—indicates \$1.00.

Many others remain over, and must remain for next volume. Should larger amounts be received, we will acknowledge to the agent by letter.

INDEX TO VOLUME FIRST.

In the following index we have omitted all articles of a local or secular nature, such as Appointments, Enigmas, Puzzles, money received, and all those that refer to this note, in order to save space, as it has already taken up more room than we desired. Had we pointed out all the small items and articles of correspondence, our index would have taken up nearly the entire space of this number.

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